This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LELAND·STANFORD·JVNIOR·VNIVERSITY

THE

MONTHLY REVIEW;

OR

LITERARY JOURNAL,

ENLARGED:

From JANUARY to APRIL, *inclusive.*

M,DCCC,V.

With an APPENDIX.

Γραμματα μαθειν δει, μαθοντα δε νουν εχειν.

VOLUME XLVI.

LONDON:
Printed by Strahan and Preston, Printers-Street;
And sold by T. BECKET, Bookseller, in Pall Mall.
M,DCCC,V.

240139

T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of each Volume.

A

ACCOUNT of the Fall of the Republic of Venice, Page 68
Accum's Analysis of Minerals, 92
Addisoniana, 331
Address from the Literary Society at Newcastle, 321
Africa, Travels in, 457
Agriculture, Minutes in, 363
Aldington on Light Artillery, 208
Allnutt on improving the Thames, 445
Almahide and Hamet, 188
Alps, Grecian, description of, 511
Amos's Minutes in Agriculture, 363
Angler, a Poem, 443
Anomalous Sermon, 333
Anti-Corsican, a Poem, 440
Aperçu de la Nation Françaisе, 213
Appeal to the Honour of the Nation, 96
Apterological Memoir, 481
Arcadian Academy, History of, 107
Archæologia, Vol. XIV. 367
Argument on the Detention of Spanish Ships, 96
Arithmetic. See *Taylor*.
Armine and Elvira, a Tale, 216
Army, Medical Department of, Remarks on, 20
Array, Military, Extracts relative to, 98
Artillery, Light. See *Aldington*.
Asiatic Researches, Vols. VI. and VII. 258. 377
Augusteum, 537

B

Baker, Mr., Letter to, 431
Banks, Sir Jos. on the Blight in Corn, 422
Barbauld's (Mrs.) Life, &c. of Richardson, 29
Barber's Instructions for Sharp-Shooters, 208
Barnard, Hannah, Narrative relative to, 435
Battle of Largs, a Poem, 215
Beaumont's Description of the Grecian and Cottian Alps, 511
Becker's Augusteum, 537
Bentley's Spiritual Telescope, 435
Beresford's Translation of Zieten's Life, 150
Berlin, Letter from a Gentleman at, 325
Best's Sermon, 335
Betty, W. H. W., Memoirs of, 99, 100
Bible, proper Names in, 93
Bird on the National Debt, 213
Blackburne on the Scarlet Fever, 84
Blight in Corn, Account of, 422
Blumenthal's (Mad. de) Life of Zieten, 150
Boccaccio's Decameron, 409
Bonaparte, Life of, 102
Book-keeping improved, 446
Bory de St. Vincent's Travels in Africa, 457
Botany, Lectures on, 65
Boyd's Translation of Dante, 272
Brown's Poems, 198
Burgess's Easter Catechism, 320
———, Bp. See *St. David's*.
Byerley's Catastrophe, 328

C

Cabbage, Turnip, Memoir on, 544
Cartwright's Almire and Elvira, 216
Catastrophe, a Novel, 328
Catechism, Easter, 320
———, Military, 99
Celtic Researches, 52
Censor, 219
Chaucer, Life of, 113. 287
Christianity, Triumphs of, 104
Christmas Holidays, 323
Churchey's Edition of Collins's Ode, 214
Civil Code, 543
Classics, See *Dibdin*.
Clifford's Angler, a Poem, 443
Coal's Interest of the United Kingdom, 2
Cochrane's Letter to Pitt, 429
Code Civil, 543
Collins's Ode on the Passions, 214
Common Prayer Book. See *Watts*.
Complaynt of Scotland, 239
Corn, Blight in, Account of 422
*** *Correspondence with the Reviewers*, 112. 224. 335. 448
Curry's Life of Dr. Priestley, 88
Cowe's Admonition to Parents, 221
Crescimbeni—Storia dell' Academia degli Arcadi, 107
Cririe's Scottish Scenery, 14
Cumberland's Sailor's Daughter, 217
Curtis's Lectures on Botany, 65

D

Dante, Translation of, 272
Davies's Celtic Researches, 52
De Acton's Essays on being happy, 332
Debt, National, Proposals for paying off, 213
Decameron translated, 409
Degerando's History of Systems of Philosophy, *concluded*, 528
Dennison's Declaration on Points of Religion, 435
Dialogues of the Dead, two new, 333
Dibdin on Editions of the Classics, 2d Edition, 108
Dictionary of Correspondences, 432
——— of the Natural Sciences, 465
Discovery, Voyage of, 164
Divorce, &c. Novels, 539
Dog, Character of, 222
D'Olivet's Troubadour, *concluded*, 473
Dore's Sermon, 447
Doyle's Military Catechism, 99
Dramatic Synopsis, 332
Drunkenness, Essay on, 548

E

Economy, Rural, &c., Manual of, 541
Elrington's Sermons, 48
Encyclopædia of Wit, 210
Essays by Count Rumford, 425
Evans's Sermon, 112
Exchanges, Tables of, 445
Exercise of Great Guns, 208
Extracts on Antient Military Array, 98

F

Fabre d'Olivet's Troubadour, *concluded*, 473
Facts. See *Popham.*
Fashionable World displayed, 330
Fever, Scarlet, Facts on, 84
Fenwick's Divorce, 539
France, Letters from, 143
Froissart's Chronicles translated, 337
Fullarton's Refutation of Picton, 222

G

Gacon-Dufour, Mme., on Rural Economy, 541
Galatea, 328
Gibraltar, History of the Siege of, 101
Gilliland's Dramatic Synopsis, 332
Godwin's Life of Chaucer, 113. 287
Good-Hope, Cape of, Account of, 130
Gradus ad Cantabrigiam, 219
Grant's Voyage of Discovery, 164
Guns, Great, Exercise of, 208

H

Hamilton, General, Oration on, 446
Happy, Art of being, Essays on, 332
Harley's (G.D.) Biographical Sketch of W.H.W. Betty, 99
———'s (G.) Circumstances respecting Mr. Montford, 436
Hermann's Apterological Memoir, 481
Hernia, Observations on, 211
Highley's (Miss) Galatea, 328
Hispaniola, a Poem, 438
History of the Spanish Invasion, 97
——— of the Siege of Gibraltar, 101
———, General, Elements of, 311
———. See *O'Halloran, Tytler, Meusel, Degerando.*
Hoare's Paragraph, 218
Hobart, Lord, Letter to, 222
Home on Strictures, Vol. II. 205
Honest Apprehensions, 210
Hoppner's Oriental Tales, 404
Horses, Cavalry and Saddle, Treatise on, 444
Howe, Earl, Life of, 101

I and J

Jackson on the Army Medical Department, 20
James's Sermon, 447
Jews. See *Witherby.*
Interest of the United Kingdom, 212
Invasion, Spanish, History of, 97
Johnes's Translation of Froissart, 337
Jordan on the Claims of the West India Colonists, 389
Ireland, History of, 75
Irish Academy. See *Transactions.*
Iron and Steel, Treatise on, 449
Justice and Policy of a War with Spain, 94

L

La Harpe's Lyceum, Vols. XV. and XVI. 496
Latin, Introduction to, 94
Le Cœur's Essay on Drunkenness, 542
Letter to the Bp. of London, 210
—— to the Middlesex Freeholders, 212
—— from a Gentleman at Berlin, 325
—— to Dr. Troy, 429
—— to Mr. Baker, 431
Letters, nine, on Military Subjects, 444
Leyden's Complaynt of Scotland, 239
Lincoln, Bp. of, Remarks on his Charge, 102
Literature, History of, Guide to, 488
———. See *La Harpe.*
London, Bp. of, Letter to, 210

M

Macleod's Review of the Spanish Papers, 326
Mahratta War, Notes on, 396
Malkin's Almahide and Hamet, 188
———'s Scenery in South Wales, 346
Manoncour. See *Sonnini.*
Mason's Life of Earl Howe, 101
———'s (Dr.) Oration on General Hamilton, 446
Memoirs, Political and Military, 436
———, Military, 437
Merritt's Memoirs of W. H. W. Betty, 99
Meusel's Guide to the History of Literature, 488
Middlesex Freeholders, Letter to, 212
Military Memoirs, 437
Minerals, Analysis of, 92
Montford, Mr., Circumstances respecting, 436
Moreau, General, Defence of, 283

N

Narrative of Proceedings relative to Hannah Barnard, 435
Negroes. See *Rickman*.
Newcastle. See *Address*. See *Turner*.
Nicholson's Dictionary of Correspondences, 432
Nisbett on the Triumphs of Christianity, 104
Notes on the Mahratta War, 396
Notices on the Slave-Trade, 325

O

Observations and Hints relative to the Volunteers, 209
——— on Sir H. Popham's Statement, 222
Official Defence of General Moreau, 283
Ogilvy's Sermon, 111
O'Halloran's History of Ireland, 75
Olivier's Travels in the Ottoman Empire, Vols. III. and IV. 520
Oriental Tales, 404
Orme's Free Mason Sermon, 447
Orr on the Cavalry and Saddle Horse, 444
——— on Pikemen, *ib.*
Ottoman Empire, Travels in, 520
Owen's Fashionable World displayed, 330

P

Pallas's Travels in Russia, Vol. II. 1
Papers on the Spanish Discussion, 212
Paragraph, an Entertainment, 218
Parents, Admonition to, 221
Pearson's Visitation Sermon, 223
———'s Fast Ditto, 224
Percival's (Capt.) Account of the Cape of Good Hope, 130
———'s (Mr.) Observations in Defence of the Royalty Theatre, 329
Philosophical Transactions of the R. S. Part I. for 1804, 225
Philosophy, Natural, Elements of, 321
———, History of, 528
Picton's Letter to Lord Hobart, 222
——— Refutation of Ditto, *ib.*
Pikemen, Movements of, 444
Pitt, Mr., Letter to, 429
Plaister and Partition, 97
Poems. See *Brown*, *Cartwright*, *Rickman*, *Whitchurch*, *Clifford*.
Political and Military Memoirs, 436
——— — ——— Survey, 428
Poor Laws, Observations on, 425
Popham's (Sir H.) Statement of Facts, 222
———, Observations on Ditto, *ib.*
———, Remarks on Ditto, *ib.*
Priestley, Dr., Life of, 88
Pullin's Book-keeping improved, 456

R

Religion, Revealed, Inquiry into, 192
———, Declaration on, 435
Remarks on the Bp. of Lincoln's Charge, 102
——— on Observations on Sir H. Popham, 228
Richardson's Correspondence, 29
Rickman's Ode on the Emancipation of the Negroes, 322
Riflemen, Exercise of, 98
Ritchie's Political and Military Memoirs, Vols. II. and III. 436
Robinson's (John) proper Names in the Bible, 93
——— (Thomas) on Revealed Religion, 192
Roscius in London, 100
Rose's Observations on the Poor Laws, 425
Royalty Theatre. See *Thirlwall*. See *Percival*.
Rumford, Count, his Essays, Vols. II. and III. 415
Russia, Travels in, 1

S

Sailor's Daughter, 217
Saint David's, Bp. of, his Sermon, 446
——— Domingo. See *Rickman*.
——— Vincent. See *Bory*.
Sarratt's Life of Bonaparte, 102
Sciences, Natural, Dictionary of 465
Scotia Depicta, 256
Scotland. Complaynt of, 239
Scottish Scenery, 14
Sermon, Anomalous, 333
Sermons, Single, 111, 112. 223, 224. 333—335. 446—448
———, Collective. See *Elrington*. See *Tayler*.

Sharp-

Sharp-Shooters, Instructions for, 208
Slave Trade, Notices on, 325
Solomon's Song, Translation of, 302
Sonnini de Manoncour on the Turnip-Cabbage, 544
Spain, War with, Tracts relative to, 94—96. 212. 326
Sparling, Mr., Trial of, 328
Spiritual Telescope, 435
Stillingfleet's Sermon, 223
Strictures, Observations on, 205. 210
Subsidy, foreign, Thoughts on, 429
Symons's Sermon, 448
Swiftiana, 331

T

Tayler's Sermons, 247
Taylor's (Adam) useful Arithmetic, 94
——— (John) Character of the Dog, 222
Teschemacher's Tables of Exchanges, 445
Thames, Considerations on improving, *ib.*
Theatre, Royalty. See *Percival.* See *Thirlwall.*
Thespiad, 324
Thirlwall's Protest against the Royalty Theatre, 329
Thomson's Military Memoirs, 437
Tomkins's Correspondence with Watts, 320
Transactions of the Irish Academy, Vol. IX. 170
Travels. See *Pallas, Bory, Olivier*.
Treatise on Iron and Steel, 449
Trial of Sparling and Colquitt, 328
Trinder's nine Letters, 444
Troubadour, concluded, 473
Troy, Dr., Letter to, 429
Turner's Words of Eternal Life, 209
———'s (Wm.) Discourse and Syllabus of Lectures at Newcastle, 321
Two New Dialogues of the Dead, 333
Tytler's Elements of General History, 311

V and U

Vain Cottager, 331
Venice, Republic of, Account of its Fall, 68
View of the State of the Volunteers, 98
Une folie, an Opera, 218
Volunteers, Observations and Hints relative to, 209
———. See *View*.
Voyage. See *Grant.*

W

Wales, South, Scenery of, 346
Warner's Fast Sermon, 111
Watts on the Common Prayer-book, 320
———'s Correspondence with Tomkins, *ib.*
Webster's Elements of Natural Philosophy, 321
Wedderburne's Exercise of Riflemen, 98
Wellesley's (Marquis) Notes on the Mahratta War, 396
West India Colonists, Claims of, 389
Whately on Strictures, 210
Wheately on a Foreign Subsidy, 429
Whitchurch's Hispaniola, a Poem, 438
Whitfield's Christmas Holidays, 323
Whittaker's Introduction to Latin, 94
Wilmer on Herniæ, 211
Williams's Translation of Solomon's Song, 302
Wit, Encyclopædia of, 220
—, World of, *ib.*
Witherby on Prejudices against the Jews, 434
Wonderful Progress of W. H. W. Betty, 100
Words of Eternal Life, 209
World of Wit, 220

Y

Yorke's Letters from France, 143

Z

Zieten, General, Life of, 150

ERRATA in Volume XLVI.

Page 24. l. 9. put a comma after '*condition*,' and take it away from *end*.
103. l. 13. from bott. dele '*to*,' after *attempting*.
107. l. 4. for '*Publicain*,' r. *Publicata*.
125. l. 3. for 'fiſt', r. *firſt*.
325. l. 3. from bott. for 'attention,' r. *notice*.
332. l. 12. for 'a pleaſing,' r. *an agreeable*.
346. l. 22. for 'however,' r. *moreover*.
375. l. 5. for 'verify,' r. *verſify*.
377. l. 13. for 'Pogeys,' r. *Peggy Iſlands*.
383. l. 34. and p. 384. l. 38. for 'Captain Cox,' r. Captain *Hardwicke*.
429. l. 20 for 'adviſe,' r. *urge*.
443. l. 31. dele 'ſoft' after *ſity*.

THE MONTHLY REVIEW,

For JANUARY, 1805.

Art. I. *Travels through the Southern Provinces of the Russian Empire*, in the Years 1793 and 1794. Translated from the German of P. S. Pallas, Counsellor of State to his Imperial Majesty of all the Russias, Knight, &c. Vol. II. With many coloured Vignettes, Plates, and Maps. 4to. pp. 523. 4l. 4s. Boards. Longman and Rees, &c. 1803.

It gives us much pleasure to resume the Travels of this veteran and highly respectable naturalist *. In his preface to this second and concluding volume, he apologizes for its tardy appearance; and we must allow that want of health and leisure, and an anxious wish to re-visit some of the districts described, are motives which powerfully plead for the indulgence of the public. Animated to the last by that ardent zeal and unwearied perseverance which have so eminently characterized an useful life, though he intimates the approaching termination of his literary projects, he states that he does not now intend to bid farewell to the literary world; and that, should he survive the sixtieth year of his age, so as to enjoy the return of a few springs, he proposes to employ himself in the publication of some works which were commenced several years since. The Professor says that the materials for these performances are in a state of forwardness, and partly arranged; and therefore he hopes that, by the bounty of Providence, he may be able to conclude them, 'and to repose at length with satisfaction, towards the close of his career.' We are sorry to add that the public prints have lately announced the author's death: but possibly the statement may be incorrect; or, if true, perhaps we may not be ultimately deprived of these labours of his former days.

M. Pallas adverts to an erroneous mis-statement in the 367th page of his first volume, where mention is made of an eminence presenting no species of rock, except the antient limestone, which forms the composition of the mountainous tract described. 'Lately, however, (he says) Count *Apollos Mussin-Pushkin* has obligingly sent me some specimens of granite and granitell, taken from the same apex; and which leave no doubt, that this isolated part of the Caucasus contains a rocky grain of the granite kind: on the surface of which is deposited the calcareous matter usually found in mountains.'—'From a laudable zeal of exploring mineralogical objects, the noble Count has, in the preceding year (1800), at his own expence, undertaken a journey into the lofty regions of Caucasus; and we may justly expect many important elucidations of this remarkable chain of mountains. He is, indeed, one of those few *persons of rank*, who devote their talents and fortune to the advancement of science.'

---

* For an account of Vol. I. see M. R. Vol. xliii. N. S. p. 1.

On his entry into the Crimea, our learned traveller hazards the probable conjecture that this territory once formed an island, at some remote period, when the Black Sea was considerably elevated above its present level. He also bears testimony to the accuracy with which Strabo has described the Tauridan peninsula.

From *Perekop*, of which the fortress is minutely described, the author conducts us to *Sympheropol*, where he passed the winter. Here the most valuable portion of his remarks relates to the calcareous hills which border on the Salgir. The limestone of which they are composed is white, or yellowish, mixed with clay, and of a moderately hard and porous texture; sometimes laminated, and sometimes disposed in thick masses, exhibiting irregular groupes of petrifactions, mostly of the lenticular kind. In various places, however, are found large shells of the diluvian oyster. 'These shells are singly scattered at the foot of the calcareous rocks, and easily separate from the mineral. Among other petrifactions, we also occasionally observed the crested oyster, the crow's-stone, or *gryphites*, a few diminutive belemnites, or finger-stones, and a still smaller number of the grains of whelks or spiral snails.'

With the return of spring, Dr. Pallas prosecuted his journey through the South-western quarter of the peninsula, halting at the romantic *Bakhtshisarai*, the antient residence of the Khans; and of which the Tartars are allowed to retain possession, even to the exclusion of Russians from the rights of citizenship. Hence the inhabitants, who amount to nearly six thousand, are chiefly composed of Tartars and Jews. Of this singular town, the plate conveys a much more lively representation than the description.

Dshufut-Kale, a small fortified place, is exclusively inhabited by twelve hundred Karaitish Jews, who reject the Talmud. These people, living from time immemorial under the government of the Tartars, have adopted their language and dress, and have accustomed themselves to the prosecution of trade and the mechanical arts.

On the banks of the *Katsha*, the vine is trained according to the Hungarian mode of covering the plant with earth to the height of the third bud, in winter; a practice which is said greatly to contribute to the ripening of the fruit.—In the lower part of the warm valley, which stretches along the *Belbeck*, are numerous gardens and vineyards; the latter producing, on a marly soil, a sweetish sparkling wine, very similar to Champagne.

The port of *Levastopol* furnishes several pages of minute detail. Among other circumstances unfriendly to its prosperity, we remark the following:

> 'As the external timber of ships is, in two years at the farthest, completely corroded by sea-worms, repairs frequently become necessary; because these vermin are very numerous along the whole coast of the Crimean peninsula, especially from this place to Kaffa and Kertsh, and even in the harbour of Akhtiar. No remedy has hitherto been found more effectual for the preservation of ships than that of placing them, at least every second year, on their sides, in this small bay, and of charring them with tar and juniper-bushes; an operation which is attended with great danger of setting them on fire, while it materially injures the vessels, by turning them from the keel. In the sea of Azof, where the water is less saline, and in the Liman, near Otshakof, these worms generally perish; nay, it has been remarked, that vessels perforated by them, draw more water in the situations last mentioned, but that they become less leaky in the Black Sea.'

Perhaps the use of coal-tar might check or prevent the depredations of these insects. The introduction of pieces of rock-salt among the timbers of ships has likewise been found to render their bottoms much more durable.

The author appears to have examined with much patience the vestiges of antient monuments, which are scattered over the once flourishing Chersonesus. It is easy, however, to perceive that he is more in his own element, when he proceeds to delineate the orography of the Taurida; and to the geological student this part of his work will be particularly interesting. In the hands of a luminous writer, the observations might have been more judiciously arranged, and stated with greater precision: but it is always desirable to obtain possession of important facts, whatever may be the mode or form in which they are communicated.

Without pursuing the maze of mineralogical disquisition which here presents itself, we shall be contented to extract a few of the general remarks:

'Concerning the nature of these more ancient and lofty mountains. I cannot follow the division adopted by my worthy friend Hablitzl, in his description of the Crimean Peninsula. Consistently with orographical principles, the whole is simply a very high tract of horizontal beds, destitute of the true grain, or the alpine part; and which contain only a few varieties of stratified fossils, repeatedly disposed in alternate layers. Their height and capacity are unequal, and proportionate to the different strata of which they consist; accordingly as these strata have been more or less capable of resisting the influence of the atmosphere, or the destructive effects of water. The most elevated and almost uninterrupted ridge is that situated along the sea-coast from Balaklava to Alushta. Here it forms, by its northern inclination towards a plain, first the Yaila of Baklari, or Ussundshi; next, that of Kokos; and at length, towards Alushta, the Babugan-Yaila. Some detached hills, however, attain to a height still surpassing such alpine elevations. In the vicinity of Alushta, this mountainous tract is interrupted by a broad valley, in which the separate and steep Tshatyrdag, or Tent mount, the most lofty in the Crimea, rises more distantly from the shore, between the source of the Alma and that of the Salgir. Toward the East of the valley lies the Yaila of Temirdshi, which is occasionally steeper than the opposite mountains, but somewhat lower; and with the latter are connected, in an almost continued chain, the Karabé-Yaila, and the high hills above Usküt; which now proceed, after frequent intersections, towards Sudak, and as far as Karadagh. I have observed each of these divisions in my separate excursions; and, on such occasions, I had at the same time opportunities of remarking various sections of these mountainous regions, for which purpose I preferred the cross-roads.

'High and steep as the mountains of the Crimea present themselves at the sea-coast, so that in several places, a few versts only from the shore, they rise to the height of one thousand feet and upwards above the level of the Black Sea; yet according to the observations of mariners, their bed or basis is, for the most part, said to be alike steep, and of a depth perhaps exceeding their height; because no ground can be discovered by the plummet, at the distance of one verst from the coast. The soft places for casting anchor are chiefly around the promontories; but towards the rocky bays, the whole abounds with shelves, by which the cable is apt to be cut and materially injured. Nevertheless, the coast of the different bays generally exhibits a narrow strand consisting of gravel and pebbles; while the foremost crags and edges of the mountains, or capes, project abruptly into the sea. The foot of the eminences, which is covered with fragments of rock and with clods, commonly rises from the lowermost strand so precipitately, that it can be ascended only by horses, in an oblique direction. The upper part is usually surrounded with very steep and lofty rocks, which are in some parts separated, and in others closely connected, to a considerable distance. Through a few intersections between the aggregate rocks, especially in the western tract of mountains, the natives are enabled to descend the alpine heights, and to reach the sea-shore by means of a few dangerous passages, calculated only for travellers on horseback.'

In a subsequent part of the work, it is remarked that no traces of volcanic appearances have been observed in all the mountains of Crim-Tartary. Basalt, wacken, and brescia, however, are not uncommon; and, at page 242, this passage occurs: 'Here is situated a small village on a descent from the shore; but near the sea appears a moderate height, consisting partly of sand-stone, and exhibiting veins of an almost grass-green, sometimes red-streaked *Jaspis*, though seldom in a pure state. It is semi-transparent, when viewed on edge; and a volcanic production discovers itself in a blackish porous *Amygdaloides*, the cavities of which contain spar and chalcedony. Numerous roundish fragments of both the fossils last mentioned are likewise scattered along the strand; and this *Jaspis* is the only mineral in all Taurida, which tends to prove the effects of very ancient volcanos.'

The Professor commenced his next journey along the Southern coast of the Crimea, on the fourth of April, 'when the peach, almond, apricot, and plum-trees were flowering in the gardens; while, in the woods, the *Prunus spinosa*, *Berberis vulgaris*, and the *Lantana*, only began to shew their blossoms. Among the herbs, I noticed the following: *Adonis vernalis* and *apennina*, *Fumaria*, *Alyssum montanum*, *Ornithogalum pilosum*, *Asphodelus luteus*, *Astragalus testiculatus*, *Clypeola Ionthlaspi*, *Geranium cicutarium*, *Taraxacum*, and some *Euphorbiæ*.'

The valley of *Baidari*, the beauties of which have been so highly extolled by Lady Craven, appears not to have excited the admiration of the present naturalist, who had often surveyed more bold and extensive prospects in Siberia. 'Nay, even the vales of Caucasus,' says he, 'far surpass this celebrated spot.' In this and all the Southern vallies, encompassed by mountains, the walnut-tree is found to flourish. 'In the village of Uirkusta, there is one particularly celebrated: it stands in a garden, is of prodigious extent, and has, in some seasons, been productive of from eighty to one hundred thousand walnuts.' A note of the dimensions of this tree would have been desirable.

The violent subsidence of a piece of ground at *Kutshukkoi*, which took place in February 1786, is related with so little regard to perspicuity, that the narrative may be said to partake of the dislocation of the soil; and the translator, in a note, again complains of the involved and distorted sentences in the original text, as well as of the inaccuracy of the French version. We shall cite, however, the concluding remark, which is perfectly intelligible, and which seems to be of some consequence in a geological point of view:

'I shall farther shew, in describing other regions of the Southern mountains in the Crimea, that many extensive devastations have been occasioned merely by springs undermining the side and bottoms of steep eminences; and that they are not, as others have supposed, the effects of volcanos.—In the primitive ages of the world, when all the hills were much higher and steeper, and the sea spread its water to the foot of such eminences, it must have necessarily followed, that the floods, as well as the streams, or rapid torrents which flowed in cascades from those elevated precipices, were still more powerful, and occasioned almost incalculable disruptions and sinkings of mountains, before the surface of the globe had acquired its present form.'

The mountaineers of three villages, *Keekenice*, *Limena*, and *Simaüs*, are described as differing in physiognomy from all the other inhabitants of Crim-Tartary; their faces being of an uncommon length, their noses arched, and their heads artificially compressed. 'The least deformed resemble the figures of satyrs.'

The vicinity of *Derekoy* is represented as one of the richest botanizing districts in the whole peninsula; and a list is given of the most remarkable plants. Another catalogue, not less interesting, will be found at p. 223, specifying plants observed at the foot of *Pertshamkaya*.

In the course of this journal, mention is often made of *mountains* and *alps*: yet the loftiest ridge, which is particularly described, namely the *Tshatyrdag*, seems not to exceed twelve hundred feet above the level of the sea.—We cannot attend this celebrated traveller over the old stratified mountains of the Crimea, without either protracting our report to an inconvenient length, or injuring the valuable mineralogical and botanical remarks which a patient survey of them has suggested. We therefore pass on to the journey into the interior of the Crimea, and halt for a few moments at *Karassubasar*, a town seated in a low plain.

'On account of the adjacent cretaceous mountains, the place is excessively hot in the summer; as, on the contrary, during the winter, and after heavy rains, it is filthy beyond description: the latter inconvenience is farther increased by the confluence of several rivulets, and of the canals conducted through the town, for the purpose of irrigation. Notwithstanding these circumstances, and the great want of potable water, the inhabitants of Karassubasar are not, in any remarkable degree, exposed to diseases; though we observed among them few persons of a healthy complexion. The streets, like those in all Tartar towns, are narrow, irregularly built, and mostly lined with the walls of enclosed premises. Some tolerable dwelling-houses, the large mercantile halls raised with stone, and the metshets, together with their turrets, contribute to give a respectable appearance to this city; which exhibits the most advantageous view on descending towards it by the Southern road, down the mountains, along the banks of the Tunas. From such position, I have caused the prospect, communicated in the thirteenth plate, to be drawn; so as to represent the eastern quarter of the town.

'Karassubasar contains twenty-three Tartar metshets; three churches, one of which belongs to the Armenian Catholics; and a synagogue. There are farther, in this place, twenty-three khans or mercantile halls of various sizes; three hundred and ten booths or shops; twenty three coffee-rooms; and nine hundred and fifteen dwelling-houses. In the town, together with its neighbourhood, are seven mills, turned by different streams. The principal warehouse for the dispensation of medicinal drugs throughout the Crimea, has been transferred hither from Yenikalé, since the year 1796: it occupies a convenient house, with an excellent garden adjoining; which formerly were the property of General de Rosenberg. On the banks of the rivulet Tunas, above the town, a palace was erected for the late Empress; but it was subsequently granted to Prince Besborodko, together with the adjacent lands; and has lately been rebuilt by its present possessor, Lambro Katshoné.

'The number of male inhabitants, settled at Karassubasar, does not exceed fifteen hundred; among whom are nearly one thousand Tartars; upwards of two hundred Jews, chiefly Talmudists; a similar proportion of Armenians, of whom less than one half are Catholics; about one hundred Greeks; and a few Russians. Besides, there are rather more than two thousand females; and the strangers of different nations, such as Greeks, Armenians, Italians, Jews, and Russians, may be computed at about two hundred individuals. In addition to these should be mentioned the handsome regiment of dragoons quartered in this town; and for whose accommodation, barracks and stables have been built in the suburbs.

'As the commercial intercourse between Karassubasar and the neighbouring villages is very brisk, every commodity may be purchased at a cheaper rate than in other markets of Crim-Tartary. Artisans and manufacturers have established themselves here in considerable numbers. The principal among them are tanners of morocco and other kinds of leather, wax and tallow chandlers, soap-boilers, potters, brick and tile-makers, and smiths. The place is amply supplied with fruit and vegetables, not only from the adjacent orchards and gardens; but the former productions, in particular, are likewise brought hither in abundance from the mountainous parts, and sold at reasonable prices. Grapes are, during the autumn, so plentiful, that many inhabitants, especially the Jews, advantageously express their juice, and convert it into wine; for which purpose they employ vessels, hewn out of the solid lime-stone. Cattle of every kind are brought to the weekly markets in such numbers, as to induce the proprietors to dispose of them at a moderate value.

'Many buildings are here erected of unburnt bricks, which are cast in moulds of a tolerably large size. Thus houses may be raised more expeditiously, and at a less expence, than those constructed with loam and straw; a method that occasions unnecessary trouble and loss of time. In proportion as such bricks are exposed to the atmosphere, the walls built of them become progressively more solid and durable. Since the Russians made themselves masters of the Crimea, the vast Tartar cemeteries have, both here and in other towns, nearly been divested of their tomb-stones; most of which, being hewn, have been employed in the erection of dwellings. This has particularly been the case with those found in the vicinity of Karassubasar. Lastly, the country, situated between the Great and Little Karassu, affords an excellent lime-stone, for building and various other purposes; as the calcareous beds are in a manner cast into large masses, whence columns and squares of almost any dimension may be hewn out of a single block.'

Level and fertile fields characterize the peninsula of the Bosphorus. In some parts, especially on a height between *Kertsh* and *Yenikalé*, are evident indications of a still existing subterraneous conflagration.

The isle of *Taman*, to which our attention is next directed, is the scene of mud volcanos; phænomena, which have of late, invited the observation of the naturalist, and have been quoted in support of a novel hypothesis which ascribes the formation of coal strata to submarine ejections of a similar nature. The account here given of these eruptions will amply reward the reader's curiosity.

On his return to *Kertsh*, the author was induced to visit the point of coast called *Takil Burum*, where a stratum of ochreous iron ore occurs, abounding with shells, and containing both lumps and veins of a beautiful sky-blue ferruginous earth, which is likewise intermixed with shells. The latter, chiefly bivalves, though calcined, are solid, and in good preservation. In some of them, may be found a rare species of radiant selenite, of a very dark blue colour.

We collect from the general remarks on the history and state of the Crimea, that the population of the whole peninsula formerly amounted to at least half a million: but this number, in consequence of war, pestilence, and migration, has suffered considerable diminution since 1778, though no correct estimate can be formed from the discordant statements in pp. 343 and 344. The translator adverts to the inaccuracy of the text, which he despairs of adjusting.

The Tartar inhabitants consist of three classes; namely, 1. the Nagays, whose history and character are sketched in the first volume of this work; 2. the inhabitants of the Steppes, who are still unmixed in the district of Perekop, and retain many traces of Mongolian origin; and, 3. the inhabitants of the Southern vallies, a hybrid race, sprung from the remnants of various tribes, who were pent up in these regions when the peninsula was subjugated by the armies of the Mongolian leaders. This third class is distinguished by the long and flat countenance mentioned above, by light coloured hair, and by a thick beard. In the Tartar language, they are stigmatized as *renegados*.

'Their houses, or huts, are partly formed under ground; being generally constructed against the steep precipices of mountains, one half excavated from the earth, or rock, and only the front raised with rough stones; having at the same time flat roofs covered with earth. There are among them skilful vine-dressers and gardeners, but they are too idle to undertake new plantations, availing themselves only of those left by their predecessors, especially the industrious Greeks: hence very few young trees are seen in their gardens. They also grow flax and tobacco, which, as objects of culture, are unknown to the Tartars of the heaths: with proper encouragement, they might probably be induced to cultivate the vine, and attend to the production of silk. On the whole, they are at present unprofitable and unworthy inhabitants of those paradisaical vallies, in which they have always shewn themselves the first and most ready to revolt against the Russian Government. These thoughtless people even destroy the forests on the mountains in the most effectual manner, partly by their indiscriminate felling of trees, and partly by their numerous herds of goats. In the last war with Turkey, they were all ordered to dwell at the distance of ten versts from the coast, in order to avoid the danger arising from their acting as spies and traitors: it would, indeed, be for the general good, to remove them entirely from these vallies into the interior of the country; at the same time peopling the former with industrious settlers, who would contribute to the prosperity of the empire, by the cultivation of wine, oil, silk, and cotton; which will never be attempted by the present inactive possessors.'

The true Tauridan Tartars, in their persons and physiognomy, greatly resemble the Turks and Europeans; and, like the former, they are addicted to odious and unnatural propensities. Their women, who are subjected to many restraints, are fond of paint and cosmetics; and they avoid, from real or affected modesty, the society of the men. Great respect and influence are attached to the nobility and priesthood. Of the fifteen aristocratical families, the first seven aspired to political independance, and never engaged in the service of the Khan, nor took the field, unless voluntarily. The *Kapi-chalki* form a class apart, and derive their nobility from the high official situations held by their ancestors. The *Tshelebi*, presumed descendants of the Muftis and other dignified clergy, rank between nobles and plebeians.

'It would be superfluous here to enlarge on the religious ceremonies, nuptial solemnities, and other customs of the Tartars; as in every other respect they agree with those of the Turkish Mahometans, so often described by travellers. Polygamy, however, rarely occurs even among the nobles and more wealthy inhabitants of towns; yet there are some persons in the villages, who incumber themselves with two wives. Male and female slaves are not common in that country; but the nobility support numerous idle attendants, and thus impoverish their estates; while their chief pride consists in rich and beautiful apparel for themselves and their wives; and in handsome equipages to ride into town; being accompanied by a train of domestics, who follow them on every excursion, though the chief employment of the latter is that of giving their master his pipe, at his demand; standing in his presence, or assisting him to dress; and in all other respects, living in the same indolent manner as their lords. Another source of expence is the purchace of elegant swords, and especially of excellent blades: the distinction between the different sorts of which, together with their names, constitutes, among the nobles, a complete science. They are also great admirers of beautiful and costly tobacco-pipes, together with expensive mouth-pieces of milk-white amber, that are likewise used by the Turks, and of tubes of curious woods; but the *Kallian*, or the pride of the Persians, is scarcely known here; and the Tartars only employ small ornamental bowls made of clay, which are almost every moment filled with fine-cut leaf-tobacco. The generality of these noble Lords, or Murses, were so ignorant, that they could neither read nor write; and, instead of signing their names, they substituted an impression of their rings, on which a few Turkish words are engraven. Some of the young nobility, however, are beginning to study, not only the Russian language, of which they perceive the necessity; but also apply themselves more sedulously to reading and writing, and thus become more civilized.—The expence of wearing apparel for the women shut up in their harems is, according to their manner and fortune, little inferior to that of Europeans; with this single difference, that the fashions among the former are not liable to change. Even the wives of the common Tartars are sometimes dressed in silks and stuffs, embroidered with gold, which are imported from Turkey. In consequence of such extravagance, and the extreme idleness of the labouring classes (who only exert themselves for procuring the necessary subsistence), there are very few wealthy individuals among the Tartars. Credulity and inactivity are the principal traits in the Tartar character. To sit with a pipe in their hands, frequently without smoking, for many hours on a shady bank, or on a hill, though totally devoid of all taste for the beauties of nature, and looking straight before them; or, if at work, to make long pauses, and above all to do nothing, constitute their supreme enjoyments: for this mode of life, a foundation is probably laid by educating their boys in the harems. Hunting alone occasionally excites a temporary activity in the Murses, who pursue their prey with the large species of greyhound, very common in the Crimea; or with falcons and hawks.'

Many Greek words have been incorporated with the Tartar dialects: but 'the narrative of BUSBECK, relative to a remnant of the ancient Goths existing among the Crim Tartars, could only have arisen from the circumstance of some German, Swedish, and Livonian captives having been found in the Crimea. In like manner, Lesguis, Persians, and Georgians may at present be discovered in that country. Thus also Germans, and natives of other regions, were among the late Kozaks of Saporogi, though without ever being considered as remnants of those nations: nor is there, throughout Crim-Tartary, a single name of a river, valley, mountain, or place, in which any Gothic word can be traced; whereas many Greek words are still extant.'

Though their food be rather artificial for an unpolished people, the Crimean Tartars are in general temperate; and, though lazy and dirty, they are liable to few diseases, except itch and rheumatism. The former may be justly attributed to their slovenly modes of life; and the latter, with much plausibility, to the currents of cold air which pass through their wooden lattices and wide chimneys. Seldom are they attacked by those violent bilious and intermittent fevers, which frequently prove fatal to foreigners and new settlers. 'The true leprosy, which the Ural-Kozaks term the Crimean disease, never occurs in Crim-Tartary.'—In his strictures of a political and economical complexion, the learned journalist pointedly adverts to the want of proper commercial arrangements, to the disadvantages resulting from a scanty population, to the indolence and wasteful habits of the Tartars, and to the insecurity of the present land-tenures.

The culture of rice is now prohibited on account of the unwholesome exhalations from the flooded fields. Sesame, saffron, madder, cotton, and in some favoured vallies, perhaps, the sugar-cane, might be grown on a large scale.

A long and interesting section is occupied with the culture of the vine. After having specified the principal varieties which occur in Crim-Tartary, and the several modes of training and dressing which prevail in different districts, the writer remarks that

'All the white grapes in Sudagh, Tokluk, and Koos, as well as in other parts of Taurida, are merely pressed in troughs, composed either of large flat stones, or of wood: the lees are passed through presses of a simple construction, and the must, instead of being allowed to work, is poured into casks, the bung-hole of which is left open until the fermentation be completed. These different processes are so negligently conducted, and most of the proprietors permit such large quantities of bad grapes to be expressed with berries of a better quality, that it is matter of surprize to find the wine, in general, tolerably good. On the contrary, those who are more cleanly, and pay greater attention to the preparation of their wines; who suffer the grapes to become perfectly ripe; gather them in favourable weather; pour the juice into clean casks; give the must a small addition of good brandy, previously to fermentation; supply the vessels properly; proceed cautiously in clarifying the wine, which process may be performed in the beginning of March, or earlier; thoroughly fumigate their casks with sulphur, and keep them in good order; such cultivators obtain wines, especially in Sudagh and Koos, which in point of excellence may vie with the best and most salubrious liquors designed for the table. Farther, if the grapes be judiciously selected, dried in the sun, in ovens, or by other means, they will yield a sweetish wine, that is in no respect inferior to what the Germans denominate *Straw-wine*. If the liquors be bottled at the right time, and kept in the same manner as Champagne, they effervesce, expel the cork, and burst the bottles, with similar force. The red wines, indeed, are suffered to ferment upon the lees; but in general, neither for a proper length of time, nor in vats of sufficient capacity: the fruit is likewise used in an immature state; or the fault may also lie in the assortment of the grapes, so that the wine is commonly of an inferior quality. All the Crimean wines are most agreeable to the palate, in the first and second years after their clarification. If they are intended to be preserved for several years, they ought to be drawn off into bottles: for, notwithstanding every precaution, when kept in casks, they speedily acquire a bitterish, or slightly acid, taste; and easily form a mouldy scum on the surface.'

Among the principal obstacles to the prosperity of the wine crops, are the high rate of wages, the ignorance and carelessness of the Tartars, the depredations of insects, and a very uncertain climate.

The best sorts of fruits produced in the orchards are pears, apples, quinces, and plums. The fruit-trees, however, are mostly old, having been planted by the Greeks and Armenians; few of the Tartars being disposed to take the trouble of dressing the ground, and forming new plantations. Though little conversant in the inoculation of trees, the Tartars and Greeks are uncommonly skilful in the operation of grafting; 'and no method can be better contrived than that now practised, especially in the neighbourhood of Bakhtshi Sarai: it consists in grafting into the roots to the depth of nearly a span beneath the ground, in consequence of which the stems are not only kept in a much more healthy condition, but in the course of time the graft also spontaneously strikes root, and becomes more hardy.'

In the enumeration of forest-trees, we observe the sea-pine, oak, beech, several species of poplar, the linden-tree, maple, and ash. The wild fruit-trees are numerous. In regard to the indigenous plants of the Crimea, the Professor, on a former occasion, had published a catalogue of them; and he now only notices a few which are or may be appropriated to economical purposes. Several of them are excellently adapted to dyeing and tanning. From the *Atriplex laciniata*, the Greeks have contrived to prepare an excellent soda, which is exported to Constantinople, and even to the more distant maritime towns of the Mediterranean.

The most abundant of the domestic quadrupeds are camels, horses, oxen, sheep, and goats.

'In the year 1796, a thousand camels were bought up in Crim-Tartary for the use of the army in Persia; and they were procured in the course of a few weeks, without any remarkable diminution of their number. The price of a full grown camel is generally from one hundred to one hundred and fifty rubles. In armies, they might be of great utility as beasts of burden, and also be serviceable in putting to flight any cavalry, the horses of which are unaccustomed to the sight of these curious animals.'—The horses of the Highland Tartars 'are small, uncommonly hardy, and sure-footed; as they are accustomed, from an early age, to run upon rocks and dangerous hilly paths; on which account they are sold at from thirty to sixty rubles a-head; this being a higher price than they are apparently worth.'

The indication of the different sorts of game, of birds, fishes, and insects, will rather excite than gratify the curiosity of the naturalist. In fact, it is to be regarded only as the pledge of more detailed recitals, or as the summary of a future publication.

From a review of the numerous salt lakes in the Crimea, M. Pallas is confirmed in his opinion that they were originally bays, which became detached by the alluvial depositions that the violent action of the waves accumulated, and partly by a gradual subsidence of the former surface of the sea. All of them occur on the coast; and the salt, it may be presumed, has crystallized by evaporation. It is uniformly impure, is sometimes distinguished by a violet odour, and occasionally by the same red tinge which marks some of the saline waters of Siberia. The purest is produced in the lakes around Perekop. For some time past, the annual amount of extracted salt has exceeded several millions of poods. The chief manufactures which are here noticed are those of red and yellow moroccos, felts, coarse linen, a very indifferent earthen ware, soda, and salt-petre.

In July 1794, the author returned to St. Petersburgh, prosecuting his journey by *Koslof* (*Eupatoria*), *Perekop*, *Kherson*, *Nicolaef*, *Elizabet-grad*, *Pultova*, and *Mosco*, without recording much that deserves to be particularly noticed.

As a traveller, this distinguished academician displays a patience and an accuracy of observation which stamp his pages with sterling value, while his descriptions of natural productions bespeak the hand of a master. His writings, however, will hardly be relished by those who receive instruction only when it is presented in a pleasing and amusing form. Having never cultivated the graces of style, nor the alluring arts of diversified composition, he is indebted to his translators for the common decencies of language: but no translator is allowed to supply those sentiments and lively reflections which beguile the uniformity of tedious narration. In the present instance, the language is, for the most part, plain and correct. Fourteen vignettes, twenty-seven plates, and three maps, illustrative of the different routes, greatly contribute to the embellishment and convenience of the work, but cannot fully compensate for its intrinsic heaviness.

We finish the whole survey with the melancholy reflection, that the Russian Government has done little to meliorate the condition of its new subjects. When will princes learn to prefer *improvement* to *extent* of territory?

Art. II. *Scottish Scenery:* or, Sketches in Verse, descriptive of Scenes chiefly in the Highlands of Scotland: accompanied with notes and illustrations: and ornamented with Engravings by W. Byrne, F.S.A. from Views painted by G. Walker, F.A.S.E. By James Cririe, D.D. Dalton, Dumfries-shire. 4to. pp. 450. and 20 Plates. 3l. 3s. Boards. Cadell and Davies.

In this versified account of a series of well-known stages, the Rev. author conducts his reader on the *Petit Tour* of the Highlands of Scotland. The stages, which determine the chapters or sections of the poem, are, from Edinburgh to Queensferry, from Queensferry to Kinross, from Kinross to Perth, from Perth to Dunkeld, from Dunkeld to Blair, from Blair to Taymouth, from Taymouth to Killin, from Killin to Tyne-drum, from Tyne-drum to Dalmally, from Dalmally to Inverary, from Inverary to Arroquhar, from Arroquhar to Rosneath, from Rosneath to Luss, from Luss to Drymen, from Drymen to Glasgow, from Glasgow to Hamilton and Lanark, and from Lanark to Hamilton and Kirk of Shots. At the latter place, the poet abruptly hangs his harp on a *peat-stack*, (there being no willows in the country,) and leaves on the public mind the painful impression that he still loiters among the fogs and morasses of a sterile and Beotian district.

To sustain the appropriate character of descriptive poetry, over such a length of ground, and to awaken interest or gratify the love of novelty by sketching, in blank verse, and in one hundred and sixty-three quarto pages, a tract of country which has been of late so frequently described, are tasks which might alarm the most courageous bard: but Dr. Cririe encounters them with a firmness truly heroic; and issuing forth, arrayed

In the breast-plate of Truth and the helmet of Nature, he invokes no muse,

> 'Nor Mountain-nymph, nor Naiad from the stream.'

As Muses, Mountain-nymphs, and Naiads are, however, rather coy and pettish damsels, we have more than once, in the course of our progress with Dr. Cririe, had cause to regret that he did not treat them with a little more gallantry and respect. We mean not to insinuate that the work is destitute of poetical merit: on the contrary, a few passages, some of which we shall extract, are highly creditable to the author's taste and feelings. The description of Loch-Lomond, for example, which was formerly published by itself, and is now, in an enlarged and corrected form, incorporated with the present work,—the section intitled *from Tyne-drum to Dalmally*,—the address to Ossian,—and 'the Wanderer,'—may be selected as the most impressive parts of the performance. The eulogy on Lord Melville is likewise penned with some emotion, and deserves to be rewarded by a chaplainship:—but we are more pleased with these lines:

> 'How vast His power, that launch'd those shining orbs
> In empty space, and bade them circling roll
> Their mighty rounds eclipsing and eclips'd,
> In mystic dance; from age to age upheld,
> Unerring in their course! Beyond that sun,
> Afar, ten thousand thousand systems roll,
> And countless orbs, the seats of life and joy,
> Revolving worlds that croud the vast profound,
> And dread Omnipotence aloud proclaim,
> But far transcend the reach of human thought,
> To scan their distance, magnitude, and laws.'

The description of the plague which raged in Scotland, 1645, is also worthy of quotation:

> 'The shades of beauties, in their gayest bloom,
> That to the desart fled, when dire disease,
> Wide-wasting, burst the bonds of social life,
> And all its soft and tender ties dissolv'd.
> While dire dismay and terror fill'd the land,
> With winged speed, the wide contagion spread,—
> The desolating scourge of Eastern climes,
> That frequent lays the crouded city waste.
> Then, as the frighted pigeon flies the storm,
> Sweet Innocence and Beauty much afraid,
> Their native home and all the world forsook.
> On Almond's banks, in bands of friendship join'd,
> In vain they sought to shun the arrow swift,
> That flies by day unseen, and, in the night,
> Unerring works, on man, the work of death,

While bird and beast its poison'd point escape.
Sweet Friendship sooth'd their solitude in vain,
While Love intruded, though with Virtue join'd,
And all his vows sincere. Ah! Love himself
Breath'd deadly poison through the tainted air.—
Fond youth, no more in sweet suspence, thou view'st
The peerless charms of each, alternate lov'd:
The blast of death already nips their bloom:
The rose and lily wither and decay,
And all their sweets fast hasten to the grave.

'Ill fated youth, when first the symptoms dire
Thine eye beheld, in anguish how extreme!
What poignant grief thine inmost bosom pierc'd!
Yet, happy thou, in equal fate conjoin'd;
For soon shall theirs thy lovelorn shade rejoin,
Where Peace and Joy immortal crown the blest,
Exempt from all life's various ills below.'

A storm on Ben Lomond is thus depicted:

'High on the East, thy great Ben Lomond rears
His lofty head, and hides it in the clouds.
These, oft attracted by his tow'ring height,
Stop short their airy flight, and form a veil,
Which dark and thick descends. Condensing still,
Part slowly sails along, and swelling, shrouds
The neighb'ring hills: the glens how dark between!
The winds are hush'd:—the birds expectant pause:—
The ox, with wistful gaze, eyes the deep gloom.
Nor voice of man is heard; nor pipe, nor horn;
But awful silence reigns, and boding fear.

'Sudden, athwart the gloom, the light'ning's glance,
As quick reflected by the placid lake,
With livid glare darts bright:—Anon, sublime,
In awful majesty the thunder rolls,
Onward it rolls, and loud and louder roars
In bursting peals successive, heard afar;
Re-echoed oft by rocks and caverns deep,
From all the neighb'ring hills, till, circling round,
Still gaining force, again it bursts, a peal
That stuns the ear. Rocks dash'd on rocks are heard
Rattling around. The stoutest heart, appall'd
With wild dismay, scarce dares to eye the gloom,
Deep seam'd with frequent streaks of moving fire,
Darting in rapid gleams from cloud to cloud.
The clouds are seen in wildest tumult mix'd:
And now—a mighty flash, with fearful glare,
Wide opens half the sky, and swift descends,—
To shivers rends the aged knotted oak,
Or scaths the pine, and furrows deep the ground.
Sonorous falls the hail;—or heavy rain,

Pouring in streams, resistless rushing down,
Plows the red mould, and bears it to the main.
Nature convuls'd, the everlasting hills
Appear to totter, and the total wreck
Of all terrestrial objects seems at hand.'

It must, however, be confessed that the concentrated excellence of these and other passages will not atone for the conciseness and poverty of language with which the Carse of Gowrie, the Pass of Killicrankie, Blair in Athol, Taymouth, Bothwell Castle, the Falls of Clyde, Barncleugh, &c. are passed in review. Neither will it cover a multitude of sins which may be classed under the designations of tame, prosaic, and *enumeratory*. By the last epithet, we would be understood to denote the substitution of *proper names* for gentle poesy. A few of these catalogues will suffice as examples:

'Hence old Edina, Stirling Castle walls,—
Hence Forth, the Eden, and the Tay are seen.'

'Fam'd Abernethy, regal now no more;
Its wond'rous tow'r, the widely spreading Tay
Landlock'd, illumin'd by the morning sun;
Dundee, low seated, wrapt in rising smoke;
Its verdant conic Law, sunk to a knoll.
And distant Angus, lost in hazy clouds;
Deep in the centre glide the Earn and Tay;
Beyond their winding navigable streams,
Hid in the bosom of its rising woods,
Stands Errol, antient seat of noble Hay,
And Castle Lyon founded on a rock,
And tow'ring high, a princely mansion fair;
With many a gay and beauteous seat around,
Though great, of less renown. There on the left
Strath-Earn, Moncrief, Kinnoul, and Sidly hills,
In order due, th' enchanting prospect bound.
'Descending still, Balmanno on the left,
Pitcaithly wells and Duplin castle old,
With all the waving woods of Invermay'

'His castle, lovely lake, and mountains high,
Taymouth, Loch-Tay, Drummond and high Ben Lawrs,
The church, the town, and bridge of Kenmore nigh'—

'The lime, the elm, the oak, the larch and pine,
The beech, and slender pensile weeping birch.'

'—— Loch-Long, Cumbray, and Clyde,
Are near at hand; Gourock and Greenock seen
Across the flood; Port-Glasgow, Renfrew old:
Glasgow afar, its smoke and gilded spires,
Scarce break the level horizontal line.
Nearer Dumbarton's wond'rous rocks and hills,
Dumbuck, Dunfin, and, 'mid the tide, Ardmore.

Nor let me here at hand the lake forget,
Gair Loch, with all its beauteous shores and woods,
The noble seat of Ardincaple fair,
Which vies with Great Rosneath, already high,
And rising still in beauty and renown.'

The occurrence of prosaic sentences is not less frequent:

'—— Hard by Loch Orr at hand,
See where his camp, well fortified, was pitch'd:
'Twas there his conqu'ring bands a check receiv'd.
In after times, the Castle old was built,
In days when Canmore fill'd the Scottish throne.'

'The stately bridge of Aberfeldy now
We cross; along the pleasant banks of Tay,
Seen on the right, we pass, and mark afar
Glenlyon old, and ruin'd Castlegarth,
With lofty mountains to the north and west.'

Torpid sloth, *indolence supine*, *shelving slope*, &c. are instances of redundancy.

The tourist is moreover not neglectful of the art of sinking:

'Passing along, high on the right appears
The far-fam'd *bowling green* of great Argyle.'

'—— placid and calm
The twilight dim descends, and changeful forms
Croud the uncertain view, 'mid hills unknown,
Veil'd with the sable curtains of the sky,
Which slowly shifting close around. Meanwhile,
Fancy, and wild Imagination's pow'r,
The various forms of lakes and islands trace,
Their banks with groves of tufted trees adorn'd;
Meand'ring rivers, winding smooth and slow,
Illusive, gliding 'twixt the op'ning clouds.
Imposing thus on reason's dormant reign,
Harmless amusement soothes the vacant mind.
A light dispels the charm. *We stop at Weem*.'

The Doctor is uncommonly temperate in his use of figures. The Tay is, indeed, likened to an *oak*: but, the simile growing somewhat unwieldy, it at length gives way by the *swift descent of the branches*.

That we may conclude these extracts with *éclat*, we shall transcribe the description of the earthquakes at Comrie:

'Yet oft Glen Aistney's forest wild hath felt,
And Comrie, too, the Earthquake's awful shock:—
The *shock concussive*, and *explosion loud*
Have frequent fill'd the swains with dread affright.'

To the larger poem, Dr. Cririe has subjoined 'Loch Kettrin;' 'in which, being more a work of fancy, the reins of imagination are held with a freer hand.' We may at least safely assert that, being more of a legendary than a descriptive cast, it is executed in a manner far less exceptionable than the 'Scottish Scenery.'

From the prose reflections, which are rather ostentatiously subjoined to this subordinate piece, we collect the novel and ingenious opinions that 'singular situations call forth unusual exertions,'—that 'industry and contentment work wonders,'—and that 'in every situation of society, the thief and the robber, but especially the murderer, ought to be exterminated;'—and "this leads us to observe" of the notes and illustrations, which occupy a very considerable portion of the volume, that they abound in trite and undisputed allegations. Thus, though the line

> 'Beauties successive rise on either hand'

seems to require no explanation, it is honoured with a special note, intimating that 'the fine arts tend to improve, refine, and render more permanent and complete the pleasure we receive by the eye and the ear. Those who are charmed with the beauties of Nature, must frequently desire and wish for a power that can be possessed by few, that of transferring and preserving the exact copy and resemblance of the landscape with which they are delighted. When we feel our own powers inadequate for the accomplishment of our wishes, we naturally have recourse to those we judge better qualified.'

Remarking a reference at

> 'Our friend, whose presence heighten'd every joy,'

we naturally looked for the name of the individual, but were dismissed with the truism, that 'man is naturally fond of society; but those alone who have tasted the sweets of virtuous friendship can tell how much participation adds to enjoyment.'

The biographical notices of Admiral Greig are terminated by the very acute and profound reflections, that 'extensive and commanding prospects have, perhaps, a tendency to give elevation of mind: at any rate, we see those bred upon the shore take more readily to a sea-faring life.'

Again, we are gravely told that 'a taste or relish for the beauties of Nature is not equally strong in all,'—that 'different persons delight in different scenery,'—and that 'the manufacturer, who gives employment to the industrious, encourages the arts, and enriches his country, merits the highest encomiums.'

The Doctor's preference of Wilson to Claude rather startled us, till we found him preferring the *whortle-berry* to the *grape*, pronouncing the unfortunate expedition to Darien to be 'the most glorious of antient or of modern times,' and advising 'whoever wishes to be master of the English language in its greatest purity and perfection, to study the broad Scotch, the old English, and the German language in its different dialects.' From these pure classical sources, our Rev. author probably borrowed *scart* for *cormorant*, *chapman* for *pedlar*, and various expressions which an ignorant critic of the present day would term low and aukward.

By far the largest portion of the notes is avowedly borrowed from the Statistical Reports of the parishes in Scotland, Wheatley on Gardening, Burn's Poems, &c. &c.

In these different ways, has Dr. Cririe contributed to the production of a sizeable and handsome quarto volume, embellished with twenty elegant engravings (which really deserve much praise); and thus, as a 'manufacturer, who gives employment to the industrious, encourages the arts, and enriches his country,' he may consider himself as intitled to the 'highest encomiums.'

Art. III. *Remarks on the Constitution of the Medical Department of the British Army*, with a Detail of Hospital Management; and an Appendix, attempting to explain the Action of Causes in producing Fever, and the Operation of Remedies in effecting Cure. By Robert Jackson, M.D. 8vo. pp. 351. 7s. 6d. Boards. Cadell and Davies.

Medical practitioners in the army possess many important advantages in the study of diseases. They are in general enabled to see them from their commencement, and can therefore become the better acquainted with their nature and progress: they are not fettered by the prejudices of their patients, but can always enforce a prompt and steady obedience to the plan of medical treatment or regimen which may be thought necessary; and an opportunity is afforded, by the confinement of their attention to the care of a certain number of individuals similarly circumstanced, of carefully observing the effects of seasons, local situation, and various other particulars which are capable of influencing the human body. The introduction of new and promising methods of treatment in obstinate diseases, if in opposition to prevailing habits of opinion, will frequently subject the private physician to so much undeserved opprobrium, in case of an unfortunate result, as is apt to discourage him from any attempts to improve the practice of his profession, by a deviation from established usage. In the army, however, the medical officer feels no such restraint; and he has therefore an opportunity, if he possesses ability, zeal, and candour, of rendering the most essential service to his profession,—not by making the brave defenders of his country the subjects of useless or dangerous experiments, but by adopting, for their more effectual relief, such improvements of practice as reasoning or judicious observation may recommend.

It is to be lamented that the nature of a military life is not the most favourable to those habits of study and attention, which are necessary for profiting by the advantages enjoyed in it; and we are therefore disposed to give the more credit to those army practitioners who, like Dr. Jackson, continue throughout life to be zealously interested in the improvement of their important studies. Government have of late years, with much propriety, increased the rank and emoluments of the medical department of the army, and have thus given a degree of encouragement to well-educated men, which must be highly advantageous to the service. We shall not presume to determine whether that portion of incitement be yet offered, which is sufficient to induce gentlemen of the description which we mention, to enter into and remain in the army: but, as the rank and emoluments of the medical profession in this country have a considerable tendency to insure the efficiency and respectability of the private practitioner, the same good effects, we may remark, must follow in the army. The pay of the military surgeon and physician is not altogether to be considered in reference to that of other military officers. The latter may go on in progression to the highest dignities of the field, and, independently of their pay, are rewarded by military glory for the dangers and inconveniences to which they may be subject: but the medical officer, as Dr. Jackson well observes, has no such advantages.

> 'In the field of action, the surgeons of regiments are frequently in the range of fire, and in sieges they run equal risk with other officers: they are thus exposed to danger; but it brings no glory, for the danger is passive. In performing the duty of hospitals, the medical officer is also exposed to dangers, even formidable dangers from the contagions of disease; but glory does not attend such dangers: they bring no dazzling trophy; they are not encountered to destroy a foe, but to save a friend. The effect does not stand prominent in the public eye; it possesses no brilliancy, and no general attraction;—its reward consists in a satisfaction of mind,—private, but pure.'

The strictures of Dr. Jackson, on the medical constitution of the army, shew that he has taken an enlarged and liberal view of the subject; and whatever differences of opinion may arise on various particulars of detail, the propriety of

the

the principle for which he so strongly contends, of holding out the inducements of rank and emolument to those who may join the medical department of the army, cannot be doubted. If those inducements are given, it is reasonable in return to require that such a previous education should have been received, as is likely to enable the medical officer to practise with honour to himself, and advantage to the country.—We agree with the present author in thinking that an examination is not to be regarded as an adequate criterion of medical fitness, but that those opportunities should have been enjoyed by the candidate for introduction into the service, which may be sufficient, with ordinary capacities, to secure the acquisition of moderate literary attainments, and a sufficient knowlege of the medical profession. To such Dr. J. would add a twelvemonth's attendance at a military medical establishment, which he recommends to be formed for this purpose at the Isle of Wight; where the student might have an opportunity of seeing practice, of being instructed by a proper person in the diseases most common to armies in Europe, or in tropical climates, and of receiving information on the economy and management of troops, and the superintendence of hospitals under various conditions of service.

Such an establishment as is here suggested would undoubtedly possess many advantages: but it would be extremely difficult to execute the plan, and to carry it on with complete success. Nothing so fully insures the ability and zeal of a teacher, whether in medicine or in any other department, as the making his emoluments the reward of his successful exertions; and we should be inclined to doubt the expediency of an institution, supported by government, in which *Interest* must necessarily have the principal weight in appointing the Professor, and in which a handsome and independent salary will remove the necessity of extraordinary exertion, even should the ability of exercising it be possessed. We do not coincide with Dr. Jackson in thinking that uniform principles, or an uniform mode of treating diseases throughout the army, is at all desireable, unless the precise standard of opinion and practice in medicine were clearly ascertained. In an ingenious mind, that spirit of observation and inquiry, which are so necessary for the improvement of his profession, are most highly favoured by a properly regulated distrust of what are called medical theories, by a sense of the imperfections of practice, and by a conviction that much is to be done towards removing them by individual exertion.

The observations contained in the first and second parts of this work relate, exclusively, to the constitution of the medical department of the British Army; and to the mode in which the Hospital of the Army Depôt in the Isle of Wight was conducted, while under the care of the author. They merit attention, though they enter too much into detail to allow of abstract or examination on our part.—One particular only we shall mention, which refers to the formation of the Army Medical Board. This Board is composed of three gentlemen, a Physician, a Surgeon, and an Inspector-General; who, in their individual or collective capacities, have the management of all the medical affairs of the army. The proper execution of a trust of this importance requires not only abilities and zeal, but leisure; and it is therefore with good reason that Dr. Jackson objects to the attention of these gentlemen being divided between their public duties, and the engagements of private practice. It would be highly proper for such a remuneration to be given to the medical board, as might intitle the public to their exclusive services; since thus, we are persuaded, the duties of that department would be more effectually and more independently performed.

The third part of this work is occupied in answering a serious charge brought forwards against the author by the physician and surgeon-general, in a letter to the Secretary at War. Those gentlemen stated that, in the hospital committed to Dr. Jackson's care, there had occurred 'an unprecedented number of deaths, frequent relapses, and tedious recoveries, with a debilitated state of the patients.' It is not our wish to take any part in this business: but it becomes us to remark that a special board, which was sent down to inquire into the accuracy of this statement, gave it as their opinion that the author was 'a zealous, diligent, and meritorious servant of the public, and full of humanity in the discharge of his duty;' that the increased mortality and disposition to relapses proceeded from causes which he could not direct nor obviate; and 'that there was no ground for the charge contained in Dr. M'Laurin's letter, of the universal and indiscriminate use of blood-letting and some other remedies therein mentioned.' The Commander in Chief was therefore officially represented as conceiving the 'unanimous opinion of the board, to have exculpated Dr. Jackson from all improper practice in the treatment of diseases, and in the care of the sick; and as being gratified in seeing, that an opportunity has thus been given to that most zealous officer, of proving his fitness for the important situation in which he is placed.'

The opinions which the author entertains with regard to the nature of fever, and the plan of treatment which he follows in the cure of it, are stated in an appendix, which occupies nearly one half of the volume. His principles and practice differ little from those which were detailed by him in a former work, noticed by us a considerable time ago*, intitled "an Outline of the History and Cure of Fever endemic and contagious." He seems to have studiously aimed at making an abstruse subject still more obscure and forbidding, by the frequent introduction of new and uncouth expressions, not justified even by the nature of the subject which he treats, and certainly tending to convey the idea of an affected display of learning and singularity.

'The expression of life or animal action' is, with Brown, considered by the author 'as a forced condition' and, 'its manifestation as the effect of stimulation.' 'Alternate action and rest, however varied in period, necessarily follow each other, while cause and condition of organization preserve their relations.'

'A certain rhythm of movement is consequently a condition inseparable from a living animal body; as the integrity of the order and force of that rhythm is the index of health. But as movement is an expression of the presence of life, and rhythmical movement an expression of health; so the mode of health is liable to be perverted, the motions of the machine to be even finally arrested or annulled.'—

'Those causes, which disturb the rhythm of movement in order of time, or which change the quantity of its force, are causes of disease; as those which completely subvert it, so as to annul motion, are the causes of death.'—

'The scale of health (and health consists in action of effect,) has only one mode. The expression of want of effect in function, the consequence of derangement in rhythmical movement, the effect of the action of a preceding cause, is commonly termed debility,' which is 'the first visible, even supposable step of action arising from the operation of the causes of fever.'—

'The natural rhythm of movement, which obtains in health, is disturbed during the existence of fever; or rather, fever actually consists in a rhythm of movement irregular in time or force; hence the restoration of rhythm is necessarily the restoration of health. This is a clear point; but previous to such attempt of restoring the natural harmony of movement, it is often necessary to arrest the irregular course of the existing motions, in order to bring back, with greater facility and certainty, the form of the rhythm which has been lost; in the same manner, as it is often necessary to cause a military column to halt, when moving incorrectly, so that it may more easily lay hold of the regular cadence of the step. There are many cases, where this may be done boldly and without fear; some where it must be done with the greatest care and caution; and others, where it cannot be attempted without imminent risk, the movements being so rooted, that they must be permitted to go on to the appointed period and usual form of termination, unless where they absolutely threaten danger to life.— But, where the condition is present, which warrants the attempt of arresting the disordered rhythm of movement, previous to the application of causes calculated to excite motions analogous to those of health, the means differ, according to the circumstances of the case and condition of the subject. Of preliminary remedies employed in this view, bleeding and emetics are two of the most powerful and most generally applicable. When the diseased motions have been arrested, or subverted by the employment of these or other means, the pure air of the atmosphere, the universal and common stimulant of life, is often sufficient to solict the organic structure to resume its natural action. But, where the power of this fails, or is supposed not to be sufficient to effect the purpose, others which are of greater force, or which are capable of more direct management, are called in aid.'

---

* See M. Rev. Vol. xxx. N. S. p. 279.

From these extracts, our readers will be able to judge of the author's manner, and to form some idea of his opinions. As he places very great dependence on blood-letting in fever,—a circumstance in which his practice differs materially from that of the most judicious physicians of the present day,—we shall annex some of his observations on the use of this very important agent:

'The expression of debility, or want of effect in function, a necessary consequence of perverted rhythm in organic movement, is considered, at present, as the specific and primary expression of the action of the cause of fever, consequently the effect to be removed; – the removal of that effect is supposed to be accomplished by direct addition to the force of the moving powers. In the economy of a machine, the correct performance of the offices of which depends upon a due form of movement in time and force, the effect is regulated by the addition made to the energies of the moving power, or by the removal of resistances which interrupt the course; for resistance is necessarily implied in every act of motion. It is thus observed, that effect, or energy of movement, in certain conditions of disease, is often more assisted by taking away two pounds of blood, than by adding two pints of wine or other strong liquor. The fact cannot be disputed, for it occurs daily. It forms an important basis in regulating the movements of the animal machine. Abstraction has thus an effect, stimulative of the energies of movement. The change of condition, arising from a change of condition in the resisting power, has the effect of a direct stimulus; action consequently becomes more effective, though no power be visibly added, which can be supposed to give energy to the moving principle. The proofs of this are numerous. They can scarcely be supposed to have escaped the notice of persons of even the most narrow experience. For it is no unusual thing to observe, that persons debilitated to the last extreme, that is, persons in fever, who are, as it were, paralyzed, or not capable of producing a single action of effect, rise up instantaneously into full force and vigour, in consequence of a very copious bleeding. It may hence be inferred, that abstraction of blood has not, in its own nature, a positively debilitating effect; for in consequence of it, there instantly arises energy of movement, and action of the natural force.'—

'The effects of bleeding are stimulative, relatively according to the circumstances of the subject: and they are extensive, for they are felt in all parts of the circulating system, and consequently, through the whole extent of the animated machine. The abstraction of blood, by its express effect, diminishes the quantity of a body to be moved; and thereby increases the power of the mover: it thus facilitates motion; but this is not all. The diminution of the quantity of blood, and change of movement in consequence of such diminution, is in some manner productive of change of condition at the sources of life: motion is affected,- changed, even suspended; diseased motions are arrested; an opportunity is thereby furnished for the more effective action of those powers, which are provided and expressly calculated for the stimulation of the due action of health. Bleeding, as it is the most manageable power, so it possesses the most absolute influence over animal movement, either as directly effective of a final purpose, or as preparatory to the action of other means necessary to insure the final purpose. Bleeding arrests disordered movement, restores, or increases susceptibility of impression; therefore, where that is deficient, it is, in point of time, the first on the list of remedies. But while valuable, indeed indispensable, in one case; it is unnecessary, even dangerous in others; for it is useful, or it is not admissible, relatively, according to the condition of the subject.'—

'In the earlier stage of fever where the pulse in its motion is irregular in time and force; in its action, quick, hard, irritated, and labouring to overcome a resistance; or where it is regular in time, but sluggish in action,—oppressed, and without energy, that is, without freedom of expansion and celerity of contraction, the effects of bleeding are equally beneficial, though the conditions be seemingly different. The circumstances, which accompany these opposite states of the pulse, are also different and peculiar. In one, the respiration is quick and hurried,—and the breath is hot; in the other, respiration is oppressed, interrupted with sighing, or connected with a difficulty of expanding the chest,—as if from want of power,—without interruption from pain. The pain of the head, in the one, is rending and tensive, with strong pulsation of the carotid and temporal arteries, —and with great heat on the forehead; in the other it is heavy and dull, with stupor and inability of commanding thought,—with a clammy, and sometimes a cold forehead. The countenance, in the one, is agitated and confused, with marks of agitation, expressive of pain,—sometimes threatening and grim; in the other it is heavy and torpid, sometimes dark, bloated, and inanimate. In the one the skin is thick, the surface dry and distended; in the other, damp and greasy, without that activity of life, which occurs in natural perspiration. In one the heat is deep, concentrated rather than superficial,—ardent, rather than warm; in the other it is often below the just point of heat in health, but its impression is different from that which the heat of a healthy body imparts,—known, by sensation to persons of experience, but not easily described. In one, the pains in the back and limbs are severe, and all the joints seem as if they were broken and unhinged. In the other, there is torpor,—an inability of producing action or effect rather than any excess of pain. In both, the secretions are

suspended

suspended with a sense of fulness and tumult, or with marks of bloated stagnation and inability. These conditions are different externally; but they are often only parts in the same chain, under different circumstances of expression;—they are under the influence of the same remedy in the processes of cure. This form of fever, whether appearing with the marks of irritation or suspension of action, (for that appears to be an accidental circumstance,) is more common in dry weather and in the spring season, than at other times, or in other circumstances. It is common in excessive hot and dry weather in Europe; and it is common with Europeans, as the first disease, after arrival in the tropical climates, particularly in dry situations and in dry weather; or under change of condition, from free air and the practice of exercise in free air, to crouded places and a state of rest,—as in embarkation in crouded ships. In one case, the circulation seems to stagnate, the blood moving slowly in the veins, as if from the operation of a suspending power; in the other, movement is tumultuous, but circulation is impeded. In both cases, seemingly so different, bleeding is an indispensable remedy. If properly managed, it either effects a safe and speedy cure, or it paves the way for a cure being effected by other means. In the case of tumult, and irritation more particularly, the blood ought to be drawn from a large orifice,—not measured by ounces, but allowed to flow till the end is attained, that is, till the tensive pains, sense of fulness, and the sense of resistance in the pulse be no longer perceived, the movement becoming regular, free, and open; or, till the movement, from being sluggish, languid and oppressed, become brisk and energetic, till the countenance brighten up, till the power of expanding the chest be restored, till the skin be relaxed, and till the secretions resume their course,—an effect indicated by the breaking out of a general perspiration, by sickness, vomiting, evacuations by stool, or by faintness. It is seldom that less than twenty ounces will ensure this purpose in a violent disease. It may even sometimes require forty to produce complete effect; but it is necessary that effect be produced; and it will be produced by perseverance, for it is presumed, that it has been previously ascertained, that the remedy in the case, consists in bleeding properly conducted. The most scrupulous may rely with confidence, that the quantity of forty, even of fifty ounces will not bring life into danger in the commencement of a fever, where the conditions are such as have been described. It is safe, and it is even frequently adviseable to continue it till fainting actually takes place, or till a disposition to faint is strongly felt; for it is under such circumstances, that susceptibility of impression is restored; an end, when effected, which lays the foundation for a speedy and a safe cure. In such case, the application of pure air, the common stimulant of life, is often sufficient for the purpose; at least the application of others, more powerful and properly managed, renders the process almost certain *.

'In

' * There may be some of the learned perhaps, who will not be displeased to see that the authority of Galen sanctions a practice fully as bold as that recommended in this place. The example is the case

of

'In the other condition of general fever, where the pulse is open and unconfined, expanding, or as it were rising to the surface, the heat superficial, warm, rather than ardent or pungent, the skin soft, thin, giving an impression of buoyancy and elasticity; the countenance clear; pains, if they exist, of a sharp nature, flying through different parts, but not connected with sensations of weight and oppression, bleeding is not by any means necessary.'

Dr. J. adds, however, that the abstraction of a small quantity of blood, 'to be limited to a measure not exceeding twenty ounces,' will be serviceable in cutting short the disease.

We have deemed it necessary to be thus diffusive in our extracts from that part of the present work which relates to the use of venesection, because it is a subject of the highest importance, and one which has brought considerable opprobrium on the author. The respectable documents in favour of its success intitle it to consideration: but, at the same time, we should require the authority of farther trials, to induce us to venture on a practice which appears to be in so high a degree dangerous. When well authenticated facts are opposed to the experience of the most able of the profession, it becomes the liberal-minded practitioner to pause; and, while he would avoid endangering the life of his patient by a daring experiment, at the same time to recollect that it is his duty to omit nothing which may be likely to prove serviceable.

In cases in which bleeding is considered to be improper, Dr. Jackson has recourse to emetics, which he also gives with the view of arresting the 'perverted rhythm of organic movement.' When this has been effected, or at least 'susceptibility of impression has been restored to organism,' 'the next, the great, and the final effort is directed to the means of bringing back a movement similar to health.' This he endeavours to accomplish by cold bathing, immediately succeeding to warm; and when this and the other means employed have not produced

---

of a young person, ill of a strong fever of the kind, considered as connected with plethora. On the beginning of the third day, Galen determined to bleed him. Αφαιρω τοινυν αυτου εξεπιτηδες, ὡς λειποθυμιαν επιγενεσθαι, μεγιστον τι βοηθημα τουτο πυρετων συχνων εν ισχυρᾳ δυναμει, και τῳ λογῳ και τῃ πειρᾳ διδαγμενος, πρωτον μεν γαρ εις εναντιαν καταστασιν αφικνειται ταχιστα ψυχομενον εν τῃ λειποθυμιᾳ το σωμα, τουτου δ᾽ ουτε τοις καμνουσιν, ουδ᾽ αυτῃ τῃ διοικουσῃ τα ζωα φυσει δυναιτ᾽ αν τις ἑυρειν ἡδιον ηχρηστοτερον. επειτα δ᾽ εξ αναγκης εν τοις τοιουτοις σωμασι ἑπεται διαχωρησις γαστρος, εστι δε ὁτε και χολης εμετος, εφ᾽ οις αυτικα νοτιδες απο παντος του σωματος, η ιδρωτες, ἅπερ ουν κακεινω πανθ᾽ εξης γενομενα, παραχρημα τον πυρετον εσβεσαν. ὥστε τινας των παροντων ειπειν, εσφαξας, ανθρωπε, τον πυρετον. De Curat. Morb. Lib. III. Tom. IV. edit. Bas.—The above is a case in point,—strong in fact, and well reasoned,—the young man fell into a profound sleep,—the disease was completely extinguished.'

relief, he recommends gestation, 'or the act of transporting sick persons in the open air in carts, carriages, or other conveyances, exposed to all the chances of the weather.'—Bark he employs to prevent the periodical recurrence of diseased action in periodic fevers; and wine and opium 'when susceptibility of impression is restored, but when the healthy movement is languid, scarcely supporting itself without foreign aid.'

ART. IV. *The Correspondence of Samuel Richardson*, Author of Pamela, Clarissa, and Sir Charles Grandison. Selected from the original Manuscripts, bequeathed by him to his Family; to which are prefixed, a biographical Account of that Author, and Observations on his Writings, by Anna Lætitia Barbauld. Crown 8vo. 6 Vols. 2l. 5s. Boards. R. Phillips. 1804.

THE degree of merit to which Mr. Richardson was intitled as a novel-writer has long been appreciated; and though as a man also he was highly respectable, it may be asked why, after so long a repose, we should now conjure up his ghost to "revisit the glimpses of the moon?" The answer is ready. Not sufficiently satisfied with the praises so profusely lavished on him in his life-time as an author, Mr. R. looked forwards to a considerable portion of posthumous fame; and, in order to revive the recollection of the celebrity which he once enjoyed, he carefully preserved his own letters and those of his correspondents, that they might be served up to the public in the next generation. His vanity in this respect has betrayed him into something not altogether commendable; and since various collections of private letters have lately issued from the press, it becomes a matter of public concern to consider the propriety, morality, and natural tendency of this conduct. Mr. Steevens, in his advertisement to the edition of the twenty plays of Shakspeare which were published in the life-time of our immortal poet, thus delivers his opinion on the subject:

> "The benefits of the art of printing are depraved by the facility with which scandal may be diffused, and secrets revealed; and by the temptation by which traffic solicits avarice to betray the weakness of passion, and the confidence of friendship.
>
> "I cannot forbear to think these posthumous publications injurious to society. A man conscious of literary reputation will grow in time afraid to write with tenderness to his sister, or with fondness to his child; or to remit, on the slightest occasion, or the most pressing exigence, the rigor of critical choice, and grammatical severity. That esteem which preserves his letters, will at last produce his disgrace; when that which he wrote only to his friend or his daughter shall be laid open to the public."

As far as Mr. Richardson's own compositions are concerned, no violation of delicacy and of the confidence of friendship has been committed: but we apprehend that the spirits of some of his correspondents have just ground of complaint for the liberty here taken with their letters. We are persuaded that Lady Bradshaigh, for instance, never supposed that her letters to the author of Clarissa, written to unbosom the sensations of the moment, and for the exercise of a reflecting yet playful mind, were to be made public; and we decidedly think that such a use, *of such letters*, without an express permission, is not defensible.

We are informed by the fair editor and biographer, that Mr. Richardson had some thoughts of publishing this collection in his life-time; and we have no doubt that Mrs. Barbauld received this information: but no hint of this kind is given in any one of his letters, nor does he tell any of his correspondents that they may promise themselves a resurrection in a future period, when he had provided for his re-appearance on the stage, and for their participation in the honours of his posthumous fame. The letters of some of Mr. R.'s friends, however, are published with consent; and to this part of the work, the objections which we have made do not apply.

Having dismissed the inquiry respecting the propriety of the appearance of this miscellany; the next question is, What is its value?—It must be the business of this article to furnish an answer to the query. The correspondence passes chiefly between Mr. Richardson and several ladies, respecting his merit as an author, and discussing certain characters which he has introduced in his novels. The epistles are so full of compliments, and some are so fulsome and extravagant, that Mr. R. appeared to us to resemble a lady, formerly of our acquaintance, who made it a rule to preserve every letter, or note, which contained any flattering or civil expression. Gratifying, however, as addresses to his pride and vanity may have been as proofs of popularity, modesty and good sense should have prevented their appearance before the public; since it it must now contribute, not to exalt the merit of Richardson, but merely to excite a smile against him, to find one of his correspondents telling him that he wishes that 'a thousand volumes hadproceeded from his *divine* pen;'—another, that 'he is truly made in the image of God, has monopolised all the Christian, all the social virtues and graces to himself;'—and another that 'he is indeed a wonderful author,' &c. &c. This adulatory incense, thus presented to Mr. Richardson, was made peculiarly acceptable by the degrading manner in which cotemporary writers are treated. '*His* novels are of more value than all that *Warburton* has ever written:' *his Clarissa* is immortal,

mortal, but 'the run of *Tom Jones* is over;' *he* is all wit and fancy, but *Fielding* is 'without invention.' In short, according to the evidence now before us, Mr. Richardson was the greatest literary luminary of the seventeenth century. Yet we suspect that, great as he was made to appear in his own imagination by the success of his writings and the flattery of his friends, the present age cannot be induced to look back to him with very lively interest. We think, therefore, that the fair editor should have discreetly suppressed with a bolder hand. We are assured indeed that, could we have seen the whole collection, and compared it with the part which has been selected for the press, we should be convinced that she has had 'some mercy on the public.' It may be so: but this mercy should have been farther extended, since many of the letters are scarcely more worthy of publication than the ordinary notes which pass between friends. Mrs. B., however, has endeavoured to represent the circulation of private correspondence in an important point of view; and we transcribe her representation, leaving the reader to decide how far it applies to the volumes before us:

> 'Nothing tends so strongly to place us in the midst of the generations that are past, as a perusal of their correspondence. To have their very letters, their very hand-writing before our eyes, gives a more intimate feeling of their existence, than any other memorial of them. To see the heart that is now chilled with age, or cold in the dust, pouring forth its first youthful feelings; to see the hopes and fears, the friendships and animosities, the pains and cares of life, as it passes on, inspires the soul with a tender melancholy. We see some, now established in fame, who at first advanced timid and doubting of their own powers; others sunk into oblivion, who had the highest confidence in them; we see secret kindnesses brought to light; and where there has been affectation of any kind, we see it did not avail, but that the man is known, and the real motives of his actions, through all the glosses he puts on. We compare the tar-water of one age with the medicated airs of another, and the waters of Tunbridge with the sea-bathing places, and we find both equally inefficacious against the long-rooted malady; and touched with a deep feeling of the vanity of life, we cry out with Thomson—
>
> 'Where now are fled
> Those busy bustling days—those gay spent nights—
> Those veering thoughts—those longings after fame?
> All now are vanish'd! *virtue* sole survives.
> Immortal, never-failing friend of man,
> His guide to happiness on high.'

Before we take farther notice of the correspondence here exhibited, we shall pay some attention to the biographical account of the principal personage, with which it is introduced;

since Mrs. Barbauld has exerted her cultivated mind to make this narrative amusing, and since a variety of critical and ingenious remarks make amends for the few incidents which occur in the life of her hero.

Mr. Samuel Richardson, as his biographer observes, was 'one instance, among innumerable others, of natural talents making their way to eminence, under the pressure of narrow circumstances, the disadvantage of obscure birth, and the want of a liberal education.' He was the son of a joiner, (a business then more distinct from that of a carpenter than it now is with us,) who, for certain reasons, on the defeat and execution of the Duke of Monmouth, fled from London into Derbyshire; where, in the year 1689, the subject of this memoir was born, but in what particular place cannot now be known. 'It is said that Richardson, from motives known only to himself, always avoided to mention the town which gave him birth.' His biographer supposes that this concealment arose from no littleness of mind, since he, without reserve, has related the obscure and narrow circumstances of his early life; yet it is difficult to account for it on any principle belonging to *greatness* of mind. According to his own statement, he was originally designed for the church: but some heavy losses, sustained by his father, having disabled him from defraying the expences of an education proper to qualify the son for that situation, at the age of fifteen or sixteen Samuel was obliged, with the mere accomplishment of common school learning, to make choice of a business:

> 'Some of the admirers of Richardson (says Mrs. B.) have wished to raise his character by asserting, that he possessed a knowledge of the classics; but his own assertions are frequent in his letters, that he possessed no language but his own, not even French. It is said, indeed, that Dr. Young and he have been heard to quote Horace and other classics in their familiar conversations, and the letters of the pedant Brand in Clarissa, which are larded with Latin quotations, are adduced as proofs of his scholarship; but, with regard to the latter, it seems probable, as may be seen in the letters, that he was assisted by his friend Mr. Channing; and, as to the former, it is not unlikely that he might be familiar with a few of those Latin phrases which are used, in a manner proverbially, by scholars, as the garniture of their discourse; and that he might also remember something of the rudiments, which he probably learnt at school, neither of which circumstances imply any real knowledge of the language. His deficiencies in this respect he often lamented; and it is certain his style is as far as possible from that of a scholar. It abounds with colloquial vulgarisms, and has neither that precision, nor that tincture of classic elegance, which is generally the result of an early familiarity with the best models.'

If, however, Mr. R. was ignorant of the learned languages, he was fond of reading, was early noted for invention, displayed a fondness for letter-writing, and, when not more than thirteen years old, was employed by three young women to give them outlines to copy, or correct, for answers to their lovers' letters. Here, perhaps, was the origin of that style of novel-writing in which Richardson was afterward distinguished.

In the year 1706, he was bound apprentice to Mr. *John Wilde, of Stationers' Hall.* After the expiration of the usual seven years, he continued 5 or 6 years working first as a compositor, then as corrector of the press to a printing-office, and lastly as overseer; and thus gradually progressing in his trade, he took up his freedom, and commenced business for himself in a court in Fleet-street; whence, as his concerns grew more extensive, he removed into Salisbury-court. Here he soon became rich, and celebrated, not only as a printer, but for exerting his genius as an author, assisting 'the booksellers with indexes, prefaces, and, as he styles them, honest dedications.' Through the interest of the Speaker, Mr. Onslow, he was employed to print the Journals of the House of Commons, in 26 volumes folio; and, in 1754, he was chosen Master of the Stationers' Company,—an office, we are told, which is not only honourable but lucrative.

Mr. R. was twice married; his first wife, Allington Wilde, (his master's daughter) died in 1731: his second, who was the sister of Mr. James Leake, bookseller at Bath, survived him. By the former, he had five sons and one daughter; and by the latter, five daughters and one son: but all of his sons, and most of his daughters, he buried. In the year 1760, he purchased a moiety of the patent of law-printer to his Majesty; and, as a man of business, he was in a situation to make a comfortable provision for his family:

'But (continues Mrs. B.) the genius of Richardson was not destined to be for ever employed in ushering into the world the productions of others. Neither city feasts and honours, nor printing law books and acts of parliament, nor the cares of a family, and the management of so large a concern of business, could quench the spark that glowed within him, or hinder the lovely ideas that played about his fancy, from being cloathed in words, and produced to captivate the public ear. The printer in Salisbury-court was to create a new species of writing; his name was to be familiar in the mouths of the great, the witty, and the gay, and he was destined to give one motive more to the rest of Europe, to learn the language of his country. The early fondness of Mr. Richardson for epistolary writing has already been mentioned, as also that he employed his pen occasionally for the booksellers. They desired him to give them a volume of Familiar Letters, upon a variety of supposed occasions. He began; but, letter producing letter, like John Bunyan, "as he pulled, it came;" till, unexpected to himself, the result was his *History of Pamela.*'

We shall not transcribe the account of this his first work, which was published in 1740; suffice it to remark that, as a new species of novel-writing peculiarly calculated to promote the cause of virtue, it was received with a burst of applause from all ranks of people. Encouraged by success, Mr. R. proceeded next to the composition of *Clarissa*, a performance on which his fame is principally founded; and which, says Mrs. B. 'will transmit his name to posterity, as one of the greatest geniuses of the age in which he lived.' This production, which is elaborately criticized by his biographer, has no doubt great merit. It interested and agitated his numerous readers to the highest pitch, and drew on him numerous correspondents who felt peculiarly anxious for his imaginary characters, and warmly expressed their wish, as the story advanced, that the pathetic and heart-breaking detail should terminate happily. Richardson wisely resisted these solicitations, though urged with great vehemence and dexterity even by a Lady Bradshaigh: but, though the moral of his piece is complete, his principal characters are out of nature; and we question whether Clarissa can now be read with the enthusiasm with which it was sought at its first appearance. Mrs. B. however pays Richardson the deserved compliment of having drawn, in Clarissa, 'the triumph of mental chastity, uncontaminated, untarnished, and incapable of mingling with pollution.'

Having written two works, in each of which the principal character was a female, he determined to exhibit an example of *a perfect man;* to which undertaking 'he was partly stimulated by the attacks of his female disciples: who, in answer to the reproaches which he cast on them, of liking Lovelace too well, observed to him that "he had given them nobody else to like." This deficiency is supplied in Sir Charles Grandison. The strictures which are made on this novel are judicious, but it is needless for us now to discuss its excellencies and defects.

In addition to these three novels, Richardson published a volume of *Familiar Letters;* a *Paper in the Rambler;* and an edition of *Æsop's Fables, with Reflections;* to which may be added a volume of Maxims taken from Pamela, Clarissa, and Grandison.

On the style of this author, it is remarked by Mrs. B. that

> 'It is not in proportion to his other excellencies of composition. He wrote with facility; expressions, as well as thoughts, flowing readily to his pen; but we do not find in his writings, either the ease and elegance of good company, or the polished period of a finished author. They are not only overloaded with a redundance of complimentary

expression, which gives a stiffness to the dialogue, particularly in his Grandison, where he has most attempted to give a picture of genteel life, but they are blemished with little flippancies of expression, new-coined words, and sentences involved and ill-constructed.'—

'His style, however, has the property of setting before the reader, in the most lively manner, every circumstance of what he means to describe. He has the accuracy and finish of a Dutch painter, with the fine ideas of an Italian one. He is content to produce effects by the patient labour of minuteness.'

Mr. Richardson, in the double character of printer and author, drew around him a large acquaintance; his friendly qualities, and warm hospitality, both in Salisbury-court and at his country retreat, first at North End near Hammersmith, and afterward at Parson's-Green near Fulham, made him generally respected; and his partiality to the society of females evinced the amiable qualities of his heart. His voluminous correspondence sufficiently proves his fondness for letter-writing, which he prosecuted in various directions, notwithstanding a nervous disorder under which he laboured, and which he often laments. In 1755, he was much occupied by building in town and country, and, in 1757, the marriage of his daughter Mary was accomplished. He now allowed himself some relaxation from business; and in time he found leisure, if he had possessed health, says Mrs. B.

'To enjoy his reputation, his prosperous circumstances, his children, and his friends; but alas! leisure purchased by severe application often comes too late to be enjoyed; and, in a worldly, as well as in a religious sense,

——————— When we find
The key of life, it opens to the grave.

'His nervous disorders increased upon him, and his valuable life was at length terminated by a stroke of an apoplexy, on the 4th of July, 1761, at the age of seventy-two. He was buried, by his own direction, near his first wife, in the middle aisle, near the pulpit of St. Bride's church.'

Of Richardson's moral character, it is remarked that he was sober, temperate, regular, and assiduous; and that he was distinguished for high integrity and undoubted honour. As a father and husband, however, it is confessed that he had a formality and stiffness of manner, though to young children he was familiar and ingratiating. He lived, it is farther observed, in a kind of flower-garden of ladies, who were his critics, inspirers, and applauders. By them he was fed with praise; and it is allowed (which indeed cannot be now concealed,) that he had too high an opinion of his own talents: but, by a prudent suppression of many of the letters in the present collection, this shade of vanity would not have appeared to have been so broad a feature in his character.

Among other little circumstances relative to Richardson, it is mentioned that he took tar-water, then much in vogue; lived seven years on a vegetable diet; commonly wrote on a little board, which he held in his hand; used a chamber-horse, being quite a cockney, who had never learned to ride; carried sugar-plums in his pocket for children, and *had the honour* of giving bail for Dr. Johnson.

The correspondence of Richardson, which begins a short time before his first publication, and extends through the remainder of his life, includes (vol. i.) the names of Aaron Hill, Mr. (afterward Bp.) Warburton, Mr. Strahan, Mr. (Hermes) Harris, Mr. Cave, Lord Orrery, the Rev. S. Lobb, and Mr. W. Lobb. (Vol. ii.) Dr. Young, Mrs. M. Collier and Miss Fielding, Colley Cibber and Mrs. Pilkington, Rev. J. Hervey, Dr. B. Kennicott, Mr. Duncombe, Miss Highmore, Mr. Channing and Mr. Spence. (Vol. iii.) Mr. Edwards, Mrs. Klopstock, Miss Mulso, Miss Westcombe, Mrs. Scudamore. (Vol. iv.) Dr. and Mrs. Delany, Mrs. Donnellan and Mrs. Dewes, Miss Sutton, Mr. and Mrs. Sheridan, Lady Bradshaigh, under the name of Belfour. (Vol. v.) Lady Echlin (sister of Lady Bradshaigh,) Rev. Mr. Peckard, Rev. Mark Hildesley (Bishop of Sodor and Mann,) Rev. Mr. Loftus, Rev. Mr. Skelton, Rev. J. Stinstra, Mr. Defreval and Dr. Johnson, Mr. Sack and Mr. Reich. Vol. vi. is entirely occupied by the correspondence with Lady Bradshaigh.

Mrs. Barbauld has subjoined to the Memoir on the life and writings of Richardson, some short notices of most of the persons with whom he corresponded: but we are of opinion that these memorandums should have been prefixed to each set of letters, in the same manner as the note to the first series of the Bradshaigh correspondence.

The letters of Aaron Hill, the first in the series, are said by Mrs. B. to display 'a turgid and cloudy style;' and they are so abundant in panegyric, that Richardson himself wrote on the back of them 'too high praise,' when he should have thrown them into the fire. One of these epistles thus begins:

'Dear Sir, 'Jan. 8, 1739-40.

'Though, throughout all parts of the year, I prolong and increase my good wishes for whatever can relate to your happiness, and might address to you the words of Mr. Milton, to one of the possessors of paradise:—

With thee conversing, I forget all time,
All seasons, and their change——

'Yet I cannot find it in my heart to begin this first letter I have the pleasure of writing to you, for the opening year, without charging

ing it with every possible prayer for the long-lasting health and felicity of yourself,' &c.

For such an application of the above beautiful and tender passage from Milton, Aaron Hill should haye been tossed in a blanket. The late Mr. Strahan, some of whose letters are here preserved, quoted the lines with more felicity. Being asked by a lady in the whispering gallery in St. Paul's what it was o'clock; he placed his mouth to the wall, and replied, "*With thee conversing I forget all time.*"

In another letter, Mr. Hill thus writes to Mr. R.

'I cannot improve you. Would you have me frankly tell you why? It is, because I want the power to imitate you. You must be content to stand alone; and truly so you would, though fifty dwarf assistants were to croud into your shadow! You contain, like the new notion of philosophy in vegetation, a whole species in one single kernel. Nothing will be ever of your kind unless yourself produces it.'

What benefit can arise from transmitting such flattery to posterity?

Of Mr. Pope, Mr. H. writes in a different strain:

'You charm me (says he to Richardson) by the generous truths you remark, on the mercenary malignity of Mr. Pope's narrow conduct. His genius is not native nor inventive: it is a verbal flexibility of expressiveness, that now and then throws such light on his couplets. He can add a door or a window, to another man's house; but he would build very badly on a new plan, or model, of his own disposition. He must have something to lean against, or would not move without falling. His imagination, therefore, is weak and defective; and since his judgment too is demonstrably so, by his everlastingly correcting his new editions for the worse, below comparison, to what else can we attribute the prodigious success which his writings have met with, but to the industrious servility of the arts, which he used, in his youth, to cajole and hook in his supporters? Never was any thing, I think, more visible than this appears in the correspondence betwixt him and Mr. Wycherly; and every where, else, indeed, throughout all that we see, of his beginnings. As to his Essay on Man (which is a battle between beauties and obscurities), you are very kind to his genius, when you consider that as a proof of it, when the versification, I am afraid, is his whole—and the matter and design my lord Bolingbroke's. And yet in spite of these truths, there is always here and there, in whatever he writes, something so expressed to bewitch us, that I cannot, for my soul, help admiring him; for he out-charms even a poet, *though he is none.*'

The minor geniuses, who were contemporaneous with Pope, endeavoured to persuade each other that *he was no poet*: but, as Dr. Johnson asks, in allusion to this assertion, "If Pope be not a poet, where is poetry to be found?"—We have remarked that this publication might have been compressed without injury. A letter from Mr. Harris, to the author of Clarissa, is transcribed in farther proof of our assertion :

'Dear Sir, Sarum, June 13, 1749.

'I am much obliged for your kind present ; yet, not so much for that, as for the very friendly and benevolent manner in which you make it. As to the work itself, I shall always value it as having that stamp or character which alone can make any work valuable, to the liberal and disinterested ; that is, I shall value it as the work, not only of a sensible, but of an honest man.

'My wife begs your acceptance of her compliments. With her's I join my own to Mrs. Richardson, and your little family, for whose welfare you have our sincerest wishes. I am, Dear Sir,

'Your most obedient servant,

'JAMES HARRIS.'

Mrs. B. has formerly written "*The Groans of the Tankard* ;" and if correspondence of this kind be often published, we recommend it to her to write the *Groans of the Press*.

Some letters are preserved, which were written by the noted Mrs. Pilkington when she was in great distress, to implore Richardson's assistance. After having been reduced to lie on straw in a night-cellar, and to suffer every misery, she emerges from her gloomy state into comfortable circumstances ; on which occasion, Colley Cibber, then an old man, addressed her with the following letter, which is more worthy of preservation than many around it.

'Monday, June 29, 1747.

'THOU FROLICSOME FARCE OF FORTUNE!

'What ! Is there another act to come of you then ? I was afraid, some time ago, you had made your last exit. Well ! but without wit or compliment, I am glad to hear you are so tolerably alive. I have your incredible narrative from Dublin before me, and shall, as you desire me, answer every paragraph in its turn, without considering its importance or connection.

'You say I have for many years been the kind preserver of your life. In this, I think, I have no great merit ; because you seemed to set so little value upon it yourself : otherwise you would have considered, that poverty was the most helpless handmaid that every waited upon a high spirited lady. But as long as the world allowed you wit and parts, how poor (compared to you without a shilling in your pocket) was an illiterate queen of the Indies. Oh, the glory of a great soul ! Why, to be sure as you say, it must be a fine thing indeed ! But—a word in your majesty's ear—Common sense is no contemptible creature, notwithstanding you have thought her too vulgar to be one of your maids of honour.

'Common sense might have prevented as many misfortunes as your high-and-mightiness has run through. It is true, you have stood them all with a Catonian constancy ; but I fancy you might have passed your life as merrily without them. You see I am still friend enough to be free with your failings: but make the best of a bad market. You seem now to have a glimpse of a new world before you! Think a little how you are to squeeze through the crowd, with such a bundle at your back; and don't suppose it possible you can have a grain of wit, till you have twenty pounds in your pocket. With half that sum, a greater sinner than you may look the devil in the face. Few people of sense will turn their back upon a woman of wit that does not look as if she came to borrow money of them: but when want brings her to her wits' end, every fool will have wit enough to avoid her. But as this seems now to be your case, I am more afraid of your being out of your wits at your good, than your bad fortune; for I question whether you are as able to bear the first as the last.

‘ If you don't tell me a damned poetical fib in saying that people of taste so often borrow *Cicero* of you, I'will send you half a score of them with which you may compliment those whom you suppose to be your friends; perhaps you may have a chance of having the favour returned with something more than it is worth. Generosity is less shy of shewing itself, when it only appears to be grateful. In a word, if you would have these books, you must order some friend in London to call upon me for them; for you know I hate care and trouble.

‘ I am not sure your spouse's having taken another wife, before you came over, might not have proved the only means of his being a better husband to you; for, had he picked up a fortune, the hush! hush! of your prior claim to him, might have been worth a better separate maintenance, than you are now like to get out of him.

‘ As for my health and spirits, they are as usual; and full as strong as any body's that has enjoyed his the same number of years.

‘ If the value I have for you gives you any credit in your own country, pray stretch it as far as you think it can be serviceable to you; for under all the rubbish of your misfortunes, I can see your merit sparkle like a lost jewel. I have no greater pleasure, than in placing my esteem on those who can feel and value it. Had you been born to a large fortune, your shining qualities might have put half the rest of your sex out of countenance. If any of them are uncharitable enough to call this flattery, tell them what a poor devil you are, and let that solace them. If ever you should recover enough of the public favour to dissipate your former sorrows, I should be glad to see you here. In the mean time you will fully repay any service I may have done you, by sometimes letting me hear of your well-doing.

‘ I hope you have but one volume of your Memoirs in the press; because, if that meets with any success, I believe I could give you some natural hints, which in the easy dress of your pen, might a good deal enliven it.

‘ You make your court very ill to me, by depreciating the natural blessings on your side the water. What have you to boast of, that you want, but wealth and insolent dominion? Is not the glory of God's creation, lovely woman! there, in its highest lustre? I have seen several and frequent examples of them here; and have heard of many, not only from yourself, but others, who, for the agreeable entertainments of the social mind, have not their equal playfellows in Old

England. And pray what, to me, would life be worth without them, dear soft souls! for now too they are lavish of favours which, in my youth, they would have trembled to trust me with. In a word, if, instead of the sea, I had only the dry ground Alps to get over, I should think it but a trip to Dublin. In the mean time we must e'en compound for such interviews as the post or the packet can send to you, or bring to

'Your real Friend and Servant,
'C. CIBBER.'

How severely did Pope judge in making this man the hero of his Dunciad!

The next letter which we shall transcribe is of a different description, but not less pleasing. It is from the amiable Mrs. Klopstock, one of Mr. R.'s foreign correspondents, and displays so much nature and ingenuousness that all who read it must love her:

'Hamburg, March 14. 1758.

'You will know all what concerns me. Love, dear Sir, is all what me concerns! And love shall be all what I will tell you in this letter.

'In one happy night I read my husband's poem, the Messiah. I was extremely touched with it. The next day I asked one of his friends, who was the author of this poem? and this was the first time I heard Klopstock's name. I believe, I fell immediately in love with him. At the least, my thoughts were ever with him filled, especially because his friend told me very much of his character. But I had no hopes ever to see him, when quite unexpectedly I heard that he should pass through Hamburg. I wrote immediately to the same friend, for procuring by his means that I might see the author of the Messiah, when in Hamburg. He told him, that a certain girl at Hamburg wished to see him, and, for all recommendation shewed him some letters, in which I made bold to criticize Klopstock's verses. Klopstock came, and came to me. I must confess, that, though greatly prepossessed of his qualities, I never thought him the amiable youth whom I found him. This made its effect. After having seen him two hours, I was obliged to pass the evening in a company, which never had been so wearisome to me. I could not speak, I could not play; I thought I saw nothing but Klopstock. I saw him the next day, and the following, and we were very seriously friends. But the fourth day he departed. It was a strong hour the hour of his departure! He wrote soon after, and from that time our correspondence began to be a very diligent one. I sincerely believed my love to be friendship. I spoke with my friends of nothing but Klopstock, and showed his letters. They rallied at me, and said I was in love. I raillied them again, and said that they must have a very friendshipless heart, if they had no idea of friendship to a man as well as to a woman. Thus it continued eight months, in which time my friends found as much love in Klopstock's letters as in me. I perceived it likewise, but I would not believe it. At the last Klopstock said plainly, that he loved; and I startled as for a wrong thing. I answered that it was no love, but friendship, as it was what I felt for him; we had not seen one another enough to love (as if love must have more time than friendship!). This was sincerely my meaning, and I had this meaning till Klopstock came again to Hamburg. This he did a year after we had seen one another the first time. We saw, we were friends, we loved; and we believed that we loved: and a short time after I could even tell Klopstock that I loved. But we were obliged to part again, and wait two years for our wedding. My mother would not let marry me a stranger. I could marry then without her consentment, as by the death of my father my fortune depended not on her; but this was an horrible idea for me; and thank heaven that I have prevailed by prayers! At this time knowing Klopstock, she loves him as her lifely son, and thanks God that she has not persisted. We married, and I am the happiest wife in the world. In some few months it will be four years that I am so happy, and still I dote upon Klopstock as if he was my bridegroom.

'If you knew my husband, you would not wonder. If you knew his poem, I could describe him very briefly, in saying he is in all respects what he is as a poet. This I can say with all wifely modesty...... But I dare not to speak of my husband; I am all raptures when I do it. And as happy as I am in love, so happy am I in friendship, in my mother, two elder sisters, and five other women. How rich I am!

'Sir, you have willed that I should speak of myself, but I fear I have done it too much. Yet you see how it interests me.

'I have the best compliments for you of my dear husband. My compliments to all yours. Will they increase my treasure of friendship?

'I am, Sir,
'Your most humble servant,
'M. Klopstock.'

This truly estimable lady expresses, in another letter, the pleasure which she anticipated in presenting a child to the husband whom she so dearly loved: but this blessing was denied her; and a melancholy note from a Mr. Major to Mr. R., concludes this short correspondence, by which he is informed that Mrs. Klopstock died in child-bed, December 1758, in a very dreadful manner.

We must now pass to the most interesting part of this collection, we mean the correspondence with Lady Bradshaigh, the commencement of which is thus explained:

'A lady, calling herself Belfour, wrote to the author of Clarissa, after reading the four first volumes, acquainting him that a report prevailed, that The History of Clarissa was to end in a most tragical manner, and expressing her abhorrence of such a catastrophe, begged to be satisfied of the truth by a few lines inserted in the Whitehall Evening Post.—Mr. Richardson complied with her request; in consequence of which many letters passed between them, the lady's under her assumed name. Lady Bradshaigh lived at Haigh, in Lancashire;

but the address she gave was, "To be left at the Post-office in Exeter till called for," and her own letters were dated Exeter.'

For a considerable time, the lady was completely concealed; and she so teazed and harassed poor Richardson before she threw off her disguise, that he lost all his patience. At last, however, his *incognita* made herself known to him, and he was not a little flattered to find that he had been corresponding with the wife of Sir Roger Bradshaigh, of Haigh in Lancashire. This lady possessed a good heart, with great vivacity. She was fond of writing, and happy in finding in Richardson a man by whose letters her genius could be animated and improved. We know not what Mrs. Barbauld means by the remark that 'she seems to have been rather a *hearty* friend and a *clever* active woman, than a polished one.' Surely her letters manifest considerable polish and refinement. She debates with Richardson on the want of ease and gentlemanly elegance in Grandison; and complains that her correspondent (who knew little of what is termed good company) did not comprehend her meaning when she avows her being partial to the address or external demeanour of those men who were then styled Rakes. 'The dress and address of such men, (she is obliged to repeat,) without their vices, is what I would recommend to the sober men, who are too often formal, and disagreeable in their manner, for want of a liberal education:' a remark which shews Lady B. to be something more than 'a clever active woman,' notwithstanding she hates Latin from the mouth of a female. It is stated that Lady B. corresponded with R. until his death, and that this collection alone would have made several volumes: but the last of her letters here printed is dated *June* 25, 1757; whence it is fair to infer that the latter part of the correspondence was less lively and entertaining than the first.

As specimens of this lady's spirited and energetic manner, we shall give the first two letters, under the signature of Belfour, with Richardson's answer:

' To Mr. Richardson.

' October 10, 1748.

' I am pressed, Sir, by a multitude of your admirers, to plead in behalf of your amiable Clarissa; having too much reason, from hints given in your four volumes, from a certain advertisement, and from your forbearing to write, after promising all endeavours should be used towards satisfying the discontented; from all these, I say I have but too much reason to apprehend a fatal catastrophe. I have heard that some of your advisers, who delight in horror, (detestable wretches!) insisted upon rapes, ruin, and destruction; others, who feel for the virtuous in distress, (blessings for ever attend them!) pleaded for the contrary. Could you be deaf to these, and comply with those? Is it possible, that he who has the art to please in softness, in the most natural, easy, humorous, and sensible manner, can resolve to give joy only to the ill-natured reader, and heave the compassionate breast with tears for irremediable woes? Tears I would choose to shed for virtue in distress; but still would suffer to flow, in greater abundance, for unexpected turns of happiness, in which, Sir, you excel any other author I ever read! where nature ought to be touched, you make the very soul feel.

'Which consideration (amongst many others) will, I hope, induce you not to vary from what has given your good-natured and judicious readers so much pleasure. It is not murder, or any other horrid act, but the preceding distresses, which touch and raise the passions of those, at least, whom an author would wish to please, supposing him to be such a one as I take you to be. Therefore, Sir, after you have brought the divine Clarissa to the very brink of destruction, let me intreat (may I say, insist upon) a turn, that will make your almost despairing readers half mad with joy. I know you cannot help doing it, to give yourself satisfaction; for I pretend to know your heart so well, that you must think it a crime, never to be forgiven, to leave vice triumphant, and virtue depressed.

'If you think, by the hints given, that the event is too generally guessed at, and for that reason think it too late to alter your scheme, I boldly assert not at all; write a little excuse to the reader, "that you had a design of concluding so and so, but was given to understand it would disappoint so many of your readers, that, upon mature deliberation and advice of friends, you had resolved on the contrary."

'Now, Sir, I must inform you, that I do blush most immoderately, which I rejoice to feel; for I must be mistress of a consummate assurance, in offering to put words in the mouth of the ingenious Mr. Richardson, without a blush of the deepest dye.

'I have all this time pleaded only in behalf of Clarissa; but you must know, (though I shall blush again,) that if I was to die for it, I cannot help being fond of Lovelace. A sad dog! why would you make him so wicked, and yet so agreeable? He says sometime or other he designs being a good man, from which words I have great hopes; and, in excuse for my liking him, I must say, I have made him so, up to my own heart's wish; a faultless husband have I made him, even without danger of a relapse. A foolish rake may die one; but a sensible rake must reform, at least in the hands of a sensible author it ought to be so, and will, I hope

'If you disappoint me, attend to my curse:—May the hatred of all the young, beautiful, and virtuous, for ever be your portion! and may your eyes never behold any thing but age and deformity! may you meet with applause only from envious old maids, surly bachelors, and tyrannical parents! may you be doomed to the company of such! and, after death, may their ugly souls haunt you!

'Now make Lovelace and Clarissa unhappy if you dare.

'Perhaps you may think all this proceeds from a giddy girl of sixteen; but know I am past my romantic time of life, though young enough to wish two lovers happy in a married state. As I myself am in that class, it makes me still more anxious for the lovely pair. I have common understanding, and middling judgment, for one of my sex, which I tell you for fear you should not find it out; but if you take me for a fool, I do not care a straw. What I have said is without the least vanity, not but modesty would have forbid; but that you only know me by the name of

'Belfour.'

'TO MR. RICHARDSON.

'Dear Sir,

'Let me intreat! only suppose all the good natured, compassionate, and distressed on their knees at your feet, can you let them beg in vain?

'I have sometimes a faint glimmering of hope, at other times am in despair, which almost makes me mad, and so, Sir, you have reason to think me; but you have given me so great a proof of your good-nature and complaisance, that I depend upon being excused for continuing to trespass upon your time and patience.

'I must add, that I am in a house full of company, who are wondering at my frequent retirements; so that I can only now and then snatch half an hour to write what at that time comes into my head. Wonder not, therefore, at the incoherence of this tedious epistle; but write I must, or die, for I can neither eat or sleep till I am disburdened of my load.

'That it is to fall upon you, Sir, I am sorry; but through an unlucky necessity it must be so. Had you not favoured me with your's, you never had been troubled with this; and I own it hard you should suffer for your being so infinitely obliging.

'I will not say this shall be the last, I hope not; I will flatter myself that I may think a letter of thanks necessary.

'The reason of my concealing my name is not for want of confidence in you, but really and truly out of a principle of modesty; for well may I be ashamed to write in the manner I have done!

'I have now, Sir, been very grave with you, and must beg pardon for my last airy epistle, in which I took the liberty to use many hard sentences, and even curses; but I hope I shall have reason to turn them into blessings, from the bottom of my heart.

'Think not I expect an answer to all this, indeed I do not.

'I should be glad if you would order Mr. Rivington just to tell me he has delivered this to you; and, O what I shall feel, when I read—"This day is published, a continuation of the History of Miss Clarissa Harlowe!" I am ashamed to say how much I shall be affected; but be it as it will, I shall ever acknowledge myself,

'Sir,
'Your obliged humble servant,
'Belfour.'

'If you should think fit to alter your scheme, I will promise to read your history over, at least once in two years as long as I live; and my last words are,—*be merciful!*'

'TO MRS. BELFOUR.

'Madam, 'October 6th, 1748.

'There was no need to bespeak my patience, nor any thing but my gratitude, on reading such a letter as you have favoured me with.

Indeed, I admire it, and have reason to plume myself upon the interest you take in my story. I should be utterly inexcusable, in my opinion, if I took not early and grateful notice of it: yet cannot but say, that if there were no other reason but the condescending one you are pleased to mention in the latter part of your letter, to deny me, I should be proud to know to whom I have the honour of addressing myself by pen and ink.

'You cannot imagine, how sensibly I am grieved for the pain the unexpected turn of my story has given you. God forbid that any thing unhappy, or disastrous, should ever fall to the lot of a lady so generously sensible to the woes of others, as she must be who can thus be affected by a moral tale, though the character (however presumed to be in nature) existed not in life.

'Indeed you are not *particular* in your wishes for a happy ending, as it is called. Nor can I go through some of the scenes myself without being sensibly touched. (Did I not say that I was another Pygmalion?) But yet I had to shew, for example sake, a young lady struggling nobly with the greatest difficulties, and triumphing from the best motives, in the course of distresses, the tenth part of which would have sunk even manly hearts; yet tenderly educated, born to affluence, naturally meek, altho', where an exertion of spirit was necessary, manifesting herself to be a true heroine.

'And what, Madam, is the temporary happiness we are so fond of? What the long life we are so apt to covet?

'The more irksome these reflections are to the young, the gay, and the healthy, the more necessary are they to be inculcated.

A verse may find him who a sermon flies,
And turn delight into a sacrifice.

Of this nature is my design. Religion never was at so low an ebb as at present. And if my work must be supposed of the novel kind, I was willing to try if a religious novel would do good.

'And did you not perceive that in the very first letter of Lovelace, all those seeds of wickedness were thick sown, which sprouted up into action afterwards in his character? Pride, revenge, a love of intrigue, plot, contrivance! And who is it that asks, *Do men gather grapes of thorns, or figs of thistles?* On this consideration it has been matter of surprise to me, and indeed of some concern, that this character has met with so much favour from the good and virtuous, even as it stands from his two or three first letters; and in some measure convinced me of the necessity of such a catastrophe as I have made.

'Had I drawn my heroine reconciled to relations unworthy of her, nobly resisting the attacks of an intrepid lover, overcoming her persecutors, and baffling the wicked designs formed against her honour; marrying her Lovelace, and that on her own terms; educating properly, and instructing her own children; what, however useful, however pleasing the lesson, had I done more than I had done in Pamela? And it is hoped, that there are many mothers, many wives, who, tho' they have not been called upon to many trials, thus meritoriously employ themselves in their families.

sleep, health, strength, and high spirits; but, by the latter every one of those effects were almost always reversed; and this I had the mortification myself of experiencing some time afterwards. I had closely confined myself to writing for more than half a year, and the consequence was, that my nights were sleepless, my appetite gone, my head become giddy, and I was hardly able to walk; and, from being one of the most cheerful men in the world, I was sunk into such an extreme dejection, that I could find no pleasure in any thing, nor think that any could be found in them. But from this wretched condition I was soon rouzed by remounting my long neglected horses, and riding abroad for two or three hours every fair day: for, by this means, I was in a month or two restored to my former health, and taught this piece of wisdom into the bargain, never to apply myself again to study with such an intense application, as long as I shall live.'

The length of this article seems an assurance that we have supplied our readers with sufficient evidence respecting the merit of the work: yet the multifarious nature of its contents appeared to require a greater rather than a less extent of report. We shall now only add that Mrs. Barbauld's Memoir is, in general, written with purity and elegance: but occasionally we meet with expressions which modern correctness and taste do not tolerate; 'sentiments have *come out*'—Mr. R. did not find this branch of the business '*the one* that yielded him'—'we *every now and then*'—'not persuaded *into*'—'lies open *as* what work does not'—'*hard of hearing*, &c.' In one place, the seat of the Speaker Onslow in Surrey is mentioned as if it were a court in London *.

Besides fac similes of hand-writing, portraits of Mr. R. and Lady Bradshaigh are given, with three other plates.

ART. V. *Sermons preached in the Chapel of Trinity College, Dublin,* in the Year 1795, at the Lecture established by the Provost and Senior Fellows, under the Will of Mrs. Ann Donellan. To which is added an Act Sermon, preached November 15, 1795, for the Degree of D. D. By Thomas Elrington, D. D. M. R. I. A. Senior Fellow, and Professor of Mathematics in Trinity College, Dublin. 8vo. pp. 300. 6s. Boards. Cadell and Davies, London †.

THE validity of the evidence of miracles in support of the divine origin of Christianity is the subject of these discourses; in which the learned preacher considers the arguments adduced by Hume against the credibility of miracles, and with

---

'* Mr. Onslow had a regard for him, and often received him at his house *in* Ember Court.'

† The date of the year 1796 stands at the bottom of the title-page, but the work has not long come to our knowlege.

great ingenuity combats his specious reasoning. This topic has obtained so ample a discussion, that it is now almost impossible to give it any attraction of novelty: but it may be highly expedient, occasionally, to review the grounds of our faith, and to examine the real force which subsists in the strongest objections that have been urged against it. In this task, Dr. Elrington discovers great ability. Infidels themselves must own that he has stated their arguments fairly; and if not convinced by his replies, they must acknowlege him to be a formidable adversary. His controversy is not with the atheist, but with the deist; not with him who denies a God, but with him who admits the truth of natural religion; and with this man he joins issue on his own principles, being assured that these principles, rightly appreciated, and combined with the evidences of the gospel, will lead to the most satisfactory conclusion.

The preacher lays down the position, that 'there does not appear to be any mode left by which God can enable him to whom he has vouchsafed an immediate revelation, to communicate it with effect to all men, but by imparting to him the power of doing such acts as shall manifest that he is favoured with divine assistance.' To counteract this doctrine, infidels have at one time contended that miracles are impossible, and at another that they are incredible, or that no testimony is adequate to persuade a wise man that miracles have happened. Dr. E. strenuously controverts each of these positions. He observes, on the first, that

> 'This boasted argument against miracles is liable to the weighty objection of actually assuming the very point it proposes to prove. We have no right, it is said, to attribute any powers to the Deity except such as experience shews him to possess. Now this must necessarily mean, not our own experience solely, but that of other men; and that not merely of those of our own age and country, but of all ages and all countries: before it can be asserted therefore that we have a right to deny the power of working miracles to belong to God, it must be proved that the several narratives in which that power is attributed to him are false; and the proof must be made out on principles independent of that denial; and also without employing the defective analogy which from the events of one age or country determines those of another, without regarding the differences which may exist between them; for there may be events of such a nature as to happen but once; and to attempt proving them not to have happened at all, because they did not happen oftener than once, would be to make use of a circumstance essential to them, as a proof that they had not existed; a sort of logic not deserving much respect.'

It is farther remarked, to invalidate the position of the impossibility of miracles, on the ground of the immutability of the course of nature, that the argument is direct atheism; that their possibility at least must be granted by all who admit the providence and moral government of the Deity, if they mean to be consistent with themselves; and that 'they who acknowlege the great truths of natural religion are not far from the kingdom of God.'

Principally, however, is the preacher occupied in refuting the ingenious hypothesis by which Hume intended that the testimony in favour of miracles should be deprived of all credit. We shall not detail the different branches of this argument, but shall merely give one passage to shew how adroitly the divine parries the thrust of the philosopher.

> 'It should be remarked that before the peremptory assertion of uniform experience since the creation being contrary to miracles is made, it must be proved, and that too independent of the argument which is founded on it; and if the number of instances in which this cannot be done, be as great as the number of times miracles might reasonably be supposed to have happened, then does the whole argument fall to the ground; whence it appears that if but one system connected with miracles remains unrefuted, the induction from a refutation of every other is decidedly imperfect, and no conclusion can be drawn from it. Thus if we were to prove of every region of the earth but one, that no man had been created in it, the conclusion that in that one also none had been created, would (as it is *certain* that man is a created being) be so far from true, that the argument would prove the direct contrary. So if it be in any degree *probable* that the Deity did interfere to change the course of nature at some one time or place, the proving of all pretences to such interference except one, that they are false, does not diminish the *probability* of the truth of that one, but on the contrary increases it, by making it equal to the degree of *probability* which there was that an event of that kind would happen.'

Metaphysical discussion now yields to a more important inquiry, in which all Christians must take an interest; viz. 'What degree of evidence has reached us, in this remote part of the earth, to prove, after an interval of almost eighteen hundred years, that the founder of our religion did truly possess the powers attributed to him by his historians, and was able, by his word, to control all the laws of nature in a manner of which our experience affords not an example.'

In the sixth Sermon, in which this important inquiry is fully considered, it is shewn that the qualifications of the gospel historians are such as have been required to establish the credit of the witnesses of miracles; and that the evidences of Christianity need not shrink even from the test by which an enemy would try them.

The integrity of the Apostolic testimony is thus ably argued:

'Was their credit, their reputation high in the eyes of mankind? Had they much to lose if detected in a falsehood? A favourite topic this with the enemies of our faith! But while they urge it, they forget that by thus insisting on the meanness and obscurity of those who first preached Christianity, they are strengthening that powerful support which it derives from comparing the excellence of its doctrines with the ignorance and weakness of those who first taught them. Satisfied that we possess sufficient proofs of the integrity of the Evangelists in the dreadful persecutions which they sustained, we might admit that there was some minute difference between the effect which a dread of contempt had upon them and upon persons in a more exalted rank, without fearing, that the strength of our cause would be impaired by our concession. But let us rather examine the question more minutely, and see whether the first witnesses of Christianity would have been more credible had they, as our adversaries assert they ought, been men of high rank and high character. I grant that such men would have had a more extended reputation to lose than the fishermen of Galilee, but would not their chance of losing it have been less? The very reputation which they hazarded affording them the prospect of succeeding in their attempt, and therefore of increasing not diminishing their fame; and that prospect of success being great in the exact proportion of the extent and consequent influence of their character among their countrymen. The love of fame too would have been much stronger in them than in such persons as were chosen by our Lord for his first followers; so much stronger perhaps as to countenance suspicions that it might have induced them to run great hazards for its gratification. As to character then I say that the Evangelists, incurring as they did the certain loss of theirs among their countrymen and friends, and that without being stimulated to the hazard by an ambition from which their humble situation exempted them, were as credible witnesses as those who, possessing much, might be supposed to have relied upon it as the means of attaining more, and to have thought the danger they ran of losing it amply counterbalanced by their chance of immortalizing their names through the whole world. What then should we have gained by a change in the rank of life of the first preachers of our religion? Their reputation being increased, their dread of losing it would have been greater, but at least in an equal degree would their desire of extending it have been inflamed, and in their augmented ambition we should have found a full counterpoise for their augmented fear. Thus far therefore it appears that their evidence would not have been better than it is at present. Viewed in another light it would certainly have been worse. Had the priests and rulers of the Jews been the first preachers of Christianity, we should have been deprived of all that important evidence which the incompetency of the Apostles and their master to contrive or to carry on a fraud now affords us; and thus this ill-imagined scheme for strengthening the proofs of our religion would in fact have operated to make them weaker.'

Some observations are subjoined, to prove that the scene of the first promulgation of the Gospel was the fittest that could have been chosen; and Dr. E.'s remarks on the degraded state of paganism and philosophy, even at Rome and Athens, are elucidated by several learned notes.

In the Act-sermon, the general subject is continued; and the preacher reprobates the absurdity of comparing the pretended miracles and *lying wonders* of modern times, with the real miracles performed in attestation of the divine mission of Christ.

Intending these discourses to operate as an antidote to that scepticism which not unfrequently arises in academic groves, Dr. E. should not have been solicitous of proving too much; which we think he endeavours to do, when, in adverting to the miracles performed on the man who was blind from his youth, and on him who was deaf and dumb, he contends for an extension of supernatural agency even to the communication of that knowlege in the use of the eye. tongue, and ear, which, in ordinary cases, is the fruit of experience. This hypothesis supposes an additional miracle, respecting which the sacred narrative is silent, and which is not necessary in either of the cases. When sight was given to the man who was blind from his birth, we are not to conclude that he instantly obtained a perfect use of the visual sense, so as not to be subject to the optical deceptions which, without experience, would happen in his situation. That the restoration of the visual sense by miraculous power was confined to the capacity of seeing, and that the person who obtained this blessing was at first subject to the errors of vision, is evident from the declaration of him who, on being cured of blindness, was asked what he saw, and replied, "*I see men as trees walking.*"

Art. VI. *Celtic Researches*, on the Origin, Traditions, and Language of the Ancient Britons; with some Introductory Sketches, on Primitive Society. By Edward Davies, Curate of Olveston, Gloucestershire. 8vo. pp. 561. 12s. 6d. Boards, Booth. 1804.

Were the fortune of the curate of Olveston a common one, then would no room for complaint be left to obscure merit; and as long as his volume lives, it will form a memorial of the liberal patronage extended by a British public, solely on the ground of presumption, to an individual utterly unknown to it, and ungifted with the advantages which usually form recommendations to its notice. A host of the great in rank, wealth, and fame, graces the list of subscribers to the *Celtic Researches*; and a vast portion of the most respectable of the commonalty of the realm have pressed forwards to give solid protection to the work *. To complete Mr. Davies's good fortune, and to acquit the country with regard to him, there is wanting only a destitution of his present romantic designation, by his being appointed to a rich benefice, or a well-endowed dignity. – If it be said that no academic honors are appended to his name, we think that this circumstance is so far from invalidating, that it strengthens his claim. Our preferments were intended to elicite and to remunerate merit; if it has shone forth without the wonted aids, and if it has triumphed over obstacles under which it ordinarily sinks, surely these incidents serve to display its superiority; and they should never be considered as weakening its pretensions, but rather, according to the rule generally adopted that it ought to be rewarded in the ratio of its degree, they should corroborate and enhance the claim. This worthy curate has been able, without incentives to diligence, without conveniences of literary investigation, without the illumination of learned converse,—advantages which our national seminaries offer in vain to indolent members,—to erect a monument honorable to his fame; such as generally intitles to a share of those emoluments which the public spirit of our ancestors consecrated to be, as it were, the patrimony of the benefactors of society; and shall his merit be disallowed, because he boasts not those distinctions which so many possessors of them degrade? We greatly respect the venerable institutions which confer these honors, we reflect with pride and gratitude on the services heretofore rendered by those learned bodies to science and letters, and we are not strangers to the inert learning which they still conceal: but we respectfully hint to them, that these are times which ought to rouse them from their lethargy, and induce them to make good their title to their great privileges and splendid opulence. The services of men who have not belonged to them, they must be sensible, are reproaches to their proverbial inactivity; and their impartial friends must perceive that the eloquence of a late panegyrist will be of little avail, while their presses are rarely at work, or send forth only the productions of former times and the labours of foreign countries.

Researches of this kind have always obtained our encouragement. We are aware that it is not a productive field: but, if the crop be scanty, we deem the produce valuable, inasmuch as

---

* With the most laudable gratitude, Mr. Davies acknowleges his various obligations of a literary and pecuniary nature; and he particularizes the extraordinary support of Mr. Hardinge, the Welsh judge, in terms which it has fallen within our knowlege to appreciate. To his uncommon exertions, indeed, we believe, the patronage and the existence of this volume must be ascribed.

it may elucidate points of history, and the curious and important subject of language. All the branches of our antiquities, as they respect our history and constitution, invite farther labour; and our rival neighbours have set us an example in this respect, by which we have yet to profit. The subject of the volume before us therefore, of itself, would have excited, on our part, very particular attention; and, when we comprehended the extent of what it promised, it needed not the imposing recommendations with which it has been ushered forth, to secure from us a careful perusal of its contents.

Circumstances of a peculiar nature, the author tells us, and personal to himself, led him to the line of study which brought him acquainted with the facts on which he founds his theory, or, as he would say, which suggested it;—a theory which attempts to account for the original formation of the elements of languages, and which he sanguinely expects will be deemed, by the curious and inquisitive, not unworthy of their consideration. The several steps in the invention of written characters were, he says, traced by him in the remains which have descended to us from the *antient Welsh;* and while engaged in his researches respecting the manner in which these were invented, he was a stranger not only to the labours but to the very names of his predecessors in the same career. While he laments this circumstance on some accounts, he regards it on the whole as fortunate; because 'he might have been seduced by the influence of learning to borrow or invent systems, when it was his humble office to develope, authenticate, and confirm the use of materials constructed many ages ago.'

In the first division of the volume, which the author denominates *Sketches on the State and Attainments of Primitive Society,* he examines what was the original state of nations, the savage or the cultivated; what are the views of early history with which the Mosaic account best harmonizes; what was the extent of the conspiracy at Babel, whether it embraced the whole human race, or was confined to Nimrod and his adherents; whether the conspirators in the plains of Shinar were the Titans of the heathen world; what nations sprang from certain families; and whether the Chaldeans descended from Shem or Ham. On these and other questions, the learned curate displays much ability and acuteness: but as they are subjects which do not admit of much novelty, and have no immediate relevancy to the object of the work, we refer those who have a taste for such disquisitions, to the pages themselves. We cannot, however, avoid noticing a home-blow on the subject of the Chaldean descent, applied by Mr. Davies to a giant in these paths;

'I have endeavoured to state my reasons for receiving, with some limitation, several popular opinions, and amongst the rest, a theory which has been conceived by distinguished genius, and supported by a profusion of learning, and which deduces all that was valuable amongst the ancient nations, from the house of Ham, and from the confederates of Nimrod.

'I feel no pride in singularity. It is with regret, I differ in some particulars from men whose talents and erudition I contemplate with the profoundest respect, and my pen hesitates while I suggest a suspicion that there is some defect in the ground-work of the system I have just mentioned.

'Must we receive it, as a matter of fact, that all rule and authority amongst the nations devolved to that family, which was prophetically doomed to be the servant of servants to their brethren?

'Has it ever been the *peculiar* province of the same people to innovate and to preserve? If not, how shall we ascribe all traces of primitive tradition to those apostates, who rejected the wisdom of their fathers, and bewildered themselves with new inventions—all arts and sciences to those men whose plans and designs were utterly overthrown—all the remains of one universal language to those, whose language was so confounded that they could not understand one another's speech; or all established and well-regulated society to those who, first of all, tumultuously assembled under the banner of an impious rebel, and afterwards were scattered abroad over the face of the earth?

'Or if we turn our view to profane history, can it be imagined that the gods and the sons of the gods who vanquished and dispersed the rebellious giants, and those giants themselves, were not only one and the same people, but frequently the same individuals; and that, by being thus self-vanquished and self-destroyed, the same giants became lords of the world?'

It is to be observed, also, that the author, ignorant of the shameful fraud practised on Mr. Wilford by a Pundit, quotes from the Asiatic Researches the account of Satyavrata and his three sons as a part of the Padmu-Purán *.

The Celtæ are supposed by Mr. D. to be the descendants of Ashkenaz, the eldest son of Gomer, who were first settled in Thrace, and other regions on the borders of the Euxine; some of whom emigrated, at a late period, into parts of Germany, Gaul, Spain, and Britain. This conjecture he grounds on etymology, and the accounts given in the British Triads; and he apprehends them to be the same with the Cynetæ of which mention is made by Herodotus, and the Cynet and Cynt of Taliesin and Aneurin. Amid a great portion of matter which is very ingenious, and some of which is probable, we are sorry to meet with extravagances calculated to draw the whole into doubt. We see no reason, however, for disputing the position that the wise maxims, the salutary doctrines, and the pure precepts which the Druids taught, were not discoveries made by the Celtæ since their settlement in the West, but formed part of the stores which they imported with them at their emigration.

---

* For an account of this imposition, see Lord Teignmouth's very valuable life of Sir William Jones.

'The governments, institutions, and customs of that nation (Celtic) were, in great measure, obliterated by the Romans, who discovered but little curiosity, either to examine the history of strangers, whom they despised, or to enter minutely into the value of establishments, which had been doomed, by their decree, to ruin. Consequently the notices which they have left us respecting the Celtæ, are slight and superficial. These documents, however, such as they are, have been attentively weighed; and men of discernment have engrafted upon them one general conclusion, "*That the Celtæ,* though comparatively to others, a simple race of men, *were possessed of some useful knowledge, not common to them with neighbours more polished, and which deserved a better fate than total oblivion.*"

'Repeated endeavours have been made, by ingenious men, to develope some of their attainments: but the lamps of Greece and Rome throw a faint gleam over the field; and what is dimly perceived must be erroneously described.

'The mass of the people, not being much raised above a condition of servitude—*penè servorum loco*—were but little informed, and as little ambitious of that refinement or cultivation in their manners, which could have procured them no honourable distinctions.

'But their "*Equites*" or Nobility are described, in a manner which entitles them to respect. They were by no means destitute of culture and of science. In this order all the power seems to have centred. For though, in some of their states, their supreme or chief magistracy was elective, yet the prince was chosen out of *privileged families,* and by constituents of equal rank.

'To this rank belonged their celebrated order of Druids.—In this rank they originated. Their disciples were the "Most Noble." They were educated with incredible vigilance and care, for the *most sacred offices.* It was the immediate and selected province of those who were admitted into the order, to record and perpetuate the customs, traditions, and general history of the nation, from the time of their first progenitors—to administer justice—to superintend the due execution of the laws—to encourage virtue and punish vice—to inculcate religious and moral precepts—to direct the ceremonies of piety and enforce its duties.

'Their studies embraced those elevated objects which had engaged the attention of the world in its primitive age—The nature of the Deity—of the human soul—of the future state—of the heavenly bodies—of the terrestrial globe, and of its various productions. Their conceptions were great and sublime, their speculations comprehensive in their sphere, pervading most of the arts and sciences which had interested the earliest periods. Perhaps there was no order of men amongst the heathens, who preserved the history and the opinions of mankind, in its early state, with more simplicity and with more integrity.

'The religion of the *patriarchs* had, indeed, been deformed with various superstitions, by all nations. But this order, notwithstanding their many and gross errors, appears to have retained many of its vital and essential principles.

'Under a variety of relative names and characters, they acknowledged one God, the maker of all things, and the Lord of the universe. They taught the superintendency of Divine Providence—the immortality of the soul—moral responsibility, and recompence after death.

'As a consequence of these principles, they observed, as well as enjoined, the most rigid justice in their decisions, and in their dealings with mankind

'Their portrait, as sketched by ancient authors, has a marked resemblance to that of other sacred orders, in the most remote ages and countries,

'Dr. Borlase demonstrates their general and close analogy to the *Magi* of *Persia.* It almost constituted identity. They scarcely differed in their name; for Pliny calls the Druids the *Magi of the Gauls and Britons.*

'The most able author of the *Indian Antiquities,* marks, with deep and sound learning, the same affinity between the Druids and *Brachmans* of India. It may be extended to the *Chaldeans,* and the *Orphic* Priesthood of *Thrace,* as well as to many others.

'As this resemblance of character has been justly deemed both too perfect and general, to be resolved into accidental co-incidence, it has been the ingenious labour of many learned men, to ascertain the several means, by which the institutions, opinions and customs of the *Eastern world* have been *imported* into the *West of Europe.*

'But may it not be asked, if the most peculiar instances of similarity, thus noticed between the *East* and the West, do not reflect the general character of the *patriarchal age,* and primitive man, before his family had separated? If so, why should we derive *universals* from *particulars?* The distant branches of a spreading oak, notwithstanding the diversity of shape which they acquire, from their exposure to different winds, have still a mutual resemblance, in their texture, their foliage, and their fruit; which they derive, not from each other, but from *the parent acorn.*

'Do we not find this primitive character, so deeply impressed upon the Celtæ, so general through their land, and at so early an age, as to make it impossible for the dye to have been fixt by wandering navigators, or the local settlement of a few strangers, whose object was profit, and who must themselves have been objects of distrust? As all nations orginally came from one stock, and, at an age, when the habits of society were developed, would it not be reasonable to conclude, that some general customs and opinions of the human race were naturalized in the land, by the first families who settled in the *Western Continent?*'

The succeeding passages illustrate the tendency of the Druidical doctrines:

"The three ultimate intentions of *bardism:* To reform the morals and customs; to secure peace; to celebrate (or encourage) all that is good and excellent."

'*Druidism*, then, in its primitive and pure state, may be regarded as an edifice, raised upon the basis of the partriarchal religion, for the purpose of superseding the necessity of recourse to arms, in the contentions of independent states; and of restraining the excesses of individuals—without the aid of penal statutes.

'It governed men, by taking hold of their minds, and of their imaginations; - by suggesting laws which had their sanction in general opinion—and by teaching its votaries to expect, in a future state, a just recompence of their actions;—an apprehension, which, might serve to regulate their conduct in their present life.

'A system thus constructed, probably attained its meridian prevalence at an early age, and amongst the first unmixed colonies of the *Cymry*. It could operate with effect only amongst the people for whose opinions it was calculated, and who held the sanctions of it in the most profound veneration. When strangers, who paid little deference to the sacred code of these *Druids*, began to intrude, necessity would gradually put arms into the hands of the *Cymry*, for self-defence. From that moment, of course, *pure Druidism* began to decline. The inherent principle of *securing peace*, must have been occasionally abandoned, and many emendations proposed, for the purpose of declaring, in what cases it would be lawful to unsheath the sword which the institutional *triads* describe as *a necessary but reluctant exercise of duty, against the lawless and the depredatory*.

'Amongst their disciples, these *Druids* could, at all times, ensure peace, by holding up the rod of *excommunication*, their most rigorous instrument of doom; the wretch on whom it fell, was not only menaced with severe punishment hereafter, but was deprived, in the mean time, of all social comfort and benefit.

'But, in the eyes of strangers, who confided in their own strength, this weapon was disarmed of all its terrors, and *their* presence must have opened a secure asylum to the turbulent amongst the *Celtæ*. In the hour of invasion, *Druids* could only withdraw from the field, and permit the military chiefs, and the people, to defend the region. Their power, as *Druids*, and the purity of their discipline, must, therefore, have been on the decline, long before the time of *Cæsar*.'

Mr. Davies is of opinion that the lower regions, visited by so many of the great men of antiquity, were the countries of the west; and that the descents of Orpheus and Hercules were excursions into those parts, in order to be instructed in the wisdom of the Druids.

'The descent of Æneas into the regions below, in which he learns the mysteries of the *Metempsychosis*, the fortunes—the changes—the renovations of his descendants—doctrines of pure Druidism—is from a part of Italy, in which, not only the researches of Strabo, but, perhaps, Virgil himself placed one branch of the Cimmerii.

'This great bard was born in Cis-Alpine Gaul, and seems, in his youth, to have courted the Gaulish muse, till he found that she would not advance his fortune—a very unpoetical ground of desertion—

——————— Galatea reliquit:
Namque—fatebor enim—dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculî.

" Galatea was the mother of the Celtæ." *Appian.* Bell. Illyr.

' The same poet mentions the *Gallicum Tau*, in a passage of his *Catalecta*, which Ausonius, the Gaulish Bard, proposes as an ænigma to his learned friends. This *Tau* was the symbol of the *Druidical Jupiter*. It consisted of a huge, giant oak, deprived of all its branches, except only two large ones, which, though cut off and separated, were suspended from the top of its trunk, like extended arms.

' Whether, from these passages, we do, or do not infer that Virgil had studied in the mysticism of *Druid lore*, he, at least, intimates clearly, in the Sixth Æneid, that he was touching upon Druidical mysteries.

' It was necessary the hero should obtain a branch of *misseltoe*, as the means of his introduction to the *court of Pluto*. The poet minutely describes this plant, but instead of risking a full explanation, by fixing its name, he says it *resembled* the *misseltoe*.

Discolor unde auri per ramos aura refulsit,
Quale solet sylvis, brumali frigore, *viscum*
Fronde virere nova, quod non sua seminat arbor,
Et croceo fœtu teretes circumdare truncos;
Talis erat species auri frondentis, *opaca*
Ilice. Æn. VI. 204.

' This was not only misseltoe, but the *misseltoe of the oak*, which few, besides Æneas and the Druids, have had the good fortune to find. The Prince was directed in his search for it, by those sacred birds which fed upon its fruit, and in whom the seed was again prepared, for future vegetation.

' All the accounts of Orpheus agree with Druidism: and we could expect no less; for the Celtæ or Cimmerii were the first inhabitants of the country in which Orpheus flourished, and some of them continued their abode, in the same region, till this renowned character was no more.

' Eusebius mentions an irruption of the Cimmerii into *Asia*, about 100 years after the war of Troy, and Eustathius, alluding to this irruption, in his comment upon Dionysius, quotes the authority of Arrian for proof, " That not only the *Mysi* and *Phryges*, but also the *Thracians* went out of Europe into Asia, with Patarus their leader, when the CIMMERII OVER-RAN ASIA." Under this generic name, then, the tribes of *Thrace* had hitherto been included.

' Herodotus, L. IV. 13. cites the testimony of Aristeas the *Proconnesian*, that the Cimmerii had once dwelt επι τη νοτιη θαλασση, " on the South sea," or, " on the south-side of the sea," till they left that country, when disturbed by the *Scythians*, who were pushed forwards by other Northern invaders—This *Aristeas* lived before *Homer*.

'Under the name of Orpheus, who flourished in so many ages, and taught so many things, may be understood, a sacred order of men, similar to the Magi, the Druids, and others.—This celebrated character is represented as having lost *his wife.* The wife of an order of sages would, in the language of mythology, imply their science, their doctrine or their discipline. The very name *Eurydice,* which appears to be a compound of ευρυς latus, and, δικη, mos jure receptus, will perhaps justify a conjecture, that in the image of Orpheus' wife, is typified his *comprehensive discipline.*'

However favourable may be our opinion of the antient Celtæ, we cannot easily be brought to believe that they ever reckoned among their pupils the renowned sage of Samos, the boast of Magna Grecia: but, before any persons condemn the author's suppositions, let them peruse his arguments, and they will find them always ingenious, and very often plausible. Mr. Davies also labours to prove that the famed Hyperboreans, so much extolled by antiquity, were the Western Celtæ who inhabited Britain. He moreover finds in the Triads a name which resesembles that of the Hindú Menu, and the Cretan Minos; and which leads him to insinuate that these two appellations may designate the same personage, who may have been no other than the sage who occurs in the antient British writings. The golden apples of the Hesperides, he regards as the astronomical discoveries of the Celtæ; while the three orders of Druid, Bard, and Ovydd, the guardians of the science and mysteries of the same nation, are represented by Cerberus:—he therefore considers the journey of Hercules as directed to the country of the Celtæ.

We think that Mr. D. need not have taken so much pains to prove that the Celtic tongue has been preserved to the present time in considerable purity in Britanny, and in several parts of the British islands. On the subject of this language, he says;

'If it survives at all, it must be explored amongst the depressed relics of the *Celtæ,* either in *Gaul,* or in those regions that were peopled by tribes of the same nation. Our *British Islands* are some of them. When detected, this language must present a character, materially different from that of the *German* vocabularies.

'In parts of *Gaul* and in these *Islands,* we find the remains of a people, who, for many generations obstinately maintained their independence, and who have to this day preserved many peculiarities of national custom, together with certain, most ancient, and peculiar dialects connected with each other, but essentially differing from those of the *Gothic* nation, as well as from the *Latin.* These congenial dialects must, then, be referred, of consequence, to some parent stock; —which can only be the *Celtic.*

'The dialects of *Gaul* appear to have been preserved, up to the period in which the power of the *Roman* empire declined;—this too, in parts of the territory wherein a character of national independence could least be expected.

'The city of *Treves* lay in that part of *Gaul*, where the natives were mixed with invaders from *Germany*. Before it became a part of the *Roman* empire, and the seat of its provincial government, the chief men of that city affected a *German* origin, yet the populace had preserved their ancient language. *St. Jerom* resided there about A. D. 360, and passing through *Galatia*, in *Asia Minor*, ten years afterwards, he recognised the *language of Treves*.

'These long-separated people must therefore have retained the tongue, which their common ancestors had used a thousand years before; and the *Galatians*, here described, were descendants, not of the *Goth*, or *German*, but of the *Gaul*.

"This," it may be said, "was the *Belgic dialect*, and therefore different from that of *Gallia Celtica*." But the language of the *Celtæ*, under that name, had also been preserved.

'*Ausonius*, when celebrating the admired cities, after the death of the tryant *Maximus*, towards the end of the fourth century, thus addresses a beautiful stream, that watered his native *Burdigala*.

> Salve, urbis Genius, medico potabilis haustu
> DIVONA, *Celtarum* lingua—"Fons addite divis!"

'Here we find the *Celtic* language, in a polished and lettered city, in the very opposite coast of *Gaul*, quoted with respect, and upon a favourite subject, by a man of consular pre-eminence, as presenting the accurate etymology of local names.

'It cannot, then, be doubted, that *Celtic* had hitherto flourished, in the retired parts of *Gaul*, remote from the *Massilian Greeks*, from the first province of the *Romans*, from the incursions of the *Germans*, and from the dialects of *Belgium*, or of *Aquitania*.

'That corner of *Gaul*, which may be included by the sea, and by a line drawn from the mouth of the *Seine*, to that of the *Loire*, answers all these descriptions.—It is the most insulated part of *Gallia Celtica*. And though we are not expressly told that *Celtic* was preserved in this quarter, yet the same *Ausonius* gives hints, which evidently import that proposition. It was thought a compliment, worthy of selection, to *Attius Patera*, who was professor of literature, at *Burdigala*, to record, not only that he was of *Druidical origin*, but that he had been *warden of Belen's Fane*, who was the *Apollo of Druidical Paganism*.

> Tu, *Bagocassis*, stirpe *Druidarum* status,
> Si fama non fallit fidem,
> *Beleni* sacratum ducis è templo genus:
> Et inde vobis nomina—
> Tibi *Pateræ*—sic ministros nuncupant
> *Apollinares* mystici. *Prof.* 4.

And again.

> Nec reticebo senem,
> Nomine *Phœbitium*,
> Qui *Beleni* æditiuus
> Nil opis inde tulit;

Sed tamen, ut placitum,
Stirpe satus *Druidûm*,
Gentis Aremoricæ. *Prof.* 10.

'*Druidism*, then, had found an asylum in *Armorica*, some ages after it had been proscribed, and suppressed in the rest of *Gaul*. The inhabitants of that region, must, of course, have retained their national prejudices.

'The religion of the *Druids* could not have subsisted without an *appropriate* language; for the sacred code of the order consisted of *poems* and *maxims*, which had been consecrated by age, and communicated *ipsissimis verbis*, with punctilious care. *These*, it was a part of their superstition to withhold from strangers, so as to incur no risk of their publication, by writing, or translating them. Consequently, the pure *Celtic* of *Druids* had been preserved in *Armorica*.

'Immediately after the time of *Ausonius*, we find the people of this district, self-detached from the tottering empire of *Rome*, and, at no distant period, maintaining their independence, against the force of the *Barbarians*, who invaded and possessed the other parts of *Gaul*.

'The natural strength, and poverty of their country—the accession of emigrating nobles, from other provinces—and the valour inspired by the reflection, *that it was their last retreat*, enabled them to make a powerful stand. For many centuries, they remained a sovereign people, and have, to this day, preserved a language, essentially different from the *German*, though under few obligations to the *Latin*. This can be no other than the *Celtic* of their progenitors.'

It can be shewn that the language of North Wales is at this day essentially the same with that in which Taliesin wrote. This poet lived at the period when we find, on unquestionable authorities, that the Celtic was spoken in Gaul; and the presumption is strong that it would be preserved longer, and in more purity, in an island than on the continent. The great affinity between the different dialects, which profess to be the remains of the Celtic, is also a decided proof of a common origin.

The author infers from a decree of the Council of Tours, A. D. 565, and from a law of Canute, that Druidism was not wholly extinguished in Gaul and Britain till a late period.

Having endeavoured to trace his Celtæ to a patriarchal family as its source, Mr. D. proceeds to shew that they retained, amid many errors, some of the primitive truths originally communicated to man by the Creator; and that they guarded these by the institution of an order, of which the sole province was to preserve the knowlege of them, and to apply them for the benefit of society. It is to this order, blessed with leisure, and thus set apart for moral and intellectual services, that he ascribes the important invention, the steps of which he thinks are discoverable among the remains of their communications.

With respect to the foreign testimonies to the early use of letters among the Celtæ, we do not perceive that the author has been able to make any additions to what had been before adduced; except such as he founds on his conjectures of the Hyperboreans, and the Turditani, or Turduli of Spain, being Celtæ. We find no express testimony in the writings of the bards, to establish the fact of this early application of letters among them: but they speak much of certain symbols used in the instructions which they delivered, in their incantations, and in their religious worship. These symbols consisted of the sprigs of certain trees, each sprig being a symbol of the more obvious quality of the tree from which it was taken; and these sprigs, we may suppose, would at first depend on chance for their figure, and be distinguished only by their substance. Afterward, it may be imagined, a particular form would be given to the sprig of each tree, in order the more readily to distinguish it; which would be more necessary if the sprigs were preserved, or used in the winter season, in which cases the distinctive qualities of trees are not readily discernible. Thus, in process of time, the sprig of each tree might have its appropriate form; and the form might eventually be more an object of attention than the substance. Here, then, we have a primitive alphabet; consisting, as the author supposes, of a number of sprigs having determinate figures. It might have happened that, in time, the form would be all that was regarded; and that the sprigs might all be of one tree. The next step would be to substitute drawings for these sprigs; and this was by no means the most difficult part in the process.

We have now arrived at the stage in which painted figures are used to convey ideas: but are they not hieroglyphics, rather than letters? In the early periods of society, the author is of opinion, words were very short, never consisting of more than a consonant and a vocal sound; in which state, a hieroglyphic and a letter are much the same thing. In this stage, each letter is a word, and combinations of them would constitute a sentence. By a process similar to that by which abstract terms are formed, the original words would dwindle into letters, and the original sentences into words. The single letters would continue for a season to convey an independent meaning; while at the same time they would be coming into use as the mere mechanical elements of words. That letters grew out of hieroglyphics has long been a conjecture of ingenious men: but it is peculiar to Mr. Davies to trace the stages of the process in the case of a particular language. His supposition we should deem plausible, were it built only on probability: but he would have us believe that he reads his theory in the remains of the antient bards, and that it grows out of statements which are there to be found. We do not deny that these writings lend some support to his hypothesis, and contain passages which remarkably coincide with it: but we own that our eyes are not penetrating enough to find it there exhibited in that clear manner for which he contends. In order to discover this, we think, a person must have been initiated into the Celtic mysteries; and for aught that we know to the contrary, this may be case with our curate, since we learn that they are not unknown in the present day. Let not his undoubted orthodoxy, which fully appears in his work, be regarded as any objection to this circumstance; for Taliesin, we learn, was an admitted Druid, though, if our memory does not greatly deceive us, some of his poems shew him to have been at the same time a Christian. Mr. Davies will excuse this pleasantry; his system is intitled to serious consideration; and it is at all events ingenious, and opens a new track to those who are fond of speculating on these matters.

It may be admitted that originally each elementary sound in language described a distinct image: but that there was any relation between the sound and the idea which it represented appears to us more dubious; yet we are aware that numerous and weighty authorities are to be found on the side of that hypothesis; and seldom has it been more learnedly and ably vindicated than in the pages of Mr. Davies, whose observations, if they do not convince, will much interest all curious persons. We cannot help thinking, nevertheless, that the observations of M. Suard, on the labours of the author of the *Mechanism of Language*, are, *mutatis mutandis*, applicable to those of the curate of Olveston. That elegant writer remarks; "it is true that in most of the known languages, the first syllables which children pronounce are *ab*, *pap*, *am*, *ma*; whence are formed the words *papa*, *baba*, *mama*, &c., and whence it has been concluded that the first consonants which an infant articulates are the labials B, F, M, P. Unfortunately for this hypothesis, there are nations which altogether want these letters. Lahontan informs us that he employed four days in vain, in endeavouring to get a Huron to pronounce the labial consonants; the savage observing that it was absurd to close the lips in order to speak."—M. Suard adds that in a Chinese vocabulary it is stated that the word *fou*, pronounced in a certain way, means father, but that children, unable to articulate the letter *f*, say *ou*; and the word *nataui* in the Canadian language means the same thing: between each of which words, and *papa*, little resemblance is discernible. See *Mélanges de Littérature, par J. B. A. Suard, Vol. II. p.* 296, 7.

The grounds of Mr. Davies's system, and the proofs brought in corroboration of it, embrace a field so ample, that we have not been able to do them that justice which we could have wished; and we must refer the curious reader to the work, particularly to those parts of it which more immediately relate to the invention of written characters: persuaded that, if it does not administer conviction to their minds, they will derive from it both profit and amusement.

Mr. Davies has rendered the Welsh dialect subservient to very profound researches; we should be glad to see it made the subject of an humbler enterprize, that of an analysis of its structure, and a comparison of its merits with those of better known languages. In this way, a source of satisfactory evidence would be laid open, relative to the state of the human mind among the antient Britons. If, moreover, we may attempt to direct the labours of so erudite a writer as the author of the present volume, we believe that a version of the antient British Remains, with notes and comments from his pen, would be a present highly acceptable to the public in general, and to the lovers of antiquities in particular.

Art. VII. *Lectures on Botany*, as delivered to his Pupils, by William Curtis, F. L. S. Author of the *Flora Londinensis*, Botanical Magazine, &c. &c. Part of which were published several Years since, under the Title of a Companion to the Botanical Magazine. Arranged by Samuel Curtis, Florist, Walworth. 2 Vols. 8vo. Boards. 4l. 4s. W. Phillips. 1803 and 1804.

THE public are so much indebted to the author of the *Flora Londinensis*, and of the *Botanical Magazine*, that they will probably be induced to extend their encouragement to this introductory view of an amiable and interesting science. Indeed, the distinct and beautiful illustrations, exhibited by the coloured engravings, give it a claim to preference, when compared with other elementary treatises on the same subject. In the text, however, we meet with little else than the ordinary definitions and explanations, conveyed in language which we cannot recommend as a model of elegance, or even of correctness.

The first volume contains twelve sections, which are respectively intitled, 1. Introductory Lecture. 2. On Plants compared with Animals. 3. On Seeds. 4. On Vegetation. 5. On Seed-vessels. 6. On Roots. 7. On Stalks. 8. On simple Leaves. 9. On compound Leaves. 10. On the Fulcra of Plants. 11. On Inflorescence. 12. On the Parts of Fructification.—The titles of the five sections contained in the second volume are, 1. Continuation of the Parts of Fructification. 2. On the Parts of Fructification in the Mosses. 3. On the Sexes of Plants. 4. On the Classes and Orders of Plants. 5. On the Genera and Species of Plants.

The greatest number of these topics are treated with a brevity and dryness which are by no means alluring, but which a beginner must patiently endure, if he is desirous of becoming acquainted with the technical phraseology of botany; and we may add, that, without such an acquaintance, he can never make any considerable advances in the more important departments of the physiology and economical uses of vegetables.

To general readers, the first and second sections of the first volume, and the second and third of the second, may afford some instruction and entertainment: but a more ample and diversified compilation might have been drawn from Duhamel's *Physique des Arbres*, from the writings of Bonnet, Senebier, Grew, &c. &c. In the first section, the author might easily have dilated on the advantage to be derived from the study of Botany. He might also have sketched the history of the science from the earliest times, and enlivened his pages with biographical notices of its most zealous and celebrated promoters. An enumeration of the most eminent botanical writers, and a catalogue of their respective works, would likewise have enhanced the value of these lectures.

As a favourable sample of this publication, we transcribe the directions concerning the methods of taking impressions of plants:

> 'The taking of impressions from the plants themselves is perhaps worthy of more attention than has been paid to it, as by this means a likeness of almost any plant may be obtained in a few minutes; and such a likeness as will ever after serve to give an idea of the original still more compleatly if it be coloured from nature, though in a rude manner. To succeed in this, procure from a letter-press printer two balls, similar to those which they make use of in printing, with this difference, that they should be covered with a white sheep-skin, such as is used for making gloves of, or spreading plasters on; or in lieu of these, two pieces of soft leather, with tow or wool tied up in them, may be substituted: a small quantity of printer's ink may be had at the letter-press or copper-plate printer's; or a mixture of ivory black well ground with boiled linseed oil, about the size of a hazel nut, is to be put on one of them; the two balls are then to be dabbed together until the ink is very thinly and evenly distributed over both surfaces.
>
> 'The specimen, which ought to be expressive of the habit of the plant, and to have been the preceding day expanded and lightly pressed between the leaves of a book, is then to be placed evenly on one of the balls, and repeatedly dabbed with the other. If the plant be very large, it will be necessary to cut it into two or more pieces; the

the uppermost ball is then to be dabbed several times on the plant till the fibres of the leaves and the stalk become visibly black. The plant is then to be taken off the lowermost ball, and laid on one side of a sheet of thick writing paper, the other side of the paper being laid over it, the leaves and the stalks are to be pressed and rubbed over with the palm of the hand, or ball of the thumb pretty hard, but not so hard as to squeeze out the juices of the plant; taking particular care that the plant is not moved during the operation, which is very likely to happen. Thus an impression of each side of the plant may be obtained; of which the underside, as being the most fibrous, is generally the most beautiful. Particular care should also be taken that too much ink be not applied, as it will have a very disagreeable effect both in the plain impression and in the coloured one. Those who would wish that the flowers should appear distinct and perfect, should take them off the plant, expand them, and colour them on the ends of the stalk afterwards.

' It must occur to every person that there are many parts of plants that cannot well be represented in this way, as berries of all kinds for example, fruits, &c. If the artist has any taste for drawing, when he has coloured the plant and flowers, he can readily represent with a proper colour either the berry, fruit, or seed-vessel of the tree or plant, when it happens to be striking; and if the colour be natural, the delicacy of the finishing is not to be regarded, as it is not to be considered as a fine painting, but a sufficient likeness, executed by a common hand, in a speedy manner.

' Another mode of taking off impressions has lately been introduced, in which smoked paper is substituted for blacking balls, and in the opinion of some this method is most preferable. To prepare the paper, rub it over first with linseed oil, then smoke it over the flame of a large tallow candle, moving it to and fro, that the paper does not take fire till the whole surface is regularly blacked over. The leaf or plant is then to be laid on the smoked paper, pressed, and rubbed till the fibres become black; the impression is then to be taken off on a piece of white paper, as in the other way.

' There are no plants look more beautiful taken off in this manner than the ferns.'

The subsequent remarks are also worthy of particular attention:

' The cotyledons, which in the pea perish under ground, and never appeared, in radishes, &c. are converted into real leaves, a circumstance which passes unnoticed by most people; and did not daily observation prove it, we should scarcely be persuaded to think, that the thick, white, and solid substance of the cotyledons, is converted into green leaves; these kind of leaves are called seminal leaves, and are of a different shape in different plants; their form, however, is little attended to, though capable of affording very good marks for distinguishing the species when other characters are wanting. They are always smooth, and of a different shape from those into which the plumule expands; in some plants they quickly go off, in others they continue a long time, as in the radish. It is while the plant is in this state that it is liable to be destroyed by insects.'

To extract other passages would only be to repeat detached portions of such definitions and illustrations, as may be found in almost every book which professes to unfold the principles of the Linnean classification of plants. We decline, also, to point out some instances of careless composition and unseemly misprinting. The plates, we repeat, constitute the chief merit of the work. They are ninety-five in number, and are executed by Sansom, from drawings by Edwards. A few of them, however, may be pronounced stiff and harsh; and others (especially of the plants and fruits which are most familiar to our eyes,) cannot be reckoned very accurate delineations of their prototypes. We particularly allude to the red currant, the carrot, and the turnip. In the explanation of No. 31, *Solanum Dulcamara* is mis-translated *Deadly Nightshade.* A blossom of the latter is represented in the 37th plate; and the difference must be obvious to the most superficial observer.

The editor has not informed us in what state he found these Lectures, nor what share he took in their publication. The second volume is dedicated by him to Dr. Lettsom.

Art. VIII. *An Accurate Account of the Fall of the Republic of Venice,* and of the Circumstances attending that Event; in which the French System of undermining and revolutionizing States is exposed; and the true Character of Buonaparté faithfully pourtrayed. Translated from the original Italian. 8vo. pp. 287. 5s. sewed. Hatchard. 1804.

While the French ruler continues to throw out menaces, and to carry on hostile preparations, against the very existence of our country, we cannot help being of opinion that a narrative like the present is intitled to the particular attention of its inhabitants. It is a sort of miniature portrait of the military and political life of that personage; in which are fully displayed the predominant qualities of his mind, and the rules which guide his conduct. From such a delineation, it appears that his cunning is not inferior to his courage; that with him hypocrisy and fraud are honourable, and bloodshed and devastation allowable, when the schemes of ambition are to be realized; that in his eyes nothing is unlawful to power; and that there are no crimes where success crowns the act. In such a system, justice, honour, and humanity, are mere words, intended only to blind mankind, and to throw them off their guard. We may indeed grant that, at this time, Bonaparte does not deceive many; since he is contented to *terrify* the world, and to rely principally on his power. Britannia, we know, needs no caution; and may we find her sister Hibernia equally wise! Though the disgusting detail which we are about to abstract may give little new information, we shall not think that we have altogether wasted our time, if we awaken in our fellow-subjects useful recollections.

Of all the states which continued neutral in the revolutionary war, none had been more obsequious to France, nor more studiously avoided giving offence, nor more anxiously courted its good will, than Venice; the intercourse of the two powers was most friendly; and each abounded in professions of the most cordial amity. In the year 1796, Bonaparte, following up the fortune of the war, entered the Venetian territory at the head of his army; and immediately on his arrival he issued proclamations in which he recognized Venice as a friendly neutral, and solemnly promised not to violate the relations subsisting between the two countries. No sooner, however, did he gain a footing there, than he insulted the government in the persons of its accredited agents, seized posts, reduced towns, and levied most heavy contributions; and the patient and submissive Venice, so loyal and invariable in its attachment to the French Republic, was obliged to subsist the whole of his rapacious forces. His confidants disseminated discontents, traduced and vilified the sovereign, and, inciting the subjects to rebel, induced not only cities, but whole provinces, to shake off the Venetian yoke. The foul robberies, the shameless extortions, the wanton cruelties, and the gratuitous mischiefs, committed by the French troops, were rather encouraged than overlooked by the commander in chief: who pretended to listen to the complaints and remonstrances of the oppressed, and readily promised redress, but in fact took care, by means of his underlings, to aggravate the evils which they suffered. The excesses of the military were excited rather than restrained, and the exactions were increased beyond the wants of the troops. The French General hoped by this pressure of calamity to sour the minds of the people, to cause them to adopt revolutionary principles, and to throw off all subjection to their former masters. In three-fourths of the *terra firma*, the desired effect took place, and the remainder was on the eve of following the example.

While the *terra firma* was thus visited with all the severities which a barbarous foe, exercising his utmost ingenuity, could devise, the capital itself was suffering from his wiles. One of his creatures, abusing the privileges of a resident, aided by other emissaries, and by the bad subjects of the metropolis, was busy in practising all the revolutionizing arts. Yet the patience of the

Venetians was not to be worn out; and all this unparalleled ill usage never caused them to raise a finger against their oppressors. They would do nothing which the ingenuity of Bonaparte could convert into a pretext for war: but an expedient was at length devised, which furnished the pretence so long sought in vain. It was a known law of the state, recognized by all the powers of Europe, that no foreign vessel was allowed to enter the ports of the capital. A French fleet was therefore ordered into the Adriatic, which approached the Lagunes, and a ship of war belonging to the squadron attempted to force its way into the port of Lido: when one of the forts fired at it, and its commander was killed. The Venetian government lost no time in properly explaining the matter to Bonaparte: but the artful General paid little attention to their representations. He was now provided with the ground for hostilities which he had so long wanted; and having first oppressed, exhausted, and laid waste the territories of Venice, while no hostile act could be charged on that state, he now declared war against it in order to obtain possession of its remaining provinces, and to seize the capital itself. No war, however, actually took place, because the Venetians were resolved to submit to whatever terms should be prescribed to them, and Bonaparte preferred employing the intrigues of the resident Villetard. It was left to him to accomplish, and to render inglorious, the downfall of the once proud mistress of the Adriatic. He had secured partisans, he had numerous agents, he had rendered the garrison discontented, he circulated false rumours, now threatened, and now promised; at length the intimidated magistrates laid aside their authority, and a constitution was framed according to the direction of the Gallic minister. Under the pretext of guarding the new order of things, French troops were admitted into the city: while Bonaparte, as it were to convince the world that he delighted to insult as well as to trample on those who are in his power, at the moment when he learned that the revolution had taken place, signed a treaty with the deputies of the antient government.

The French troops had no sooner fixed their residence within Venice, than it was treated as a captured place. Every thing curious and valuable became the prey of the conquerors, even the depôts of the pledges of the distressed were robbed, the arsenals were plundered, the navy was seized, nothing was suffered to remain in this magnificent metropolis but its naked buildings, and the booty made by the French is said to have amounted to forty millions. To render the subjugation complete, the capital itself was made over by Bonaparte, who had been more the seducer than the conqueror of Italy, to the House of Austria: though it had neither been conquered, nor had it surrendered itself to him; and he had no right to retain the possession of it in his own hands, much less to transfer it to another state. It may be safely said, that history contains nothing more fraudulent and profligate than his conduct towards the antient Republic of Venice.

Whenever a city, by intrigue and open force, could be brought to renounce its allegiance to its sovereign, the national troops were in an instant disarmed, the provincial treasury plundered, every corporate fund swallowed up, the magazines and warehouses emptied, all Venetian arms seized, and the ornaments consecrated to religion taken away. Every thing disappeared under the hands of the French, as if by the touch of a magic wand.

Nothing, we are told, could exceed the attention paid to the French army by the Venetians; and the officers and commissaries were accommodated with the use of private houses and public edifices: but, as the author observes, the ungrateful return which the senate received for its generosity will astonish posterity. It appears that the manners of Bonaparte were little superior to those of the ruffians whom he commanded. No low-born person whom the chances of the revolution raised to power more abused it, or acted a more indecent part, than that which is here recorded of this hero.

'In the fasti of this republic, the 15th of April, which happened to be Easter Sunday, will ever form a memorable epocha. On that day a full council was obliged to be unexpectedly called; for an aid de camp of general Buonaparté, Junot, wished to present himself to it. A single individual commanded the colossus of fourteen centuries. Delay was, however, requested for calling this extraordinary meeting. It was stated, that on this festival the most august mysteries of the established religion being celebrated, and the pious customs of their ancestors requiring that all the magistrates of the republic should be present, their sudden absence, and so great a desertion of the national rites and ceremonies, would cause a disturbance in the capital, and scandalize and enrage the people. Prayers, arguments, every motive was employed, but in vain. On these remonstrances, the hostile and designing Frenchman became infuriated, and, breaking out with implacable rage, declared, that he had orders instantly to read to the doge, in full council, a letter from his commander in chief, or immediately, in case of refusal, to declare war against the republic. It therefore became necessary to yield to his inflexible brutality; and the letter was agreed to be heard previous to the sacred functions. It is impossible to offend men more than by slighting their ancient customs. To endeavour to oppress them may be sometimes a proof of esteeming them, but to outrage their national usages is always a mark of extreme contempt.'

A French officer, quartered at Verona, one day determined, or more probably received the command of his General, to fire from the fort upon the town; a desperate contest ensued; and the towns-people would have been victorious, had they not been induced to desist by intelligence of the speedy arrival of several French armies. It then became necessary to think of capitulating:

'To avoid yielding the city at discretion, the citizens of all classes assembled, and elected some persons of eminence to negotiate with Kilmaine. These men being invested with power to dispose of the national independence, advanced to his camp; where Augustus Verità, speaking in the name of this no longer Venetian people, intermingling arguments and supplications, obtained that religion should be respected, and the lives and properties of all saved. Such were the written and solemn conditions of the surrender of the city; but their duration was short, and they afforded but a transitory and delusive relief to the depression of the inhabitants.

'At length the French entered Verona without farther resistance, as into a town unaccustomed to arms, or tired with war, and grown docile to the will of the conqueror. At their appearance, however, tears flowed from old men and from children, from the high and from the low, from men and from women. Unmoved at the sight of a race afflicted with innumerable misfortunes, the French declared all the officers and soldiers prisoners of war*, and disposed, according to their caprice, of all kinds of public and private property. With sacrilegious hands they seized the substance of the innocent poor by sacking the *Monte di Pietà*. By means of most exorbitant contributions in money, in costly furniture, and in plate, the miserable remains of private fortunes were cruelly devoured: the temples, those divine asylums of peace, those illustrious monuments of devotion, which even the barbarians of the north revered, were shut up and abandoned to ruin, after having been despoiled of their sacred honours, at the very moment when the ministers of religion had hastened thither to appease the wrath of heaven with prayers and supplications: domestic retreats were invaded and profaned by armed ruffians, who filled them with terror, tearing from the bosoms and arms of their families the most illustrious defenders of their country, and throwing them into prison.

'*The heads of the guilty shall fall*, had the ferocious Augereau declared in a public proclamation. This obscure indication of half-uttered menaces had frozen the blood in every bosom. The thunderbolt was only to strike a few, but the terror that preceded it fell on all. Notwithstanding, after much prayer, entreaty, and exertion, many of the prisoners were restored to liberty, though they expected only to quit

---

'* They forwarded them to Milan, where the officers being released on parole, the soldiers were sent into the interior of France. They afterwards obtained their liberty, when Venice passed under the power of Austria.'

their prisons to be led to execution. This event had induced the Veronese to flatter themselves that no citizen would lose his life, although three yet remained in the hands of the enemy, and although their proofs of innocence were such as to afford every hope. Yet, knowing them to be in the power of a faithless foe, some anxiety still prevailed: in fact they were already destined to a scene of horror, which it is painful to relate.

'Emili was detained in a castle an illustrious hostage, on the inviolable faith of a treaty, and therefore protected by the ægis of the law of nations; Verità, by the sacred character of ambassador; and the third, John Baptist Malenza, assured of his security by the solemn promise of the conqueror. The council of war was already assembled, they had already examined these intended victims, whose innocence was undeniably evident to their inexorable judges.

'After hearing them, forgetting that Verità had with pious haste brought to Kilmaine his two nephews, by him defended amid the perilous conflicts at Verona; forgetting, that Emili had many times, and at great expence, collected and removed the wounded from the field of battle, where their inhuman brethren left them to languish on the naked earth in the last agonies of death; forgetting, that all three had lavished on the French troops, and even upon these their very judges, acts of the most liberal munificence, abusing an incompetent article of the French constitution, trampling under foot all laws divine and human, violating all the rights of hospitality and rendering justice herself an accomplice of crimes, they pronounced against them sentence of death.

'In the dead of a stormy and tumultuous night, the rumour of this melancholy intelligence was scarcely spread, when the relations of the condemned, their friends, and all the other inhabitants, resolved by all possible means to prevent their execution. To have beheld the ardent interest and attachment which every one demonstrated, it seemed as though it were not three citizens of a town, but three children of a single family, that excited this universal anxiety and ferment. I will not attempt to pourtray all the afflicting scenes of that awful night: I will not detail, with how much generosity the elder Emili lavished his wealth for the safety of his brother: I will not describe, with how much anguish the afflicted consort of the unfortunate Verita, together with her desolate and weeping children, threw herself at the feet of the French commander; or with what effusion of grief, supplicating in the name of God, she offered her fortunes and her blood to save the life of her husband; but all in vain. The decree was confirmed against them all.

'On the morrow they descended from the castle for the last time, and for what crime? For defending their country. Their blood will be upon the heads of their assassins. They were surrounded by arms; a muffled drum preceded them. Wholly ignorant of their doom, they marched with a firm step between the guards, little expecting the approaching event, when a secretary at war stopped them, and read the sentence of death. Equally prepared to pass from chains to liberty, or from slavery to the tomb, they pursued their way with the same boldness as before, and, in the midst of general consternation, approached
with

with intrepidity the place of execution. Such is the power of a consciousness of right, and of an ardent love of our country.

'In the most barbarous regions, when victims are required by indispensible necessity, those who are destined to immolate them offer every alleviation of their hard fate. The French denied these martyrs of virtue the religious consolations so necessary to all men in the last moments of departing life. Even with this act of impious barbarity they were not dejected: their innocence was registered in heaven, and in heaven an eternal crown was prepared to reward it.

'At length they arrived at the place of execution; the guards halted. The military pomp with which they were surrounded, the sight of the cart that was to receive their bodies, the pallid horror of the surrounding spectators, every thing informed them that their last hour was come: when, seizing each other's hand, they communed in a few interesting words, but which with them were lost for ever.

'Almost the same instant saw them bend their brows to receive the fatal fillet, kneel, and fall, pierced with innumerable balls. All Verona was filled with lamentations and with anguish, which overwhelmed it like a deep and perpetual darkness. O ye, whom the scithe of death, by robbing you of the objects dearest to your hearts, has condemned to unceasing grief, why can I not spread over your afflictions that peace, which the hand of time can scarcely bestow? Oppressed with the deepest sorrow, I am compelled to bury my own grief in silence.'

The succeeding passage will give some idea of the miseries which the visit of the French inflicted on the subjects of Venice:

'The revolutionary fire ever raged more and more in the Venetian provinces, and continually spread through towns and villages that had hitherto been inviolate. At the end of April the French army was on the western bank of the lagunes, already endeavouring to embrace their vast circumference, in order to blockade the metropolis and asylum of the government. The same warm expressions however of public friendship continued on both sides, and the French, even while committing these hostile and cruel acts, professed themselves sincerely attached to the Venetians. Eight cities, three hundred communes, two millions of inhabitants, had planted the tree of democracy; but that ceremony was thinly attended and without honor. The nobleman, the tradesman, and the industrious mechanic, had alike been obliged to bend beneath the yoke of French tyranny; the impious and the depraved alone towered aloft. Riches, rank, honors, and above all virtue were considered as capital crimes. The once happy inhabitants of the Venetian regions cried, "such is our boasted liberty," and shook their chains. Every object filled them with horror, on all sides they only beheld the fatal vestiges of desolation. Verona, the illustrious Verona, exhibited a scene of tears and ruins; Padua was almost uninhabited; Bergamo seemed as it were buried alive; Brescia was in a ferment between the passions of the great and those of the multitude; Salò was never mentioned but with tears; every thing was sinking, but all was not yet lost. There still remained a government to dissolve, a throne to destroy, a sceptre to dash in pieces: Buonaparté held the sword suspended over the senate, and already threatened it with extermination.'

Let it be remembered that all the outrages described or mentioned in the above extracts were committed in a state of peace, by a power professing to be friendly, represented by a man who has since clothed himself with the imperial purple, and who aspires to be the head of what he calls the "Western Family." The author very properly thus apostraphizes him: 'Ah, Buonaparté! not fortune or victory, but virtue alone constitutes the true greatness of a hero. Pass but an hour in the cemeteries where conquerors like you repose, and thou shalt know that they left nothing behind but a detested name, or a few scattered laurels, execrated by their cotemporaries, and trampled under foot by their posterity.'

Our readers cannot fail to note the conduct of the French resident at Venice, the worthy associate of Genet, Mengaud, Lasnes, &c. None feel more than we do the charge lately exhibited against our diplomacy: but surely it is allowed us to observe, that it is with a very ill grace that Europe is filled with outcries by the employer of Villetard; who, while minister at Venice, subverted its government, and treacherously placed it in the power of his employer, by whom it was transferred to a foreign state.

We cannot conclude this article without observing that the unparalleled weakness of the Venetian government as much claims our pity, as the lawless daring of the unprincipled invaders excites our detestation. How different are our sensations, when we read the narrative of the ignominious fall of Venice, and the sad story of the unavailing but noble struggle of the little Cantons!

Why does this work appear without the sanction of any author, or any account of its origin, or even the translator's name?

ART. IX. *An Introduction to and an History of Ireland**. By S. O'Halloran, Esq. M. R. I. A. Honorary Member of the Royal College of Surgeons in Ireland, and of the Physico-Chirurgical Society. 3 Vols. 8vo. 1l. 11s. 6d. Boards. Fitzpatrick, Dublin. 1803.

THERE are minds which wonderfully relish delusions, and which take peculiar pleasure in attempts to impose the same food on others; and we never observe this disposition to be more energetic, than when it co-operates with national vanity. The diseased state which generates it appears to be remarkably prevalent in parts of the British empire; since the Hibernian, Caledonian, and the Cambro-Briton, seem to labour very generally under this sort of malady. Boasting of their high and venerable descent, they are apt to imagine that their progenitors were not less illustrious than antient. The Anglo-Britons, on the contrary, aware of their motley origin, can indulge in no pride of this kind, and found their self-preference on the power and distinctions which actually belong to them; while their fellow-subjects, sensible that, nationally considered, they now fill only secondary situations, more readily listen to tales which speak of æras of past glory, when supremacy, wealth, and splendour, gave them high renown. This passion, though it sometimes runs into ridiculous lengths, and though it can find no place in sounder minds, which truth alone can satisfy, is a generous and extended feeling, far removed from those which are selfish and degrading.

---

* How strangely incomplete is the construction of this sentence!

No persons can think more unfavourably than we do of the policy of former times with regard to Ireland: we shall, therefore, controvert none of the severe observations which in the course of the volumes before us are applied to it, and which are doubtless too much supported by facts: but we could have desired that they had been made in a different spirit, and that the author's views of the future had been more cheering, When representations of past mal-administration have for their object the instruction of succeeding times, when they are not intended to rouse and inflame rancour, and to disseminate disaffection, we are ever ready to listen to them; and we feel it to be as much our duty as it is our inclination, to second them to the utmost of our power. We should rejoice to see the day in which the Union did not exist merely in an engrossed parchment, and when it ceased to have scarcely any other foundation than the dead letter of a statute; we could wish to see it founded on a community of interests, in a full share of privileges, and of all the blessings of British society; and we should truly welcome the period at which the nations may be identified, forming one great and powerful people. A sense of justice would lead us cheerfully to concur in the wishes of Ireland, and our view of the welfare of the empire would induce us to anticipate them. On the subject of Irish grievances, we feel great pleasure in coinciding in opinion with the present author; and we are in no degree disposed to question his account of the good qualities and virtues of his nation: on the contrary, we listen to it with cordial satisfaction; and if we do not subscribe to all his ideas of its antient pre-eminence, we can assure him that our doubts arise not from jealousy nor from envy, but from that regard to truth which we can no more violate in compliment to nations than to individuals.

We must in the outset frankly acknowlege, that we possess not those powers of belief which are requisite in order to credit the Egyptian origin of the Irish, and to admit that they were the instructors of the Greeks in arts, letters, and agriculture: that they migrated from Greece to Spain, and from the latter country to their present residence, eleven centuries before the Christian æra; and that from this remote period down to the epoch of the Danish incursions, they were a people excelling in arts, abounding in wealth, famed for the wisdom of their institutions, eminent in science and learning, renowned in arms, and wielding the sceptre of an extended empire, which embraced Britain and part of Gaul. Nor can we believe that their youth formed the sacred cohorts of the powerful rival of Rome, and constituted a large proportion of its forces in all its wars, whether in Spain, Sicily, or Italy. Nor are we convinced that the attractive Hibernia was the Ogygia of Homer, the country of the Hyperboreans, or the Atalantis of Plato. Yet if we submit to the authority of Mr. O'Halloran, these are all indubitable facts, which nothing but the most unwarrantable scepticism, Machiavelian policy, or incurable bigotry, can question;—if we concur with this confident author, Ireland, in remote times, united the civilization of Greece with the splendour of Persia;—and in that happy isle might have been found a Persepolis, a Tyre, a Carthage, an Athens, and a Corinth.

According to Mr. O'Halloran's view of the antient history of Ireland, we shall perceive the fate of that country to have been most extraordinary; authors, the course of things, and Nature herself, seem to have conspired against her; all have tended to conceal her glory, and to deprive her of her fame. Cæsar, who could not be ignorant of her political ascendancy, of her internal greatness, and of her high culture, only describes her geographical situation; and Tacitus must be charged with more than malicious silence, if the Irish sources, whence the present author deduces his information, be authentic; since, as we cannot suppose the Latin historian to have been a stranger to them, we must regard him as guilty of wilful misrepresentation. Speaking of Ireland, he says; "*Ingenia cultusque hominum haud multum à Britannia differunt;*" and referring to a chief of the country who had been driven from it in consequence of a domestic commotion, he adds, "*Sæpe ex eo audivi, legione una et modicis auxiliis debellari obtinerique Hiberniam posse.*" Such was the notion which Tacitus professed to entertain of the power of Ireland in his time, and which he has left on record for posterity. Strabo, Mela, and Solinus, are far less civil. Cambrensis speaks of it in the same strain; and with him the modern historians accord, without excepting even the most learned of the Irish themselves.—Another singularity attending the high state of refinement to which Ireland is asserted to have had reached, and to have retained for so many centuries, was the circumstance of her having communicated no portion of it to neighbouring nations,—not even to its dependencies, Britain, and parts of Gaul! Geniuses of the first order, no doubt, illuminated this blessed region; yet no cotemporary among other nations celebrates them; nor are we told that even their names have survived the wreck of their works. No ruin remains, no utensil or coin is ever dug up, to corroborate the Bardic accounts of the splendour of Melesian monarchs.

What country ever fostered letters like the antient Ireland of Mr. O'Halloran, or more religiously guarded posterity against supposititious narratives! Its Omlahs, or Doctors, were formed by long and deep study, had precedence of the nobles, and ranked next to the princes of the blood. Societies, consisting of these learned persons, noted down the transactions of the times; and these were again strictly examined by the highest dignitaries of the literary hierarchy, before they were entered in the memorials which were to descend to posterity. So philosophical and polished, we are told, were the rulers and literati of Hibernia, that, listening without prejudice to the apostles of Christianity, they at once admitted its superior reasonableness, and yielded to its authority; the revolution was attended by no violence or commotion; Druidism resigned its ascendancy without a struggle; and the Christian prelates assumed the places and discharged the functions of the supplanted omlahs. Moreover, in one of the triennial national assemblies at Tarah when Christianity had been established, all the records of Ireland were submitted to St. Patrick, assisted by other lay and spiritual persons, and were pronounced by the august assembly to be authentic.

On these gratuitous and suspicious grounds, Mr. O'Halloran arraigns the incredulity of those who reject the antient history of Ireland. It appears, however, that few of these records have escaped the ravages of time; and that our knowlege of them depends on the testimony of bards and monkish writers who lived since the conversion of the Irish. Yet on the credit of these documents we are called to give faith to this writer's representations of the intellectual culture, powerful sway, and political influence of Ireland in former ages; in opposition to the unanimous testimony of foreign writers, in violation of every rule of probability, and in the absence of every corroborating circumstance. Had we conceived these errors to have been merely speculative, we should have spared ourselves the trouble of noticing them thus particularly: but, while we impute no improper motive to the author, and suppose him to labour under honest misconceptions, we cannot be unmindful that legends resembling the present may animate and nourish mischievous delusions, which, we hope, are not now very generally cherished in Ireland. Who does not see that these fabulous accounts of the antient prowess and renown of Ireland are calculated only to foster notions of proud independence?—who can help discovering that relations which exhibit Great Britain as contemptible in antient, and as odious in later times, are ill suited to cement that union and harmony which it is so desirable to create between the several parts of the empire? We are consoled, however, in thinking that so evil an effect will not be widely produced; since we trust that there are not many who read works so voluminous as the present, who are capable of being misled by such hypotheses as it contains.

What an engine in the hands of modern antiquaries is etymology? The worthy curate of Olveston *, by its aid, has found out strong grounds for presuming that Minos was a Welshman; and it makes him confident that Abaris, though not the Ap Rhys of Rowland, belonged to that illustrious nation. The curate also makes Orpheus and Hercules visit his favourite Britain, in order to sit at the feet of the Lockes and Newtons of the Druidical colleges: but he is a modest man compared with Mr. O'Halloran. Was Mr. Davies disposed to rob Greece of its Minos, and Scythia of its Abaris, with what a severe retaliation is he visited! The authentic relations of antient Hibernia assert that Britain was a dependency of that island; and that the latter country furnished liberal succours to the former, whenever it was invaded by the Romans. Mr. O'Halloran finds also by etymology, that every hero and heroine who figured in the defence of Britain was an Hibernian. Cassivelaunus, Boadicea, Caractacus, Galgacus, and Carausius, all were natives of that distinguished spot.—We advise Mr. Davies to act in future a more honest part, to repent, and make retribution; to restore Minos and Abaris; and then he may, with a good grace, endeavour to rescue the British heroes from the fangs of Mr. O'Halloran.

The close alliance subsisting between Carthage and Ireland, of which the same truth-telling records give an account, and the great proportion of the forces of the latter employed in the armies of the former, occasioned the Irish government, at an early period, to become acquainted with the ambitious designs of the Romans; its enlightened councils were ever devising

---

* See Art. VI of this Number.

means to counteract them: it furnished succours to every nation against which Rome directed its arms; it sent auxiliaries to Gaul; it took the lead in the war in Britain against these restless invaders; and finally it placed itself in that state of preparation which determined omnipotent Rome to abstain from attacking it! How inveterate must have been the jealousy of the Romans, how base the ingratitude of the Britons, since the writers of neither nation take the least notice of the sage and polished Hibernians! Cæsar affects ignorance of, and Tacitus represents as petty and weak, the mighty Irish empire; whose wise councils, sage institutions, and mighty armies, are so much celebrated in the histories in which Mr. O'Halloran is conversant!

It is also a singular circumstance, which must strike every one who reflects on the perplexities in which Mr. O'Halloran's relations involve us, that the fame which Ireland acquired for monkish learning and monkish piety, soon after the days of St. Patrick, are every where blazoned; the histories of every country, and all the monuments of those ages, bear testimony to them: but the more solid science, the more refined literature, and the higher polish of its heathen days, exist only in the records above mentioned, and are known only to a few *faithful* Irish antiquaries.

In order to reconcile Cæsar to the Irish histories, Mr. O'Halloran proposes certain emendations of his text. Instead of *Disciplina in Britannia reperta*, he would read, *Disciplina* in insulis Britanniæ *reperta*, *atque inde in Galliam translata esse existimatur*; and in the well-known passage in which Cæsar is speaking on the subject of letters among the Gauls, for *literis Græcis*, Mr. O'H. would read *Literis Græcis simillimis.* He does not pretend that any MS. countenances these readings: but he founds his emendations on the known accuracy of Cæsar, and on the opportunities which he enjoyed for acquainting himself with a people among whom he resided so long a time.—To reconcile Tacitus to the same veracious narratives, he tells us that we may collect from the whole account of the Hibernian *Regulus*, that Ireland was divided at that period into two parties, which were nearly equal; and that we are to understand him as saying no more than that a legion, and a few auxiliaries, would turn the balance in favour of one of them. It will be recollected, however, that Tacitus predicates of Hibernia that it could *debellari retinerique* by the above-mentioned force; and the author's interpretation, therefore, shews that he is not more profound as a linguist than sober as a critic.—Having converted Britannia into *insulis Britanniæ*, and construing these two words as meaning Ireland, it is wonderful what he effects by this single acquisition. The use which he makes of it reminds us of the allusion applied by a great judge to a certain fictitious legal instrument; which that learned person compares to a power in mechanics, which, when once gained, may be directed to an endless variety of purposes. He seems besides to have gained the πȣ ϛῶ, whence he is able to throw poor Britain out of antient history: at least she only remains there to be protected by Ireland, or to be insulted by conquering nations; while all that is said of Bards and Druids is, by the help of the *emendation*, made to apply solely to Ireland. Describing the flourishing state of the latter country, he triumphantly adds:

'If we would reverse our prospect, let us look into the antient state of Britain. There we behold an abject cowardly people, who tamely bent their necks to every yoke. We see them the humble tributaries of the Romans; and after this period, when invaded by the Irish and Picts, instead of bravely facing their enemies in the field, skulking for safety behind mounds of earth; and when these were forced through, and desolation spread over the land, so far from forming those generous and desperate resolutions which the situation of their country required, they, as Gildas and Bede affectingly relate, butchered their wives and children, and lastly destroyed themselves! The succeeding generations implore the aid of the Angles and Saxons, who, from their protectors, become their masters! The Danes made an easy prey of them next, and afterwards the Normans!'

As the succeeding passages contain a summary of the opinions of the author relative to the antient history of his country, and of the heads of its general contents, we here insert them:

'From the unexampled attention, paid by the Irish nation, through all periods of their government, to the antiquities and history of their country, one should think that they ought to be regarded with an higher degree of credit than those of any other country whatever. For, not only every great family of the kingdom retained an historian, but the state appointed others of superior degree, to examine critically and accurately, every third year, the different annals of the senachies; and whilst the severest punishments awaited such as would dare to abuse this great trust, by advancing the least falsehood, their persons and properties were inviolate whilst they adhered to truth. From these different records, a code of history was formed, of which, besides great numbers in private hands, several well-attested copies, as the psalters of Tara, of Cashell, &c. were lodged in different public repositories.

'By these it appears, that from the most remote antiquity, the Irish were A LEARNED, A PIOUS, and A WARLIKE nation; that they were originally a Scythian colony, who, under Phenius, the famous inventor of letters, first settled in Egypt; that Njul, his son, who was learned like his father, married Scota, daughter to the king of Egypt, and resided near the Red Sea, and had an only son called Gathelus. In the days of Sru, grandson to Gathelus, the Egyptians, becoming jealous of these people, expelled them the country. These exiles landed in Greece, and particularly at Crete, where they resided about fifty years. Some time after this they sailed to Spain, and from thence invaded Ireland in thirty ships: here, it appears, they found *a people* not unacquainted with arts and letters, and such account as *these* gave of their ancestry, our senachies transmitted to posterity. This account, however, true or false, cannot affect the certainty of the faithful Milesian records: thus far our annals.'—

'The Scythian colony landed in Spain, under the conduct of Bratha; and by Breogan, his son, was the city of Braganza built; Bille was his successor, from whom came Gollamh, or Milesius; the sons of this prince, with their followers, invaded Ireland in thirty large ships, about eleven centuries before Christ; of this our annals are as positive as of their Epytian and Grecian migrations, and we accordingly find a close and friendly connection between Spain and Ireland constantly kept up, and frequent intermarriages and alliances among the inhabitants; and whilst these facts are recorded in Ireland, they have been constantly preserved by tradition in Spain.'

The names of the sons of Milesius were Heber, Heremon, and Amhergin; the latter was high priest; the two former, with united forces, conquered Ireland, and divided it between them: the southern half being chosen by Heber, and the northern becoming the portion of Heremon. Besides these, Milesius had other sons. He was also a person of extraordinary valour; and we are told that Phœnicia, Egypt, and Spain had severally witnessed his exploits. When his posterity settled in Ireland, the supreme as well as tributary monarchs were eligible only out of his family; and it is from him that the term Milesian came to be applied to the royal race. We learn, moreover, from the author, that his present Majesty, as descended from the kings of Scotland, is of the Milesian stock. Our royal house, we know from Leibnitz and Gibbon, is one of the most antient in Europe: but how circumscribed were *their* views of its antiquity, as well as those of the exquisite poets, the panegyrists of the House of Este, (the Italian branch of it,) compared with that given to it in the annals from which Mr. O'Halloran draws his information! The advantages derived by his Majesty from this illustrious affinity may be collected by the reader from the subsequent passage:

'Most writers have been remarkably severe in their censures of the Stuart line; yet, by their accession to the English throne, the brightest jewel in the British diadem was secured. The Irish, who before this period were perpetually in arms struggling for their liberties, the moment they beheld a prince of the royal line of Milesius wear the British crown, immediately declared themselves peaceable subjects; and what the force of 400 years could not accomplish, the simple accession of one prince completed. By the compacts between him and the Irish, all distinctions were for ever to cease; and the laws of England, or rather those of Ireland, were to be implicitly obeyed over all the kingdom, as may be seen in the acts of James I. and Charles I. Since that day, all ranks of Irish own the power of the kings of England, as *Monarchs of Ireland;* the Irish of British origin, from natural affection, and those of the *old stock*, from the pleasing consideration that they are *still* governed by a prince of their own blood. Such is the light in which they behold his present Majesty; and warmer or faithfuller subjects his extensive dominions cannot produce.'

The intelligence contained in the latter part of the above paragraph would have been read by us with great satisfaction, if we could have perceived that the loyalty of our worthy fellow-subjects had been grounded on broader and more liberal principles: but still we are happy in learning that it is characterized by warmth and steadiness.

It is to be regretted that the last editor of the works of the very learned Lardner was not apprized of the following fact, which would have supplied so material an addition to that eminent Divine's *Collection of Jewish and Heathen Testimonies:* 'Our very early writers' says Mr. O'Halloran, 'tell us that the famous *Connal Cearnach*, master of the Ulster knights, was actually at Jerusalem at the time of the crucifixion of our Saviour, and that on his return he related the whole story to Cormoc king of Ulster.'

As it will have appeared that we have very little faith in the antient accounts of Ireland detailed in this work, we shall pass over them, and submit to our readers a description of the *modern* Irish; which, though it creates in us no small degree of surprize, we are not disposed to question:

'If ever the very common Irish might be said to be in a state of barbarity, it should certainly be *at this day*. When a wretched peasant pays from four to five and six pounds annually for his acre of ground, the sole support of a miserable progeny, and earns but seven, oftener five or six pence for his day's labour, the reader may form some distant idea of his wretchedness! Yet in these distressful circumstances, I ask the most sanguine *domestic* enemy to the glory of his country, if the behaviour of the common people betrays any marks of ferocity, or of cruelty, to countenance this heavy charge on their predecessors? With more native good sense than falls to the share of any commonalty I know, they have joined a softness of manners, a humanity and generosity, which strongly prove the polished state of this kingdom in *former days*. Go to an Irish peasant's cot, he receives you with looks of satisfaction: the best chair, and the warmest part of the fire are allotted to you. The poor wife, with cheerfulness, lays her potatoes, her milk, and, if she has them, her butter and her eggs before you; nor can you gratify them more, than by partaking of their homely fare. Have you lost your road, one of the family will go a mile or two to put you right. If a poor stranger sickens amongst them, the neighbourhood visit and assist him: and if he dies, it is a constant point with them to attend his funeral; and they bewail his loss through a sense of commiseration that he has none of his own friends to do his remains that sad office. If this hospitality and politeness be evidences of a barbarous people, then, and then only shall I admit the Irish to be most remarkably so; and if a partiality and fondness for strangers, which have ever distinguished the nation, be proofs of a sanguinary disposition, no doubt the Irish are highly so.'

Though far from satisfied with these volumes, and though wearied by the perusal of the legendary accounts which they contain, we by no means deem the study of the original language and antiquities of Ireland a barren field. Some persons seem to think, not without reason, that the old dialect of that island is the most pure specimen of old Celtic now existing.

Art. X. *Facts and Observations concerning the Prevention and Cure of Scarlet Fever;* with some Remarks on the Origin of acute Contagions in general. By W. Blackburne, M. D. 8vo. pp. 182. 4s. sewed. Johnson, &c.

The knowlege which has been obtained of late years, with regard to the laws by which contagion is regulated, has afforded some important practical inferences; of which Dr. Blackburne has judiciously and successfully availed himself, in prosecuting his inquiries on the subject of Scarlet Fever. This disease is justly regarded as peculiarly formidable in the various establishments devoted to the education of youth; and we therefore consider it to be particularly incumbent on all who are concerned in the management of such institutions, to pay every attention to the means suggested for the purpose of arresting the progress of the contagion, when it has once been unfortunately admitted.

It is thoroughly established, by the most careful observations, that the influence of contagion extends only to a certain distance from the person from whom it proceeds; and that, consequently, an infectious complaint may be prevented from spreading, by a separation of the diseased from the healthy.

On this important fact, the present author very properly lays great stress; and he earnestly recommends it to the heads of seminaries to be provided with one or more separate apartments for the reception of invalids, so contrived that the communication between the sick rooms and the rest of the house may be easily and completely cut off at any time. Instead, therefore, of dispersing a school, when scarlet fever may have made its appearance in it, he regards it as much better to separate the sick from the healthy, before they are capable of imparting the complaint; and by disposing them in proper apartments, and strictly enforcing the rules of prevention, thus to aim at crushing the disease in its infancy. Should the establishment be too contracted to admit of such an appendage, a lodging in the neighbourhood should be kept in view for this purpose; and if parents are unwilling to trust their children, during indisposition, to any but their own inspection, and wish to have them removed home, every precaution should be used to prevent the disease from being communicated to others.

'It is a sacred duty imposed upon parents,' (Dr. B. well observes) 'not to admit even a suspected child, much less a diseased or infected one, into family intercourse with themselves, their other children, or their servants. A separate apartment, with suitable furniture, where circumstances allow of such conveniences, ought to be always in readiness, or in a state to be made ready on the shortest notice, for accidental sickness. Here a strict quarantine ought to be performed, whether the subject be suspected or convalescent, the period of which may be regulated, partly by what is already known on the subject, and finally determined by future observation, and the result of aggregated facts, which hitherto have not been sought after with that zeal and diligence which their great importance demands. If the child be really infected, immediate separation, with the regimen essentially requisite to insure prevention, ought to be practised with the utmost strictness and precision. The rules of prevention being of difficult execution in large private families having numerous attendants, and the multiplication of the chances of spreading infection by removing young persons from school to their own home, are strong reasons why they should remain at school.'

Many serious disadvantages are likely to be produced not only by allowing an unrestrained intercourse between a child suspected of having imbibed the contagion of scarlet fever, and the other branches of a family, but by permitting the return of convalescents to society before they cease to have the power of disseminating contagion. The precise time at which the breath of a person, who has had a contagious disease, becomes incapable of communicating it, is not yet determined: but the author has had many opportunities of being convinced that it is much longer than is generally imagined. Another source of considerable danger, noticed by Dr. B., is the inconsiderate practice, adopted in many families, of sending their other children to chool as soon as one of them is affected with scarlet fever. In a short time they are thus frequently seized with the complaint, and 'spread dismay and danger throughout the seminary.'

The author gives an account of the progress of two sets of cases of Scarlatina which occurred to him; the one in a large family, the other in an extensive seminary.—From these cases, he makes the following deductions:

> '1st. Scarlet fever may be suppressed in its commencement. But the person, who thus escapes its full formation, is liable to be re-infected.
>
> '2dly. Convalescents from scarlet fever are capable of communicating infection ten days, or a further period, after their perfect recovery, not yet precisely defined.
>
> '3dly. It appears plainly, from the cases here collected, that angina maligna ulcerosa is the same disease with scarlatina.'

The period between receiving infection and that of sickening appears, from these cases, to be from four to six days.

As to the plan of treatment, which Dr. Blackburne lays down in scarlatina, he says:

> 'My general intention was to diminish the violence of fever by gentle evacuations, by relaxing the skin, inducing moisture, and after this, by an early assumption of moderate tonics and nutritives, to prevent the access of great weakness during the actual presence of the disease, and by protracting the use of more powerful tonics, and a full diet over the convalescent state, to guard against the approach of the ordinary consequences of scarlatina, viz. anasarca, &c.'

The progress of ulceration in the fauces is to be carefully watched; and wherever its appearance is alarming, no time should be lost in administering wine and negus, with bark and mineral acids, alternately, with strong soup, every hour or two, until all danger is over.

Thus far the practical part of this treatise extends. The remainder of it is occupied with various speculations on the production and nature of contagion, from which these general inferences are deduced:

> '1st. *Certain exhalations, or marsh miasmata, as they are usually termed, have the peculiar effect of inducing fever on human bodies, exposed, in certain conditions, to their influence.*'—
>
> '2dly. *The effluvia from febrile animal bodies, and the exhalations from marshes, swamps, and mud, are gases of a peculiar composition, of which hydrogen, or the principle of humidity, forms an essential constituent part.*'—
>
> '3dly. *The greatest number, if not all acute contagions, originate, in the first instance, from the exhalations or gases above specified: but they assume the property of prapagating diseases similar to themselves, only under peculiar circumstances, which occasion their conversion from simple into contagious fever. The cause of this conversion is the exposure to accumulated* FEBRILIZED *animal effluvia.*'—
>
> '4th. *The*

' 4th. *The sole sources whence typhus fever are actually derived being made thus evident, and the causes which render it contagious being clearly developed, and shewn to admit of prevention; it follows, that the universal suppression of every febrile contagion is completely within the power of civilized nations.*'

The 1st and 2d propositions have afforded the author an opportunity of introducing (perhaps without sufficient necessity) some new terms into medical nomenclature; such as *paludous* or *limose*, *febrile* or *pyrexial* gases. He seems to mistake the usual signification of gas, when he represents it as the philosophical term for vapour. Gas is only applied to such elastic fluids as retain their aerial form under every known range of temperature; while vapour depends, for its existence, on the operation of heat or air, and is capable of ready condensation. His reasonings on the 2d proposition, also, seem to be confused and inaccurate. We are told that dampness, moisture, or humidity, are indispensible ingredients in the exhalations which produce fever; and that therefore hydrogen, or the principle of humidity, is necessary to the existence of these pyrexial gases. With the reasons for forming this opinion, we are not made acquainted; for it is certainly not sufficient to have proved that aqueous exhalations exist in places in which certain fevers have been produced, in order to establish the fact that such effects arise from hydrogen, afforded by the decomposition of water. Oxygen is as necessary a constituent of water as hydrogen, and, in a hypothetical view, may with equal ease be supposed to be a necessary agent in creating febrile effluvia; while, on the other hand, there may be a similar facility in calling in the agency of a third supposititious substance, which may be suspended in aqueous vapour, and on which the production of fever may depend. Dr. B. considers it as an important discovery of his own, that ' by depriving the pyrexial gases of their aqueous or hydrogenous principle, they are, for the time, annihilated.' Hence he adds ' THAT, ON THIS SOLE PRINCIPLE, WE ARE ENABLED TO ACCOUNT FOR THE WELL KNOWN FACT, THAT EXTREME ADDITIONS OR ABSTRACTIONS OF CALORIC OR HEAT, ARREST THE PROGRESS, OR DESTROY THE EXISTENCE OF ALL EPIDEMIC AND CONTAGIOUS DISEASES.' If Dr. B. here means that hydrogen gas, originating from the decomposition of water, is diffused through the air in the neighbourhood of marshes, the condensation or annihilation of this elastic fluid would not be effected by any change of temperature; while the fluid itself, on account of its levity, would be little disposed to remain near the surface of the earth. His opinions, indeed, on the effects of hydrogen in producing fever, appear to us hypothetical and improbable.

Under the third proposition, the Doctor endeavours to prove that the influence of paludal or limose gas is as much concerned in the production of contagious as simple fever He maintains this idea by supposing that if a person affected with fever, which has been produced by marsh miasmata or limose gas, be removed into a close unventilated apartment, or crowded hospital, or suffered to remain without the advantages of cleanliness and ventilation, his fever would 'assume the contagious character,' and the pyrexial gas 'would become animalized, or capable of propagating its kind.' This supposition, however, is gratuitous; and it would be equally reasonable, and perhaps more probable, to conclude that the union of paludal or limose gas, (the product of damp,) with accumulated human effluvia, might give rise to a compound substance, differing in nature from each of its constituents, and possessing the power of producing the common contagious fever.

Dr. Blackburne's idea on the subject of typhus fever is extended to the generation of the contagions of plague, smallpox, measles, scarlatina, &c. When glandular eruptions or affections of the skin, similar to those which occur in any of these complaints, happen to be present at the time when a person is under the influence of marsh effluvia, he supposes that a hybrid disease will in this way be produced, which is capable of being propagated, *ad infinitum*, under its new form.

We confess our opinion that the speculations, which we have thus slightly noticed, seem to have occupied a much larger share of the author's attention than their importance demands. The conclusions drawn from them on the means of preventing the rise, or checking the progress, of febrile diseases, are valuable, inasmuch as they manifest an agreement between the author's sentiments and those which have for some time been approved: but they might have been deduced by a more simple and less equivocal process.

Art. XI. *The Life of Joseph Priestley*, LL.D. F.R.S. &c. &c. With critical Observations on his Works. By John Corry, Member of the Philological Society in Manchester. crown 8vo. pp. 112. 4s. Boards. Printed at Birmingham, and sold in London by the Booksellers.

Reformers, and men who urge new opinions with persevering intrepidity, will make some converts and many enemies; and the storms of passion and prejudice which they excite are not soon assuaged. Hatred and calumny will pursue them beyond the period of their dissolution; and the applause of their disciples is counteracted by the inveteracy of their opponents. Some time, therefore, must elapse before a general disposition prevails to render them justice, and before impartial history can satisfactorily perform her office. Dr. Priestley, looking to a future age, might say with Milton, *tunc livore sepulto, si quid meremur sana posteritas sciet:* but none, excepting his friends and warm admirers, can be expected at present to employ themselves on his biography, howmuchsoever science and literature may be indebted to his labours. His warmth as a theologian depreciated the respect which was due to him as a philosopher; and his zeal for the propagation of Unitarianism obscured his super-eminent merit as a chemist and experimentalist. It should be remembered that the great Newton himself was not orthodox in theology, and that the author of the *Principia* wrote also *Observations on the Apocalypse!* We will not say that a time will probably arrive, when Dr. Priestley's controversy respecting the Trinity will be as much forgotten as Sir Isaac Newton's explanation of *the Number of the Beast* in the Revelation: but we are persuaded that his fame as a philosopher, in the next generation, will not suffer so much as at present by the peculiarity of his sentiments as a divine. His prudence may be called in question for attempting to make philosophic Christians of the low mechanics of Birmingham, and for the mode of his attack on so formidable a body as the clergy of the established church; yet we cannot think that these acts form any justification of the persecution which he suffered; nor that the burning of libraries is a more effectual remedy against heresy than the burning of bodies at the stake. If the origin and promoters of the riots at Birmingham still remain enveloped in mystery, the objects marked out for destruction indicate the religious animosity by which they were directed; and the virtual expulsion of Dr. Priestley from his own country, with the cold reception which he experienced in America, clearly prove that his theological tenets were the sole cause of his unpopularity. We do not learn that he obtained any flattering success in the propagation of Unitarianism in the New World; and perhaps much fear needs not be entertained that it will ever become a favourite with the great mass of mankind. Had the Doctor consulted the progress of opinion in his own mind, he would not have counted on many disciples.

Mr. Corry promises to interweave critical observations with his narrative, but does not discuss Dr. P.'s theological opinions, nor give a history of his works. He traces the various incidents of his life, however, with fidelity, and delineates his character with neatness and accuracy. The particulars of his domestic habits were collected, Mr. Corry tells us, from Mrs.

Dalton, of Highgate, near Birmingham, who lived a year and a half in the Doctor's family, during his residence at Fair-Hill.—As the chief events of Dr. P.'s history have been recently detailed in several sermons occasioned by his death, we shall not repeat them on the present occasion; contenting ourselves with transcribing the picture of the Doctor which Mr. Corry draws, and to which he also subjoins that of Mrs. Priestley,—who was a wife well suited to a philosopher:

'Dr. Priestley was about the middle stature, or five feet eight inches high. He was slender and well proportioned; his complexion was fair, his eyes grey and sparkling with intelligence, and his whole countenance was expressive of the benignity of his heart. He often smiled, but seldom laughed. He was extremely active and agile in his motions, he walked fast and very erect, and his deportment was dignified.

'During his residence at Fair-Hill, Dr. Priestley rose about 6 o'clock, and commonly retired to his study, where he continued till eight, when he met his family at breakfast. He breakfasted on tea, and after breakfast again went to his study, accompanied by his amanuensis. He often devoted the whole of the morning to original composition, and sometimes divided his time between the study and the laboratory.

'He dined at one o'clock, and was extremely temperate. He seldom drank wine or spirituous liquors. In the afternoon he usually took a walk to Birmingham, and spent some time at the printing-office where several of his controversial publications were printed, and he afterwards visited some respectable friends. Being an excellent economist of time, he returned home at an early hour, and generally sat down to supper at eight o'clock. This repast commonly consisted of vegetables.

'After supper the Doctor called all his family together to prayers, and retired to rest about ten o'clock.

'By this prudent distribution of time, and a strict habit of temperance, he was not only blest with health, but with that serenity which accompanies regular and virtuous conduct. His visitors at Fair-Hill were few, and those mostly of a philosophic turn, with whom the Doctor often shared

> "The free full converse of the friendly heart,
> Improving and improv'd."

'Such was the manner in which this celebrated philosopher usually passed his familiar day, but his arrangement was diversified as the occasion required, and he sometimes devoted the morning to active pursuits, instead of intense studious application.

'As for the management of domestic concerns, he was too manly to interfere; and Mrs. Priestley was completely competent to the task, being a most excellent housewife. She was so thrifty and expert with her needle, that she not only made her own clothes, but those of her daughter, and her sons while boys. In her disposition, indeed, Mrs. Priestley was irascible, and often changed her servants; she was very strict and authoritative towards them, often saying she was resolved to have one of her own teaching; and when any of them made enquiries respecting something which was obvious, she would reply, tartly, "Work with your head as well as your hands."'

'Though an excellent economist and mistress in her own house, in every sense of the word, this estimable woman was of a kind disposition, and generous to her servants. Her house was one of the most clean and neat in England. Every apartment and all the furniture evinced the cleanliness and good management of the owner, and she made the bed and window curtains herself. These facts may appear trivial to some readers, but they characterize the individual, and prove the propriety of the Doctor's observation, when in a letter to a friend in England, soon after her death, he says, "In losing my wife I have lost my all, for she took every domestic trouble off my hands."'

'No man ever behaved with more moderation or benignity to his dependants than Dr. Priestley. Indeed, so completely was his philosophic mind absorbed in reflection, that he seldom spoke to his servants, and was so reserved in his general deportment, that he appeared like a stranger in his own house. In moments of relaxation, however, he was exceedingly cheerful and social among his friends. A pleasing and habitual smile of benevolence diffused its light over his countenance, particularly in his intercourse with his servants, to whom he sometimes presented books, but he seldom gave them any money, leaving all those pecuniary matters to his wife.

'So attentive was this virtuous man to the happiness of those around him, that he left his servants entirely at leisure on the Sabbath day, to attend to their duty to their CREATOR, in whatever place of public worship they thought proper. Nor did he ever use any influence to bring them over to his own opinions.' –

'In philosophic retirement he was a most amiable character. Affectionate to his friends, kind to his domestics, benevolent to mankind, and pious to his Creator. His genius, though bold and decisive, was not adapted to public life. He had too much *sincerity* to live in a *world in masquerade*; and in this respect resembled his philosophic predecessor, Lord Bacon.'—

'As an advocate for freedom of enquiry, and rational liberty, Dr. Priestley commanded the esteem of the liberal-minded of every persuasion. In defence of the privileges of reason, his arguments were unanswerable, insomuch that his antagonists were obliged to have recourse to the old mode of *ignition*—they endeavoured to destroy by fire, what they could not confute by fair and manly argumentation.

'Joseph Priestley was, perhaps, the best representative of the old English character, that has appeared in the present age of insincere and foppish refinement; and he may be compared with Daniel De Foe, and Andrew Marvel, who so nobly stemmed the torrent of corruption in worse times. Let those persons, then, who may yet be inclined to condemn this philosopher, first candidly peruse his works, and do not let them, *as is almost always the case*, disapprove of his sentiments without examination.

'A few narrow-minded individuals may endeavour to decry their once persecuted countryman, but surely the majority of unbiassed Britons are too magnanimous to remember only the errors of a man like themselves. They cannot forget his eminent services. His venerable remains, it is true, are interred in another country far distant from his native land:—

> "By strangers honour'd and by strangers mourn'd."

Thus Mr. Corry has endeavoured to pluck the nettles of detraction from Dr. Priestley's grave, and to plant it with unfading laurel: but are the people of Birmingham in a temper to water it? He represents his hero as

> "By strangers honour'd and by strangers mourn'd:"

but was Dr. P.'s reception, by his own account, such as he expected; and have the Americans erected a monument to this great philosopher? Mr. Corry speaks with great contempt of the people of Columbia; who, he remarks, would have received Dr. P. with open arms, had he been a mechanic.

A portrait of the Doctor is prefixed to this volume.

MONTHLY CATALOGUE,

For JANUARY, 1805.

MINERALOGY.

Art. 12. *A Practical Essay on the Analysis of Minerals*, exemplifying the best Methods of analysing Ores, Earths, Stones, inflammable Fossils, and mineral Substances in general. By Frederick Accum, Teacher of Practical Chemistry, Pharmacy, and Mineralogy. 12mo. pp. 200. 7s. Boards. Kearsley, &c. 1804.

THE design and plan of this little volume are thus stated in the Preface:

'This Essay is printed by express desire of a number of gentlemen, to whom I delivered a private course of Lectures on Practical Chemistry. The task imposed upon me was, to draw up a set of concise directions to enable a person, not intimately acquainted with analytical chemistry, to examine such unknown minerals as he may meet with, so as readily to ascertain their nature and principal component parts.

'While endeavouring to accomplish this object, I have surpassed the limits I had in view. I have not only exhibited the best methods of analysing all the different genera, and principal species of metallic ores, earths, stones, inflammable fossils, and mineral salts, frequently met with; but I have also given examples to elucidate the analysis of such minerals as are less abundant, or are less frequently found in nature. The student will thus become enabled to examine all the different mineral substances which constitute the solid part of the globe which we inhabit; so as to determine, not only the nature, but also the class, genus, and species to which an unknown mineral belongs, according to any of the adopted systems of mineralogy.

'The minerals selected as subjects of experiment, have been considered merely with regard to their chemical habitudes; that is to say, abstractedly from all external characters. The names adopted by Kirwan are retained, in order that the works of this author may be consulted with facility.

'I do not flatter myself that I have, in every instance, accomplished the end I had in view, but I am confident that the general methods, and practical rules here pointed out, will prove useful to the student of mineralogy and chemistry.'

We may add that the terms *mineral*, *mineralogy*, and *analysis*, and the nature of the *operations* and *instruments* connected with mineral analysis, are neatly explained in the preliminary observations. A short, but characteristic and comprehensive account of the several mineral substances precedes the formulæ of their analyses. The latter are mostly such as require to be performed in the humid way. We quote a short example:

'ANALYSIS OF THE STONE CONTAINING YTTRIA.

'The earth called yttria is found only in a fossil called ytterby or gadolinite. The colour of this mineral is black, and its fracture exactly like that of glass. It is magnetic, and soft enough to be scratched with a knife, and often even by the nail. Its specific gravity 4.0497. In this mineral yttria exists, combined with oxids of iron and manganese, a little lime, and a considerable quantity of silex.

'The analysis of this mineral may be conducted in the following manner:

'*Process* I.—Let the fossil be repeatedly digested in muriatic acid. The insoluble residue consists of silex.

'II.—Decompose this muriatic solution by liquid ammonia, collect the precipitate, boil it in a solution of potash, and filter the fluid.

'III.—Dissolve the insoluble residue of the last process in diluted sulphuric acid, evaporate the solution to dryness, ignite, and re-dissolve it in water; a precipitate falls down, which must be separated by the filter.

'IV.—The filtered solution, when mingled with liquid ammonia, yields a precipitate which is yttria.'

The directions, as far as they go, are distinct, and may be useful. They cannot all, however, be conveniently followed in the course of mineralizing; nor can we infallibly rely on such of them even as may be conducted with the greatest accuracy. At least, we are authorized to believe that the specimen subjected to trial is not always completely exhausted; and that new combinations may be generated during the process. We would, nevertheless, recommend this judicious manual to the attention of every mineralogist.

EDUCATION.

Art. 13. *The Proper Names of the Bible,* New Testament, and Apocrypha, divided and accented. With a Selection of the most beautiful Scriptural Pieces, calculated to instruct Youth in the Art of Reading with propriety, &c. &c. By John Robinson. 12mo. 2s. 6d. Law.

We confess that we cannot assign any great merit to this publication, when compared with Walker's Pronouncing Dictionary; and we apprehend that the lessons, as they are here printed, half in italics, would only teach children a sing-song and unnatural mode of reading.

Art. 14. *A concise Introduction to the Latin Language*, for the Use of the Middle Forms in Grammar Schools. By the Rev. Geo. Whittaker, A. M. 12mo. 2s. 6d. Law.

This publication is a very close imitation of the Eton Grammar, with the addition of a table of Greek nouns, and of impersonal verbs; and some few smaller deviations, which may perhaps, on trial, be found well judged and useful.

Art. 15. *Useful Arithmetic;* or the most necessary Parts of the Science of Numbers rendered easy, &c. &c. By Adam Taylor. 12mo. 1s. 6d. Longman and Co.

The object proposed in this concise treatise is to facilitate the progress of children, in charity schools, in the first rudiments of arithmetic. An easy and familiar mode of explanation is therefore employed by Mr. Taylor, and the more abstruse and scientific proofs and reasonings on the rules are properly omitted. The attention of the author to the utility of the work, and the plan which he has pursued, appear to promise it a favourable reception.

POLITICAL.

Art. 16. *The Justice and Policy of a War with Spain demonstrated.* 8vo. pp. 46. 2s. Hatchard. 1804.

This author will scarcely allow the relations which have subsisted between Great Britain and Spain, since the treaty of Amiens, to have been those of peace. At the commencement of the late rupture, he says, the Catholic King confiscated all the demands on his subjects from our merchants, and ordered the monies to be paid into the royal treasury. When peace had been concluded, the monarch was desired to restore the property to its real owners, but all application was unavailing*. The course of commerce, moreover, during what has been called Peace, is stated to have never forsaken the war channel. British ships, when they entered Spanish ports, were subjected to endless vexations, and frequently they and their cargoes were condemned and sold; which, it is said, happened very recently to a merchantman of this country of great value, which, having a different destination, put in through stress of weather. Spain, it is added, supplies the privateers of France with men, allows them to make captures within her boundaries and even in her very harbours, to sell the cargoes in her towns, and to lodge his Majesty's subjects in her prisons. The author, therefore, considers Spain as in every respect a belligerent, except in the use of open force; and he contends that this qualified war was more beneficial to Bonaparte, and more prejudicial to us, than open hostility can be.

The author fairly meets, and ably combats, the several objections which have been urged against the measure which he recommends. He maintains that colonies can never be prejudicial to a state, and repels the notion that they occasioned the decline of Spain; the causes of which he enumerates. In treating of these heads, he displays an extensive and intimate acquaintance with the history of Spain, and the state of her colonies; his reasoning is ingenious, and his information is well applied. He advises ministers rather to emancipate than to subjugate the Spanish American settlements; and the conclusion of this part of the work shews that the writer, though in one instance an advocate for war, habitually cherishes the views of an ardent and enlightened philanthropist. It is perhaps unfair, indeed, to call him an advocate for war; when he only pleads that a foe, which carries on hostility covertly, should be compelled either to become *bonâ fide* pacific, or to be declared an enemy. The views to which we have alluded are thus stated:

---

* The *Declaration* of our Government makes no mention of this circumstance.

> 'I hope there is no presumption in supposing this to be their object, or in gratifying the mind with the indulgence of the delightful contemplation, that Britain, whilst contending in Europe against the Vandalism which threatens to over run its fairest regions, is beneficently exerting herself to ensure the freedom and prosperity of ten millions of men beyond the Atlantic.
>
> 'I trust there is nothing visionary in anticipating the day when the descendants of the subjects of Montezuma and Guatimozin, of Huscar and Athauhalpa, shall receive atonement for the injuries done their forefathers by Cortez and Pizarro, shall receive compensation for the wrongs inflicted by those inhuman monsters, for those atrocities and cruelties, which leave so foul a stain on the first conquest of Mexico and Peru; by having imparted to them, through the interposition of a benign government, the blessings of a wise, civil and judicial administration, and of a cultivated and enlightened state of society: nor can it be doubted that they will duly cherish sentiments of the liveliest gratitude towards the nation which, after three centuries of bondage, shall have raised them to the privileges and dignity of freedom.
>
> 'That British Minister who has a heart to feel, a head to plan, and a hand to execute this mighty project, will confer blessings on mankind that shall entitle him to the highest rank among the benefactors of his race; he will merit and receive the grateful benedictions of his country, and the future generations of the western hemisphere will immortalize the fame of the hero of humanity. He that shall achieve this important conquest over tyranny, and who can thus check every ambitious feeling, and extinguish the lust of dominion in his own breast, and in the hearts of his countrymen, will have far outstripped the merits of antient worthies, and have reached the summit of glory by a path as novel as it is brilliant.'

It cannot be denied, the author observes, that the capture of the Spanish frigates, by way of reprisals for the detention of the debts due to our merchants, is a measure sanctioned by the authority of all the writers on the public law of Europe. We trust, however, that it will be permitted us to testify our regret that a force was not sent against them, to which they could have struck with honour, without firing a gun; and that thus the catastrophe might have been avoided, which has rendered the seizure so melancholy an event.

To many of the facts disclosed in this pamphlet we cannot speak; and we must content ourselves with observing that, if they are well founded, it will be difficult to resist the inferences which are here drawn from them.

Art. 17. *An Argument upon the Justice and Expediency of the Order issued by Government for the detaining all Ships bound to the Ports of Spain, freighted with Treasure or Warlike Stores.* 8vo. pp. 63. 1s. 6d. sewed. Stockdale.

John Bull feels his character at stake in the affair of the detention of the Spanish treasure ships, and has been longing for the publication of the reasons by which government were instigated to this measure. The pamphlet before us undertakes completely to justify ministers in this business: but, in attempting to establish the justice and expediency of the order for detaining the ships of Spain, it proves that we ought long ago to have been at open war with this power. If Spain be a mere dependant and vassal of France,—if she be bound to assist her with all her force, without any reservation,—it was weakness in us, from the first, to expect her neutrality; and our government should have regarded her as being in the same predicament as Holland, and have proceeded against her as a limb of the French power. If, on these grounds, hostility towards Spain became unavoidable when war broke out between us and France, the detention of the treasure ships was a tardy and ineffectual measure. The policy of war, and the detention of the ships, are two distinct questions. Supposing Spain to be at the beck of France, what would a temporary compromise have insured? What lasting benefit was likely to accrue by 'fortifying representation by a strong measure of precaution,' as this is called? On the statement here given of the actual situation of Spain in relation to France, she could not offer us a pledge for peace. If ministers could shew that the detention was likely to lead to an amicable adjustment of differences between the two courts, it was certainly preferable to an open declaration of war: but if, as it is here asserted, Spain has for a long time been hostile, and an engine completely at the disposal of our inveterate foe, government is to be accused, not of having done too much, but of having omitted to do enough. At all events, however, the case of Spain is a hard one; and it must affect every feeling mind to think that we are under the necessity of adding the scourge of war to those of pestilence and famine.

Art. 18. *A brief Appeal to the Honour and Conscience of the Nation, upon the Necessity of an immediate Restitution of the Spanish Plate Ships.* Second Edition. By the Author of the "Cursory Remarks." 8vo. pp. 39. 1s. 6d. Ginger. 1804.

Jealous for the honour of his country, this spirited writer enters a public protest against what he regards as a deed of ambitious injustice, as an atrocious violation of the laws of nations, and as an act of piracy committed on the weak, the oppressed, and the unhappy. We hope, for the credit of Great Britain and her government, (of more value than all the wealth of Mexico and Peru,) that no part of so heavy a charge can be substantiated. The author of "Cursory Remarks" does not deny the right and policy of the quarrel with Spain, but reprobates our commencing 'a just war unjustly'; he regards the violent detention as precluding all accommodation; and he observes that whoever doubted of *war* after this seizure of the frigates, if he were not nature's driveller, was well fitted to be Lord Harrowby's.' He asks, as we had a power of putting an end to the peace, 'why it was not done conformably to the laws of nations; and why the vigour of Lord Harrowby was not made to keep pace with that of the first lord of the admiralty?' He thinks that if peace was intended, it was cruel, by sending only an equal force, to wound Castilian honour, and to compel them to a combat. So earnest is he for the support of our national character, which he regards as deeply wounded by this transaction, that he calls on the country most dutifully to petition the crown for the restitution of the plate ships; that this impious plunder, as he terms it, may not draw down curses on our land, and consign our name to infamy and reproach.

Though this writer avoids the discusssion of the merits of the questions which may be in dispute between our ministers and the Spanish court, he flatly denies the assertion made in the preceding pamphlet, that Spain was arming; and he tells us (on what evidence we know not), 'that she, in all her ports, had dismantled and dilapidated her ships and arsenals by design, reposing with confidence on our faith and character.'

If there be some declamation in this pamphlet, it proceeds from virtuous indignation at what the author deems a most dishonourable proceeding. Ministers are required, for their own and the nation's sake, to vindicate themselves against such charges; and we trust that they will be able to effect it, to the general satisfaction.

Art. 19. *Plunder and Partition*, as practised on the continental Neighbours of France by Napoleon I. Explained to the British Public by an Englishman. 8vo. pp. 63. 2s. Hatchard. 1804.

This is a patriotic and spirited performance, exhibiting a striking picture of the wretchedness of the subjects of France, and of the immoral and ruinous proceedings of its government. The author contrives to deduce plausible results from the reasonings and conclusions of Sir Francis D'Ivernois; which were, as we have had occasion to observe, often ludicrous in the statement, and ever fallacious in the event. This writer also anticipates the so-much desired and the so-long predicted consummation, when the energies of our implacable foe will be paralyzed by a failure of resources.—The pamphlet is calculated to infuse spirit and firmness into the breasts of our countrymen;—not the spirit and firmness requisite to brave the threats and menaces of hostile violence, for of that they stand in no need, but such as will enable them cheerfully to support the privations and inconveniences attendant on the struggle.

Art. 20. *The History of the Spanish Invasion, and the Armada styled Invincible.* Translated from the Latin of Grotius. 8vo. 6d. Carpenter. 1804.

The present account contains some circumstances which have not been copied into the common histories of this memorable event: but, on the other hand, it omits others which it is important to preserve. A few notes would have made the pamphlet better answer the purposes of the author: whose laudable object it is to warn the public against that insensibility to danger, and that fond credulity, in which our ancestors indulged; and which, but for the gross mismanagement of the enemy, (a circumstance on which most assuredly we cannot reckon in the present emergency,) would have exposed the country to most imminent danger. It is not a temporary glow, it is not alert preparations in the first instance, that will suffice; it is undiminished perseverance in vigilance, that can alone carry us through the arduous contest in which we are engaged, and shew that we are worthy of the envied privileges and valuable blessings which distinguish us.

MILITARY AFFAIRS.

Art. 21. *A short View of the actual State of the Volunteers*, with a few Penne'rth of Hints to the Officers commanding Volunteer Brigades. To which are added, some Suggestions that may be of Use for the more perfect Organization of the Volunteer System. By an Officer of the Regulars. 8vo. 1s. Faulder.

We would recommend the remarks of this officer to the attention of all readers whom the subject interests, as the suggestions of good sense, and the dictates of experience. In particular, it appears to us, his hints to officers commanding brigades of volunteers deserve their consideration and adoption; since it is incumbent on gentlemen who are appointed to this station, and on those also who fill the post of inspecting-officers, to do much more than mere *routine* of duty and compliance with *forms* will prescribe. We think, however, that the author's confidence in the volunteers leads him rather too far, when he suggests that 'the home duties and defence of the country' should be left wholly to them. P. 35.

Art. 22. *Observations on the Exercise of Riflemen, and on the Movements of Light Troops in general.* By Serjeant Weddeburne, of the 95th (Rifle) Regiment. 12mo 1s. Scatcherd and Co.

Our military friends need not be told that the duty of the 95th regiment is exclusively that of riflemen, and that its discipline, in this line of service, is the most correct of any in our army. Instructions of this nature, therefore, from one of the drill serjeants of that regiment may be gladly received, and followed with confidence. Serjeant Weddeburne states, in his preface, that his employment in drilling volunteer corps of riflemen, for some time past, gave him frequent opportunities of observing their want of a correct and concise system of instruction. He, therefore, composed the present manual, which appears well adapted to answer the intended purpose. It is founded on the general rules prescribed by the system of Sir David Dundas, corresponds with the practice adopted in the 95th regiment, and includes a variety of motions practised and improvements introduced in the British service, which are not contained in some late works translated from the German.

Art. 23. *Extracts describing the antient Manner of placing the Kingdom in military Array;* the various Modes of Defence adopted for its Safety in Periods of Danger; and the Evidence of Foreigners as to the national Character, and personal bravery of the English. Taken from original State Papers of the 16th Century, collected on the Continent, and hitherto inedited. 4to. pp. 41. 3s. 6d. Nicol.

The editor of this well-timed publication states that its contents are derived from MSS. of which he obtained copies, a few years ago, from the library of the pontifical and other palaces in Rome, and which had escaped the researches of former travellers. He intimates an intention of publishing the papers themselves, but in the mean time sends forth these extracts as peculiarly adapted to the present moment. Among them we find a 'Relation of the Magnifico Messer Daniel Barbaro, describing the kingdoms and countries of England and Scotland, read before the Doge and Senate of Venice, May 1551:'—'Relation of the most noble Giovanni Michele, at his return to Venice from an embassy to Mary Queen of England, in 1557:'—'Description of the Ports and Fortresses of England, in 1588:'—'Account of the Construction of the Vessels of the Spanish Armada, and of the winds considered favourable for its passage to England:'—'Relation of the Island and Kingdom of England, by Marc Antonio Correro, ambassador from the Republic of Venice:' &c. The title of the pamphlet, and of these papers, will indicate the nature of their contents, which are curious and interesting. They exhibit (as the editor observes) 'the conduct of our forefathers in times claiming some analogy to our own; and the testimony which foreigners, and those frequently enemies, bear to the unsubdued valour and successful bravery of the English.'—Notes are added by the translator, which display research, and communicate information.—He announces the speedy publication, in a 4to volume, from a MS. of the eleventh century, recently discovered in the Vatican, *of the British Chronicle of Mark the Hermit, usually denominated that of Nennius Banchorensis*; with an English version, fac simile of the original, and notes.

Art. 24. *The Military Catechism for the Use of young Officers.* Published with the Permission of His R. H. the Commander in Chief. By Major Doyle, 61st Regiment. 8vo. 1s. Egerton.

We have lately had very numerous publications giving directions for the formation of a *soldier*, but few or none which paid particular attention to the duty of the *platoon-officer*. Major Doyle has therefore here furnished a very acceptable guide for this purpose; and the form of *question* and *answer* will render it very easy for young officers to practise each other in the lessons.—A similar catechism is subjoined for the use of covering and supernumerary serjeants.

BIOGRAPHY.

Art. 25. *Memoirs of the Life of William Henry West Betty, known by the Name of the Young Roscius*, with a general Estimate of his Talents, and a Critique on his principal Characters. By J. Merritt. second Edition. 12mo. pp. 140. 3s. 6d. Boards. Longman and Co. 1804.

Art. 26. *An authentic biographical Sketch of the Life, Education, and personal-Character of William Henry West Betty, the celebrated Young Roscius.* By George Davies Harley, of the Theatres of Birmingham and Sheffield. 8vo. pp. 76, sewed. 2s. 6d. R. Philipps. 1804.

Art. 27. *Roscius in London.* *Biographical Memoirs of William Henry West Betty*, from the earliest Period of his Infancy. Including the History of his Irish, Scotch, and English Engagements. With analytical Strictures on his acting at the London Theatres. Dedicated to R. B. Sheridan, Esq M. P. 8vo. pp. 59. 2s. sewed. Crosby, and Co. 1805.

Art. 28. *The wonderful theatrical Progress of W. Hen. West Betty, the infant Roscius*, in Ireland, Scotland, and various Parts of England; also at the Theatres Royal Covent Garden and Drury Lane; with an accurate Sketch of his Life. By an Impartial Observer. 12mo. pp. 70. 6d. Crosby and Co.

Cold and suspicious critics cannot yield their unqualified credence to the extravagant accounts which are circulated respecting this theatrical phænomenon; though the evidence of his surprising talents is so strong and universal, that it would be the extreme of scepticism to doubt of his possessing, as a youth, very super eminent claims to applause. Crouded theatres, encomiastic newspapers, and *bulletins*, attest how much he is the idol of the public; while authors press forwards to write his life, and the windows of every print shop are filled with portraits of him in different characters. The general information concerning the Young Roscius, contained in the four memoirs named above, is in a considerable degree the same. Mr. Merritt's work has served as the basis of the last two: but it does not appear, on comparison, that Mr. Harley was indebted to him; he having written from 'an intimate knowlege of the young actor both on and off the stage;' and moreover detailing facts respecting the Birmingham engagement, in which he was personally concerned. *The Roscius in London* subjoins a copious account of his exhibitions on the London boards, and *the Wonderful Theatrical Progress*, &c. is a compilation from this and Mr. Merritt's Memoirs.

No person, perhaps, at so early an age, ever acquired, by his own merit, so high a reputation as the Young Roscius; yet, says Mr. Merritt, 'I am far from affirming that exaggerated praise has not been bestowed on him.' His playing in a style so remarkably captivating may be attributed to his quick conception, and great imitative powers; to his having acquired the graces of attitude, by having been taught not merely to dance, but to fence (his father being celebrated for the latter art); and to the friendship of Mr. Hough; who, struck with his promising talents, devoted himself to give them their full effect.

William Henry West Betty was born near Shrewsbury, Sept. 13, 1791. His father, Mr. Betty, was the son of an Irish physician, and his mother was the daughter of a respectable gentleman in the county of Worcester. A few years after the birth of his son, Mr. Betty removed to his native country, occupying a farm, and carrying on the linen manufactory near Ballynahinch, in the county of Down. Mrs. Betty, by her partiality for the theatre, and fondness for recitation, might have first directed the genius of her son to the stage: but it was not till at Belfast, in 1801, when he was taken to see Mrs. Siddons who acted Elvira, in Pizarro, that his fate was decided. On coming home, he told his father *that he should certainly*

tainly die if he must not be a player. Measures were taken in consequence of this declaration. Mr. Atkins, the manager of the Belfast theatre, was consulted; in whose presence Master Betty repeated some passages from the part of Elvira, and also before Mr. Hough, the prompter, who was so fascinated as to become his guardian angel. In August 1803, Master Betty first appeared on the stage at Belfast, and played for four nights to astonishing crouds; whence he went to Dublin, and to Cork, with increasing reputation. From Ireland he came to Glasgow and Edinburgh, where overflowing theatres brought him fame and fortune. At Birmingham, Sheffield, and Liverpool, he next displayed his powers; and, lastly, he has been exhibited in the spacious theatres of the metropolis, to admiring and applauding multitudes. It is said that his amusements and sports are infantine, even below his years, but that play and every thing else give way when his favourite pursuit is in question. His exact height is stated to be four feet ten inches and a half, and his weight to be eighty-seven pounds; to which it is added that his features are handsome, and the shape of his face is oval. Mr. Harley tells us that he is remarkably fair, and that his hours of study are before breakfast.

The critiques on his mode of playing his several characters are so filled with extravagant encomiums, that the reader might almost be led to suppose that this Young Roscius is already a perfect actor, and has nothing farther to learn; Mr. Merritt, however, reminds us that 'a boy at his age cannot always comprehend the entire design of his author, or take a full view of the character he is representing in all its bearings.' In this remark, there is probably much truth; though some of his biographers consider him as a phænomenon almost miraculous, and are inclined to think that Nature broke the mould in which she had formed him, in order that there should never be another like him.

Art. 29. *The Life of Richard Earl Howe.* By George Mason, Author of an Essay on Design in Gardening, and of the Supplement to Johnson's Dictionary. 8vo. pp. 111. 4s. Boards. White.

The professional life of the late Earl Howe fully merited commemoration; and a very just and pleasing tribute to his fame is here paid. It was the Admiral's destiny so be occasionally subject to thoughtless censure, on account of his prudent conduct while commanding the channel fleet; and Mr. Mason has well and properly rescued his character from those undeserved imputations.

Art. 30. *A History of the late Siege of Gibraltar,* with an historical Sketch of that Garrison from the earliest Periods. Embellished with a *beautiful* Engraving, representing the Defeat of the floating Batteries before the Garrison, 13th Sept. 1782. 12mo. pp. 45. 2s. Chapple. 1804.

A cheap and concise account of the memorable siege of this important fortress; with a short biographical sketch of Lord Heathfield, its gallant defender. The prefixed engraving is characterized by an epithet which is rather misapplied: for *beautiful*, we should read *execrable.*

Art. 31. *Life of Buonaparte*, in which the atrocious Deeds which he has perpetrated; in order to attain his elevated Station, are faithfully recorded; by which Means every Briton will be enabled to judge of the Disposition of his threatening Foe; and have a faint Idea of the Desolation which awaits this Country, should his Menaces ever be realized. By Lieut. Sarratt, of the Royal York Mary-le-bone Volunteers. 12mo. pp. 286. 3s. 6d. Boards. Crosby and Co.

An old proverb says, that "the devil may be painted blacker than he really is." May not this be the case also with Bonaparte? Lieut. Sarratt, writing when the alarm of invasion was at its height, thought it his duty perhaps to make the picture of the threatening foe as dark and terrific as possible; and, if his design was to draw a most odious monster, he is intitled to the praise of having completely succeeded.

RELIGIOUS.

Art. 32. *Remarks on a Charge delivered by the Right Reverend the Lord Bishop of Lincoln*, to the clergy of that Diocese, at the triennial Visitation in May and June, 1803 [*]: with particular Reference to his Lordship's Animadversions on Evangelical Preachers. In a Letter to his Lordship. By an Old Member of Parliament. 8vo. 3s. Mathews.

We conceive this *old Member of Parliament* to be Sir Richard Hill; who here stands forwards the strenuous and undaunted advocate of the most rigid Calvinism, and avows his firm belief to be,

'That God from all eternity, out of his own good pleasure and sovereign will, (which is the cause of all things, and to which nothing can be antecedent) and out of his own free rich grace, chose to himself a church or people out of the general mass of mankind, which in his own good time, he determined to call effectually by the operation of his own Almighty Spirit; working in them the gifts of faith and repentance, and enabling them to persevere in all holy obedience and good works, till he had safely brought them (according to the express words of our 17th article) to eternal felicity, whatever difficulties and obstructions they might meet with to impede their progress.'

Now a person may be inclined to suppose on the admission of these *credenda*, that the worthy Baronet might have spared himself the trouble of controversy, and, to use his own words, 'have trusted God with the consequences of his own truth.' If the church (or number to be saved) be chosen from all eternity, we cannot see how God's complaints in scripture of the obduracy of sinners' hearts, *after the manner of men*, can leave sinners without excuse; nor how, when God shall explain his proceedings before angels and men, at the last day, 'all who perish shall confess that their condemnation is *wholly* of themselves?' If men can do nothing of themselves, the crime of sin must be taken off in one case, in the same manner as the merit of virtue in the other. To obviate the common objection to the Calvinistic scheme, this writer proceeds: ' We are chosen in Christ (not because God foresaw that we should be, but) that we might be holy:' but this remark does not reach the difficulty. If *by chosen in Christ* be understood *a general admission to the privileges of Christianity*, the assertion will pass without dispute: but, if *chosen in Christ* refers to the election from eternity of certain individuals, they must be considered as the inheritors of *all* that is the consequence of the original election; and holiness and salvation will follow of necessity. Though, therefore, it would not be strictly correct for the number of elect to say, " We are elected, and shall be saved, do what we will," since this election includes the means as well as the end; yet the non-elect, or reprobate, being from eternity kept out of the pale of salvation, may be allowed to complain of the call to repentance as a cruel mockery. To speak seriously, we esteem it to be the greatest presumption thus to attempt to pry into the eternal purposes of God. Our Saviour does not encourage us to discuss questions relative to the divine decrees, but preaches righteousness. *Many are called;* and from this many, at the last day, *God will choose*, according to the assertion of the Psalmist, *those who are godly, for himself.* If the final election were to proceed with no reference to works, a day of judgment must be unnecessary. The substance of Christ's affecting lamentation over Jerusalem is, " *I would have saved you, but ye would not be saved.*"

---

[*] See Rev. Vol. xliv. N. S. p. 93.

While the scriptures, and the discourses of our Lord in particular, abound with exhortations purely moral and practical, we are surprised at the high ground which abstruse doctrinal preachers take; and we must protest against the assertion contained in the beginning of this letter, that ' moral preaching has long ago given the death's blow to moral practice.' No Calvinist, even on his own principles, has a right to make this assertion. We contend that moral preaching, enforced on the views and motives of the Gospel, is genuine *evangelical preaching;* or such preaching as is sanctioned by the precedents of Christ and his Apostles. Since the righteous are to be finally accepted, and the unrighteous to be rejected, the most obvious mode of proceeding is to consider the righteous as the elect, and the unrighteous as the reprobate; and, without vainly attempting to the discovery of the *secret things which belong unto the Lord,* to endeavour to increase the number of the former, and to diminish the number of the latter:—or to apply those means which have a tendency, with the divine blessing, to eradicate vice, and to promote the growth of holiness in the soul.

The author maintains that Adam was ' the covenant head' of all his posterity, and that ' all mankind were one with him in sin and its dreadful consequences:' but, though he allows that—" in Adam *all* died," yet he denies that " in Christ all shall be made alive." ' All mankind (he says) were not in the second Adam, and they who were not given by the Father to the Son in the everlasting covenant of redemption, can never in after time be brought within the bond of that covenant.' We can only remark that, if this doctrine the gospel, we do not understand it; and we are at a loss to conceive how, with any shadow of propriety, it can be termed "glad tidings of joy to *all* people." If the effects of Adam's sin be universal, while the effects of Christ's interposition be extremely limited and curtailed, how is the Apostle justified in asserting that, "where sin abounded, grace did much more abound?" The writer earnestly wishes that his reasoning may be weighed in the balance of scripture; in which case, we apprehend, it must "kick the beam."

The evidence here adduced to prove 'that the morning light, of the reformation in Egland, dawned with the rising of the Calvinistic sun,' as he exultingly expresses himself, does not invalidate the Bishop of Lincoln's assertion. Calvinists then existed in England: but the compilation of the articles, liturgy, and homilies, while it manifests some attempts at accommodation with this sect, proves by certain unequivocal passages, and by the exclusion of the odious doctrine of reprobation, that the Calvinistic sun did not rise triumphant. When Calvin expressly says, *Quos [Deus] reprobat, odit*, how can that service, or its compilers, be asserted to be Calvinistic, which enjoins a prayer beginning, "O God who hatest nothing which thou hast made?" Disputations, no doubt, arose among the Reformers, in which the professors from Geneva maintained the tenets of their master; the result, however, of these disputations must not be sought in history, but in the Book of Common Prayer and Articles, which the then heads of the Church proposed to be set forth under royal authority. This book, in spite of all that is here alleged, is a standing testimony in support of the Bishop of Lincoln's position, that strict Calvinism, at the period of its compilation, had made little progress in England. At the disputes still carried on among the clergy respecting the true sense of the Articles, the author represents 'Satan as triumphing, and saying Ha! Ha! so would I have it.' We know nothing of Satan's comments and feelings on the occasion: but we advise theological disputants to abstain from illiberality, and to be less tenacious of the dogmas of a Calvin, or of an Arminius, than of those of Christ. The writer declares that he knows some Arminian methodists, who are the excellent of the earth, who have vital piety and heart-experience; and when it is admitted that Arminianism produces as good fruit as Calvinism, it seems, as far as man is able to judge, that the former is as valuable a doctrine as the latter.

This *Old Member of Parliament* is, no doubt, a serious and conscientious believer: but his arguments can convey no words of comfort and hope, except to those who believe themselves to be of the number of the elect.

Art. 33. *The Triumphs of Christianity over Infidelity displayed*, or the Coming of the Messiah the true Key to the right Understanding of the most difficult Passages in the New Testament.—Being a full Answer to the Objection of Mr. Gibbon, that our Lord and his Apostles predicted the near approach of the End of the World in their Time, &c. By N. Nisbett, A.M. 8vo. pp. 280. 6s. Boards. Rivingtons, &c.

Deistical writers, in assailing the credibility of the gospel, have insisted on the ignorance of the apostles respecting the coming of

Christ, and the end of the world; and some apoligists for Christianity have even admitted the objection Mr. Nisbett, however, is of opinion that more has been conceded to infidels, in this point, than the case warrants; that by reflecting on the true nature of the Messiah's character, and by considering the Gospels as histories of the controversy between our Lord and the Jews relative to it, much light will be thrown on the subject, and the cavils of Mr. Gibbon and others be completely refuted. The beautiful commencement of the sermon on the Mount is supposed to respect the mistaken prejudices of the Jews concerning the expected kingdom of the Messiah, and to be immediately designed to correct their notions of his warlike character and temporal dominion. It is supposed by this theologian, that our Lord, in using the words, " *the end*," mentioned in Matth. xxiv. had a reference to the prophesy in Ezek. vii. 2. concerning Jerusalem: but, says he, ' however this may be, there seems to be good reason for thinking, that the phrase, THE END *of the world*, signifies not the final judgment of the world,—butthe end of the Jewish dispensation, or the destruction of Jerusalem, to which the prediction of our Lord was indisputably confined.' He farther observes; ' if the Gospel history had been attended to as *an history* of the great controversy concerning *the nature of the Messiah's character*,—they would not have interpreted our Lord's language as predicting a *personal appearance*, at the *destruction of Jerusalem*,—but only a declaration that by that awful event, they would have the fullest proof that no such person as they had expected under the character of the Messiah would appear, and that the *coming of the Son of Man*, as the Messiah, instead of being connected with their obtaining *the empire of the world*, would, as the prophet had foretold, be in vengeance, or in the *clouds of heaven*;' for we are informed that " *coming in clouds*" means coming to inflict temporal calamities.

A great variety of comments and opinions are produced by Mr. N. in justification of his mode of interpretation; after which he adds: ' To the judicious and candid reader of the *Gospel History*, it may safely be left to determine whether, even those who understand the discourses of Christ himself, in *a literal sense*, are not obliged, by all the rules *of historical evidence*, which, in the present case, is the best evidence which can possibly be desired; and, by all the principles of *sound reasoning*, to understand them of *his first coming*, as *the Messiah*; for to *that coming*, the thoughts of every Jew were, immediately and necessarily directed, upon the declaration of Jesus, that *the kingdom of heaven was at hand.* To *that coming* they, evidently, and beyond all reasonable ground of dispute, directed *their chief attention*; not only, at the beginning of the ministry of Jesus, but throughout every period of his Life, and even after his Resurrection from the dead; as is abundantly evident, from the questions of the Disciples and of the Pharisees; the one asking him—*When he would restore the kingdom to Israel?*—the other, *When the kingdom of God should come?* To *that coming* Jesus himself directed their thoughts, as *the ultimate object* of all their hopes and expectations, and as that, concerning which, it was absolutely necessary for them to be fully satisfied about: never varying, or deviating, in the least, from the general purport of his *original language*—or leading them to think, otherwise, than as they had themselves, from the very beginning, thought, so far at least as *the coming of the Messiah* only was concerned. With respect indeed to *the real nature of his coming*—they differed from each other, as widely as possible; the one viewing it as *a spiritual*, and the other as *a temporal kingdom.* But with regard to *the coming itself*—*both* had a reference, in the language which was made use of, upon the subject—not to HIS SECOND COMING *in the clouds of heaven to judge all mankind*—but simply and exclusively, to HIS FIRST COMING, as *the Messiah*, and to *the establishment of that kingdom* which was necessarily connected with *his coming in that character.* In one word—the whole of the Gospel History, must, to do it strict justice, be considered as one continued chain of evidence that Jesus was *the true Messiah*, notwithstanding he laid no claim to *the character of a temporal Prince.*

'To those who are at all capable of judging of the nature of *genuine historical evidence* - nothing can appear more satisfactory than the conduct of our Lord, in this matter - nothing more strictly proper or necessary than the language which he made use of. It is even difficult to imagine, that he would have been listened to, at all, if he had said that he was *the Messiah*—or that he, as such, was *already come*; having none of those proofs to offer, of his sustaining that character, which they had, *invariably*, affixed to it.—Or if he had been listened to, it would have been *only* to have taken advantage of the declaration, in order that they might put him to death as *an Impostor.* But by the conduct which he actually did pursue all their expectations were kept afloat—their confidence in the character of Jesus as *an extraordinary personage* was increased, and time was given for the gradual correction of their prejudices - for instilling into their minds, right ideas of *the true nature of the Messiah's character*—for unfolding to them, the various events which were to happen in the course of his ministry; and, particularly, for leading them to form a just estimate of the rectitude of the conduct of Providence, in the approaching ruin of their country, from their own observation of the flagitious conduct of the great body of *the Jews*, and especially of their *Rulers*?'

St. Paul's *man of sin* is considered as pointing to the flagitious character of the Jews; and Mr. N. is of opinion that the application of it to any other than the Jewish nation tends rather to injure than to promote the interest of true Christianity. He is confident, also, that the *Antichrist* of St. John must be solely referred to the false Christs and false prophets, which appeared previously to the destruction of Jerusalem. We cannot find space for the bare notice of Mr. N.'s numerous explications of passages in the Gospel history: but we must do him the justice to remark that he has been indefatigable in the illustration of his position; and that the view, which he has taken of the evangelical narrative, may assist in removing some of the difficulties with which it has been thought to be incumberd.

Mr. Nisbett's volume is closely printed, on a small type, and is not therefore calculated for old eyes.

MISCELLANEOUS.

ART. 34. *Storia dell' Accademia degli Arcadi istituita in Roma l'Anno* 1690, *per la Coltivazione delle Scien[illegible], delle Lettere Umane, e della Poesia, scritta da Gio. Mário Crescimbeni, Primo Custode Generale. Publicaia l'Anno* 1712, *d'Ordine della Medesima Adunanza.* Crown 8vo. 7s. 6d. Boards. Becket. 1803.

This handsome little volume contains a republication of Crescimbeni's History of the Arcadian Academy in Rome; his view of the same subject, extracted from his *Stato della Basilica di S. Maria*, &c.; an account of the ceremony of founding the theatre, in which that society hold their meetings, copied from the preface to a book intitled *Componimenti Poetici*, &c. *nel gettarsi la prima pietra*, &c. *in Roma* 1725; a description of the above-mentioned theatre, from Giovardi's *Notizia del Nuovo Theatro*, &c. with explanations and engravings of the arms and devices of the adopted societies, or *Arcadian colonies*.

A love of fantastic and quaint conceit, perfectly congenial with the spirit of Italian literature, characterizes the establishment and proceedings of these lettered institutions. To those persons, however, who may feel a curiosity to know their origin and history, this small publication will afford succinct, yet ample information.

The constitution of the Arcadian society will be best understood from a transcript of their laws; which are short, simple, and comprehensive:

'LEGES ARCADUM.

'I. *Penes Commune summa potestas esto. Ad idem cuilibet provocare jus esto.*

'II. *Custos rebus gerundis, et procurandis singulis Olympiad. à Communi creator, minusque idoneus removetor.*

'III. *Custodi Vicarius et Collegæ duodecim adsunto. Eorum singulis annis Custos, consulto universo Cœtu, novos sex in orbem eligito, sex veterum retineto. Administros sibi duos adsumito. Præter hæc alia munera publica ne sunto. Patronus nullus esto.*

'IV. *Suffragia secreta sunto, eaque in Custode creando, aut removendo, trifariam dividuntor, justusque numerus duæ partes sunto, cæteris in rebus bifariam dispertiuntor, quique partem dimidiam exsuperat, numerus justus esto. Si paria fuant, iterantor. Deinceps res sorti committitor.*

'V. *Quicquid per Collegium de rebus communibus actum, gestumve fuat, quo perpetuo ratum siet, per Custodem ad Commune refertor.*

'VI. *Cœtus universus relationibus audiundis, actisque cognoscundis hyeme saltem bis in Ædibus, Carminibus autem, et Orationibus pronunciandis, præsentium quidem Pastorum per annum sexies, absentium semel, vernis, et æstivis feriis in Nemus Parrhasium per Custodem sub dio convocator.*

'VII. *Mala Carmina, et famosa, obscœna, superstitiosa, impiave scripta ne pronunciantor.*

'VIII. *In Cœtu, et rebus Arcadicis Pastoritius mos perpetuò, in Carminibus autem, et Orationibus quantum res fert adhibetor.*

'IX. *Arcadico nomine Typis injussa publico ne quid editor.*

'X. *Quot prædiorum Arcadicorum tituli, totidem Pastores, Pastorumque nomina sunto. Inque mortui, aut expuncti locum alius sufficitor.*'

A section is devoted to the explanation of the Arcadian calendar, on the mode of computing time by Olympiads

The theatre, in the Parrhasian grove, and the emblematical insignia of the respective provincial fraternities, are very neatly engraved. The letter-press, by Bulmer, is correct and elegant; and the form and style of the volume correspond with those of other Italian works from the same press, which will shortly receive our notice.

Art. 35. *An Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Classics*; including the Scriptores de Re Rustica, Greek Romances, and Lexicons and Grammars: to which is added a complete Index Analyticus: the Whole preceded by an Account of Polyglot Bibles, and the best Editions of the Greek Septuagint and Testament. By Thomas Frognal Dibdin, A. B. (late of St. John's College, Oxford.) Second edition, enlarged and corrected. 8vo. pp. 640. 12s. Boards. Dwyer, &c. 1804.

The favourable reception given to a small volume of a similar nature by this author (see M. R. March 1803,) has induced Mr. Dibdin, as he modestly observes, to lay before the public the present greatly enlarged and corrected work.—Whatever errors may have occasionally crept in, which it was scarcely possible to avoid in so laborious an undertaking as this, we venture to assure the public that the present is, on the whole, a very accurate and masterly performance. A publication of this kind was much wanted by the studious in the department of classical learning; and they will find this guide to the choice of editions a very useful and valuable resource.—A copious *index analyticus* is subjoined, which serves to render the volume more complete.

Mr. Dibdin thus states his pretensions to the notice of learned men:

'Those who are conversant with works of this nature will readily acknowledge the difficulties attending its compilation; and although this cannot be urged as an excuse for every palpable error, I hope it will operate in obtaining a candid and indulgent criticism.

'The present volume comprehends an account of, 1st, Polyglot Bibles; 2d, Greek Bibles; 3d, Greek Testaments; 4th, Editions of the most popular Greek and Latin Classics; 5th, Roman Writers on Husbandry; 6th, Greek Romances; 7th, Various Sets of the Classics; 8th, an Analytical Index.

'My chief authorities in the Critical Department are, Morhof, Le Long, Fabricius, Stollius, Ernesti, Masch, Harwood, Harles, and Marsh's Michaelis; the Prolegomena of Mill and Wetstein, the Bibliotheca Critica published at Amsterdam 1779, &c. and our own principal Reviews. To which may be added, the *Notitia literaria* of the Bipont Classics, hereafter noticed: these I have carefully consulted, considering them, in general, as the most interesting part of those editions. In order, however, that the present work might receive every advantage which I was capable of affording it, I perused the preface of Apollonius Rhodius, by Beck; of Athenæus, by Schweighæuser; of Cicero, by Beck; of Diodorus Siculus, by Eichstadt; of Eutropius, by Verheyk; of Herodotus, by Wesseling; of Homer, by Heyne; of Horace, by Mitscherlich and Doering; of Juvenal, by Ruperti; of Lucretius, by Wakefield and Eichstadt; of Cornelius Nepos, by Staveren; of Petronius Arbiter, by Antonius; of Pindar, by Heyne; of Plutarch, by Wyttenbach; of the Parma edition of Prudentius; of Quintilian, by Spalding; of Tacitus, by Oberlin; of Velleius Paterculus, by Krause; of Virgil, by Heyne (edit. 1788); and of the Scriptores de Re Rustica, by Schneider; from these I have endeavoured to glean every thing which could enable me to estimate the real value of an edition [*].

'In the Bibliographical and Typographical Department, I have had recourse to Mallinkrot, Chevillier, Maittaire, Wolfius, Clement, De Bure, Laire, Denis, Audiffredi, Panzer, and Renouard: to which authorities may be added, occasional references to Bibliographical Dictionaries (French and English), and to public and private catalogues [†].'

We are informed, in a note, that the author is indebted for very little assistance in this arduous arrangement and compilation. To Dr. Gosset, however, he acknowleges himself indebted, both for access to his library, and for information on some doubtful points; and Mr. Lunn, also, of Soho-square, is thankfully named for his obliging assistance in the use of his classical library.—As a specimen, we extract the article of the Parisian Polyglot:

> ' BIBLIA SACRA POLYGLOTTA, Hebraica, Samaritana, Chaldaica, Græca, Syriaca, Latina, Arabica. Quibus textus originales totius Scripturæ Sacræ, quorum pars in editione Complutensi, deinde in Antwerpiensi regis sumptibus extat, nunc integri, ex manuscriptis toto fere orbe quæsitis exemplaribus, exhibentur.
>
> *Lutet. Parisior.* Fol. 1645. 10 vol.

'We are indebted to Le Long (Bibl. Sacra, t. i. p. 19) for a minute and interesting account of the origin and progress of this magnificent work, which is printed on *imperial folio* paper, and contains the whole of the Complutensian and Antwerp Polyglots, with the addition of a Syriac and Arabic version, and the Samaritan Pentateuch with its version.

'The Parisian Polyglot was completed by the care, and at the expence of Michael le Jay; a name which cannot fail to strike the bibliographer with many singular reflections on the caprices of fortune, and on the unexpected and miserable fate of an enterprise which originally promised an abundant harvest of fame and profit to the editor. Cardinal Richelieu, whose name is so often connected with the fine arts, watched the progress of this work with an anxious eye, and seemed rightly, perhaps, to think that nothing but his own name

---

'[*] When an edition is better known by the name of the *printer*, I have so specified it *in the nominative case*; when it is better known by the name of an *editor*, I have specified it *in the genitive*.'

'[†] When a Catalogue is referred to, the *number* of it is almost invariably given, that the reader may instantly discover the edition: from this it will be evident that I have consulted each Catalogue.'

was wanting, as its promoter and patron, to secure it both a rapid sale and extensive celebrity: "Richelieu's Polyglot" might probably have carried a charm with it which the humble name of Le Jay was unable to inspire. The artful Cardinal first began to win the favour of Le Jay by throwing one Sionita (his rival and enemy) into prison; and then came forward with a magnificent offer of 100,000 crowns to defray the expences of the publication, promising, at the same time, to take the editor and his family under his especial protection. These were splendid temptations, and nothing but more than stoical apathy, or unaccountable caprice, could have withstood them: Le Jay was not to be moved by prayers, promises, or entreaties, and the offer of the Cardinal was *rejected.* "Whether," says Le Long, "he thought the sum inadequate to the value of the work, or meditated on obtaining an immense fortune by it; or whether, intoxicated with its splendour, he was resolved to be the sole partaker of all the celebrity attached to it, the overtures of Richelieu were pertinaciously rejected." Astonished at so unexpected an opposition, the Cardinal employed all those wily and successful arts, which he so eminently possessed, to depreciate the work he had before wished to patronise, and resolved that no means should be left untried by which the Polyglot of Le Jay might be brought into disrepute. He employed one Simeon de Muis to write a tract which should point out its errors and imperfections; Muis readily complied, and in a composition of 500 pages was dexterous enough to discover a multiplicity of *errors*, which, had he been engaged on the other side of the question, he might, perhaps, have denominated *beauties*. This tract of Muis is said to be in the Musæum Renaldinum, and has never yet been published.

'When it was known that Muis, supported by such a patron, had attacked the Polyglot, a number of pamphleteers entered the lists against Le Jay, who was doomed to feel the bitter effects of so formidable an opposition. About this time the *English* booksellers offered to take 600 copies at *half price;* but the pride of the editor was not yet sufficiently humbled to comply with so mortifying a proposal: the Polyglot, therefore, did not sell, and it is said that a great number of copies were destroyed as waste paper. Such was the unmerited fate of this magnificent and valuable production, which originally was sold for 200 crowns, and which is entitled to all the praise that Chevillier (p. 59.) has bestowed on its typographical beauty: it is now become rare, and fine copies have been valued at 16*l.* 16*s.* The printer was Antonius Vitre[*]. The paper and typography cannot be exceeded.'

We shall only add that the care and attention which Mr. D. has bestowed on this publication reflect great credit on his industry, talents, and judgment, as a friend and patron of literature; and we doubt not that the work will be received by the public with the

---

'[*] Le Jay died in 1675. Being a widower, and finding himself entirely ruined, he entered into the church; was made Dean of Vezelai,, and obtained from Lewis XIV. a brevet of counsellor of state. Peignot, *Diction. Bibliolog.* t. ii. 126.'

welcome which it deservedly claims, and obtain for its author the reputation of being the first to present to his fellow-countrymen, in their own language, the testimony of some of the most distinguished foreign critics on the respective merits of the editions of the Greek and Latin classics.

SINGLE SERMONS.

Art. 36. *War inconsistent with Christianity*. Preached at St. James's Church, Bath, May 25, 1804, on the Day of the General Fast. By the Rev. Richard Warner, Curate of the Parish. 8vo. 1s. Robinsons.

In proportion as war is reprobated by a Christian preacher, in the same ratio it might be presumed that he must win the affection and esteem of a Christian audience: but such is the real state of what is called the Christian world, that the orator who pointedly condemns the whole system of civilized war, and shews its incompatibility with the pure and mild spirit of the gospel, is more likely to be misrepresented and vilified, than applauded. Christianity is a divine idea: but in what country has it ever been realized? Those preachers, however, who, like the spirited Mr. Warner, are regardless of the sway which human pride and ambition have obtained among men, and boldly step forwards to demonstrate that the temper of the Gospel is at variance with the pursuits of aggrandizing politicians and ferocious conquerors,—discharge a duty which they owe to their great master, and will obtain the approbation of their own consciences: yet, if they look abroad, and contemplate the present state of the world, they must perform this task under the painful persuasion that not one syllable of their peace-exciting eloquence will be regarded.

Art. 37. *An Examination of the Evidence from Prophecy in Behalf of the Christian Religion*. Preached before the Society in Scotland for propagating Christian Knowledge, June 3, 1802. By John Ogilvie, D.D. F. R. S. A. Minister of Midmar, Aberdeenshire. To which is added an Appendix containing an Abstract of the State and Proceedings of the Society, from February 1802 to February 1803. 8vo pp 60. Aberdeen printed

Dr Ogilvie here discusses the evidence of prophecy with great ingenuity and effect. After having explained the true nature of prophecy, and its fitness as a proof of divine revelation; and after having stated those tests or criteria, by which, especially when combined, the accomplishment of a prediction may be ascertained; he examines the numerous prophecies respecting the Messiah contained in the O. T., and shews their fulfilment in the person and character of Jesus Christ: hence deducing an argument in proof of our Saviour's divine mission. Dr. O. very properly objects to that scheme which includes a *primary* and a *secondary* sense of prophecy; observing that, in many instances, it is incapable of application. To give full effect to his reasoning, the Doctor directs the attention of his hearers to those prophetic enunciations which remain fulfilled at this day; and of which it may be said that we are witnesses, viz. to those which respect the destruction of Babylon and Tyre, the state of Egypt and Judæa, and the character of the Arabs, the descendants of Ishmael.

Art. 38. *The unhappy Effects of Enthusiasm and Superstition.* Preached May 23, 1804, at the annual Meeting held in Church street, Deptford. By J. Evans, A. M. 2d Edition: to which are added the Sentiments of the late William Cowper, Esq. and of the late Earl of Chatham, on the Subject of true Religion. 8vo. 1s. 6d. Symonds.

Religion, which is in truth the perfection of reason, has been too often pursued not merely to the neglect but even to the contempt of reason; and when this is the case, little good can be effected by argumentation. Those, however, who are disposed to view religion as "a reasonable service," may peruse with satisfaction and profit this discourse, in which the nature and consequences of superstition and enthusiasm are clearly stated and explained. Mr. Evans, after having noticed a remark of Dr. Campbell, that IGNORANCE is the mother of *superstition* and *enthusiasm* by different fathers,—the former by *fear* and the latter by *presumption*,—and having pointed out how far they are distinct and how far they resemble each other, represents their operation on the mind to be productive of timidity, uncharitableness, and irregularity; effects the very reverse of those which spring from true Christianity, which confers on her genuine followers the spirit of *power*, of *love*, and of a *sound mind*. These blessings, so devoutly to be wished, are declarative of the value of the religion of the New Testament, and urge us to cultivate it with manly ardour and diligence.

In the Postscript, Mr. Evans has fallen into a mistake, and committed an obvious anachronism. Alluding to the Letters of Lord Chatham to his Nephew Lord Camelford, lately published [*], the preacher laments that the advice which they contained was not 'regarded by the *unfortunate nobleman* to whom they were addressed, as it might have prevented that awful catastrophe which hurried him into eternity.' The *unfortunate* Lord Camelford here meant was the *son* of the Lord C. to whom the Letters of the Great Lord Chatham are addressed.

CORRESPONDENCE.

We thank our *friend* J. W. for his attentions to us: but his communications now before us are not strictly such as have a call on our attention; and we therefore hope that he will excuse us from inserting them.

Our 'Constant Reader,' at Ripon, must pardon us if we observe that, were he *really such*, he could not have needed the information which he requests of us; nor could he have made that sort of application which we are so frequently obliged to reject, as trespassing on our time and attention.

⁂ With this Number, is published The APPENDIX to Vol. XLV. of the MONTHLY REVIEW, containing various interesting articles in FOREIGN LITERATURE; with the *General Title*, *Table of Contents*, and *Index* for the Volume.

---

[*] See Rev. Vol. xliv. N. S. p. 173.

THE

MONTHLY REVIEW,

For FEBRUARY, 1805.

Art. I. *Life of Geoffrey Chaucer*, the early English Poet: including Memoirs of his near Friend and Kinsman, John of Gaunt, Duke of Lancaster: with Sketches of the Manners, Opinions, Arts, and Literature of England in the Fourteenth Century. By William Godwin. 2 Vols. 4to. pp. 500 and 700. 3l. 3s. Boards. R. Phillips. 1803.

The practice of connecting the history of a particular period with a signal event, or an eminent character, is not novel, though it has recently grown more frequent, and has been exercised with a progressive disregard to the restrictions within which the earlier writers confined themselves. In the specimens of biography which the antients have transmitted to us, they rarely travel out of the sphere which their subject influenced; and the best models of later times have respected the same limits, as we perceive in the labours of Middleton, De Sade, L'Enfant, Jortin, Roscoe, and others. In this class, stands pre-eminent the History of the Council of Constance, by the worthy colleague of the incomparable Beausobre; two rare individuals, for the acquisition of whom the Prussian capital was indebted to the misguided dotage of Louis XIV. The transition from the subject of L'Enfant to the general history of Europe was not only natural but unavoidable. The biography of Cicero forms the annals of the Roman state during his life; that of Erasmus embraces the literature of his period; and if Mr. Roscoe has indulged more in miscellaneous matter than his predecessors, he may plead that Lorenzo was the head of a flourishing commonwealth, the hereditary patron of arts and letters, with whose memory is associated every thing that is splendid and attractive.

Connected with these views, the plan of the present work invites criticism as much as its execution. If the author, when he digested it, may be supposed to have borne in mind the ingenious Essay on the Life and Writings of Homer, it would seem that, in filling up his outline, he had reference to the undertaking of De Sade. The precedent, however, is not in point for him; since the hero of that writer was much connected with the public affairs of his time, and lived in intimacy with all who were elevated and illustrious, with the sovereigns of the earth, the heads of the church, and the champions of letters. He was known in courts, and usually resident in one which far excelled all others in polish and refinement; he rendered services to literature on a very extensive scale; the effusions of his muse are classical at this day, and familiarly known to the well-educated in every civilized country; and his biographer scarcely introduces a scene in which Petrarch is not the principal, or at least a conspicuous, actor. The subject of Mr. Godwin's pen, though highly meritorious and venerable, fills, in the estimation of mankind, nothing like the space which the lover of Laura occupies; and we may say that, by the side of the Italian, our worthy English bard, as a subject of history, is but a dwarf. It appears to us, then, that Mr. G. has chosen a figure too diminutive to animate the extensive canvas on which he has laboured, and to give interest to the groupe which he offers to view. When the victories of Edward III., the exploits of the Black Prince, the valorous feats of Du Guesclin, of the loyal Captal de Bûche, and of the brave Chandos; the revolutions of Castille, the masterly policy of Charles V., the electrifying discoveries of Wickliffe, and the extraordinary discussions of the later parliaments of this famed reign; are suspended to the slender and dubious notices which have reached us respecting a deserving poet, the scene militates against all our notions of sound judgment, and all our ideas of fitness. It is not sufficient to say, that the connection of the history of an age with that of a favourite character animates the researches of the writer, and stimulates the attention of the reader: for, though unquestionably a great advantage, this object must not be purchased at the expence of all regard to propriety. If the physiognomies and the costume of the members of a British Parliament are to be exhibited to posterity, does the artist select a Cowper or a Hatsell, (estimable as those individuals are,) to be the principal figures in his piece; or does he assign the foreground to a Lansdowne or a Grenville, to a Pitt, a Fox, or a Windham? Were this the fit place, it might be easily shewn that rules of order and arrangement are not less essential in literary than in other undertakings: but Mr. Godwin either rejects or disregards this principle; and very coolly, as if wholly unconscious of the singularity of the exhibition, he presents us with an edifice, between the immense bulk and the slight basis of which there is no proportion, and scarcely any correspondence. To the work considered as a life of Chaucer, limits much more narrow ought to have been prescribed; and regarded as an account of the state of letters during the period, it is not sufficiently ample. Had Mr. Godwin taken for the text of his volumes, a History of Literature from the accession of the Plantagenets to the epoch of the Lancastrian Usurpation, he might have produced a narrative worthy of his talents and his industry, and which would have escaped the enormous perishable mass which the infinite scribbling of our days is accumulating.

Let us now, however, examine the materials themselves, and see whether there be circumstances which call on us to qualify and moderate our censure. It is too much the character of these times to strip letters, arts, and science, of every liberal attribute, and to reduce all undertakings to the advancement of trading adventures. This is "the age of calculators;" a provident spirit prevails; governed by the imperious calls of interest, we concern ourselves little about the future; and the elevated view, the lofty aim, the sublime plan, give way to the numerous and urgent demands of the hour. That Mr. Godwin has not been inattentive to these demands will be very apparent, even to those who in the most cursory manner examine the fabric before us. They will discover, if we mistake not, in its structure a sort of management and contrivance, and a spirit of accommodation, which, as displayed by him, we own rather surprized us. The respectable editor of the Canterbury Tales had meditated a work on the same subject with that now before us: but it was not congenial with his nature to spin out a detail from idle rumours and fanciful conjectures; he therefore relinquished the undertaking, and assigned the absence of all materials as the reason for his determination. This was an authority which Mr. Godwin was well aware pressed hard on him. What then is his conduct, on the occasion, towards that very learned person; who united to eminence in this and in other walks of literature, all that can render a character respectable; and who, as having restored the text and elucidated the meaning of the principal composition of Chaucer, was intitled to the particular acknowlegements of every admirer of the antient bard? The memory of our poet is surely far more indebted to an individual who conferred on him this service, and who has made his forgotten pages not only intelligible but inviting to modern readers, than to the fanciful writer who dresses him out in the gaudy tatters of fiction. Yet in the early parts of this performance, the name of the indefatigable and judicious critic is introduced only in order to be ridiculed and censured; and the tardy justice which is rendered to him as the history proceeds rather aggravates than palliates the injury. What a low opinion must this author have entertained of his readers, if he deemed them capable of being thus deceived? If we are not in this instance to impute management to him, it is sufficiently obvious what was his aim.

Having disposed of Mr. Tyrwhitt, the biographer sits down to delineate the earthly pilgrimage of the patriarch of English poetry; whose adventures are as imaginary as those of Telemachus, and hardly less amusing. If the work did not affect to be a history, we should have scarcely a complaint to prefer against it. Schools of a superior kind, universities, inns of court, tribunals of justice, the pomp of military expeditions, and splendid embassies, rapidly pass before our eyes, and each presenting Chaucer in interesting attitudes to our view. The lustre of high connections, and the imposing distinctions of nobility, commodiously lend themselves to exalt the hero of this narrative. He is a favourite at court, and he is at the king's elbow in war; while the monarch, and the princes of his blood, seek relaxation from the cares of government, by listening to the sallies of wit and the strokes of humour which enliven the circle where Chaucer is seen. To him is given the glory of rescuing our vernacular tongue from oblivion; for when nearly expiring, he infuses fresh life into it, lays it under numberless obligations, and invests it with immortality. If, however, we quit the amusing narrator, in order to examine the biographer's vouchers, we cannot help being of opinion that exaggeration was never carried to a greater length; and that such liberties have not been taken with the muse of history, not only since the days of Geoffrey Chaucer himself, but since those of his old namesake of Monmouth.

When the author has silenced opponents, and dressed his hero in every native, adventitious, and acquired excellence which imagination can embody, let us observe how he conducts himself towards his readers. No unwelcome truths are here obtruded on them, no favourite notions are impeached, nor did any writer ever more studiously humour the bias of the times, or seem more complaisant to prevailing prejudices. Intellect is no longer almighty, nor is man to be solely put in motion by moral considerations; the paramount rule of the passions is admitted, and Reason is allowed a very limited agency: no longer the despot which she was once described to be, but made to hold very loosely the reins of authority, and to be contented with very qualified homage. We look in vain through these pages for the philosopher who penned a late moral and political code; and had we not been apprized of the author, we should have pronounced him to have been a disciple of the sage of Beaconsfield, an adept in his mystical politics, and not only an admirer but an imitator of his inflated style and his unsubstantial generalities. In all this, if there be no sacrifice of principle,—and we do not insinuate that there is,—there is surely no want of management. It may be that Mr. Godwin is able to reconcile the principles laid down in these volumes, with those which he has promulgated in his other works. We do not deny the consistency between them, but we are contented to state that we possess not powers equal to the discernment of it. This matter, however, is of small importance; it is only against the unbounded and unprecedented licence of conjecture in which he has indulged, that we loudly protest; and on which, if we did not pass the most unequivocal censures, we should feel that we were neglecting a very sacred duty. If we overlook the main design of the publication, and confine ourselves to the matters which the author considers as incidental and collateral to his subject, but which are offered to us with no sparing hand, they will appear, in the greater number of instances, to deserve high commendation. Could we excuse the fantastic arrangement of the board, the whimsical assemblages which it exhibits, and remain on our guard against the unsalutary mixture which it presents, we should find dishes in abundance which might gratify the appetite, and make us forget the odd appearance and the essential faults of the repast.

The progress of our report now calls us to the more particular notice of various passages.

Ever solicitous to enhance the merits of his hero, the author risks the assertion which concludes the subsequent paragraph; an assertion to which facts may be opposed, and which is contradicted by the preamble to the statute abolishing the use of the French language in our law courts:

'There was an incidental disadvantage in this island, which powerfully operated to check the growth of English literature. This was the state of our language. When William the Norman ascended the throne, he brought over with him great multitudes of his native nobility, and it was the policy of his reign, and the reigns of his immediate successors, firmly and unrelentingly to depress the former inhabitants of the island. William possessed great and important districts in France, and under Henry II. these acquired a vast additional extent. A great portion of the nobility under these princes were natives of France, and most of those who were not strictly so, possessed estates in that country. Living in intercourse with each other and with their neighbours on the continent, and despising the rudeness and barbarity of the Saxon race, the vernacular language of our island sunk into neglect and contempt. Few of the nobles or of the dignified clergy were able to express themselves in it on the most ordinary subjects. Our laws, our pleadings, our parliamentary discussions, and our deeds of inheritance, were all French. The very boys at school were confined to translate the phraseology of the

Latin classics into that language. The princes of the Norman line, who were encouragers of literature, had no conception of any literature which was not Latin or French. That language, which in its constituent members is the same which has since been immortalised in the writings of Shakespear, Bacon and Milton, was at this time threatened with total extinction.'

The following conjecture respecting the juvenile studies of Chaucer is interesting:

'Here doubtless Chaucer became acquainted with many of the Roman writers: of the Greek language it does not appear that he had any knowledge; the words of Homer, Pindar, Demosthenes and Thucydides, never sounded in his ears, or rolled from his tongue. He never drank from their pure and primeval wells of poetry; he held no intercourse with their manly sense, and their ardent passion for liberty. Among the Latins the nobler classics were almost uniformly deserted: the energy of Lucretius, the simplicity of Tibullus, the unaffected manner of Terence, and the poignant gaiety of Horace were forgotten; Virgil was comparatively neglected; the favourite Roman poets were Ovid, Lucan, Statius and Prudentius. In prose Cicero and Livy were rarely consulted; but the daily amusement of scholars was in the unnatural style of Seneca and Boethius, or the desultory collections of Macrobius and Valerius Maximus. To these they added the Latin compositions of authors who had preceded by a century or two the period in which they lived. The writers of Latin verse in the twelfth century have already been mentioned with commendation; the *Bellum Trojanum* and the Antiocheis of Joseph of Exeter, and the Phillipped of Guillaume le Breton, were particularly admired; and the Alexandreid of Gualtier de Chatillon was equalled with the most perfect productions of antiquity.'

Mr. Godwin thus describes the form and structure of the antient Romances:

'The nature and plan of the greater part of the romances of this period are sufficiently known, and indeed have been consecrated and preserved to all future ages in the beautiful fictions of Ariosto and Tasso. A lady shut up in durance and distress was commonly to be relieved by the prowess of some redoubted knight. Her champion had not only to encounter every natural and human opposer: his antagonists were giants of the most incredible size and strength, hippogryphs and dragons, animals whose breath was fire and whose scales were iron: he was beleaguered with every species of inchantment and magical delusion; rocks were to be scaled, walls to be penetrated, and lakes to be swum; and at the same time these rocks, walls and lakes, were the mere production of necromancy, brought forth on the pressure of the instant by the art of some mighty wizard. Adventures of this sort were interwoven with the miraculous feats of Christian warriors contending with their impious Saracen adversaries, who were also magicians. These were the tales with which the youthful fancy of Chaucer was fed; this was the visionary scenery by which his genius was awakened; these were the acts and personages on which his boyish thoughts were at liberty to ruminate for ever.'

In some of the author's observations on the usages of the Romish church, the philosopher is lost in the sentimentalist, and we fancy that we are perusing Bossuet. When Mr. G. speaks of Henry VIII., he ceases coolly to appreciate events, in order to indulge in the lamentations of a connoisseur. We regret the ravages of the brutal Henry as much as Mr. Godwin: but, if the benefits which he secured to Britain were not to be obtained at an inferior price, we own that, were the transmutation possible, we should be Goths enough to refuse our consent to have the bargain rescinded. An unwary reader, perusing this part of the work, and not discerning the drift of the writer, might be led into errors which, we are sensible, these pages were not meant to countenance. Whoever would render himself acquainted with the genuine character of the Romish faith must not be contented with observing the pomp of its worship, and the splendor of its processions, in the capitals in which it is dominant; he must not take his account of it from its eloquent advocates; he must not judge of its effects by the manners of its higher clergy, or of the superior orders of its laymen:—but he must study the page of history; he must survey the desolate plains of Spain, the decayed fortunes of Portugal, the abject state of the human mind in Sicily and most of the Italian states; he must contrast the south with the north of Germany, Belgium with Holland, and heretofore Lucerne and Soleure with Zuric and Berne; he must compare the state of the human mind under the one profession and under the other; and he must oppose the divines of London, Geneva, and Gottingen, to the preaching friars of Madrid and Naples. When he has taken this course, he may securely listen to florid eulogiums on catholic rites, as well as to invectives against the indiscriminate zeal of reformers.—Yet it is but justice to Mr. Godwin to add that, in other parts of his history, he balances the account.

The author mistakes when he supposes that the sacred character of the antient British bard prevented his being engaged in the families of persons of rank, for the purpose of contributing to their amusement; since it is evident, from the best sources, that the favoured sons of song made a part of the establishments of all princes and great lords. In the household of the later chiefs of Wales, the office of the principal bard was a place of high dignity; and his rank and emoluments were fixed by the laws of Hoel Ddha.—It is, however, with great plausibility that Mr. G. supports his conjecture, that the antient English minstrels were accustomed to exhibit rude dramatic performances.

The biographer thus states his views of the clergy, in the time of which he treats:

'The clergy were at this time nearly all-powerful; and they cannot be accused of any heedlessness or indolence as to the embracing every means to perpetuate and enlarge their power. Considered as a body, they were no visionaries, no dealers in spiritualities and abstractions to the neglect of the practical character of the human species. They had much leisure through the means of their monastic institutions and their celibacy; and they reflected deeply, and in a spirit of cordial co operation, upon the surest methods for swaying implicitly the minds of mankind. No expedients, of terror, of despotism, or austerity, were left untried by them. But these were not their only expedients. They could be fierce with the froward, and gentle with the submissive. They renderd themselves the confidents and the fathers of those who trusted them; and there was no fatherly office of encouragement, of soothing, of prudent counsel and seemingly disinterested sympathy, which they did not fully discharge.

'But there was one principle which above all others stamped the policy of the clergy in the middle ages. They considered man as the creature of his senses, and addressed themselves most elaborately to his eye and his ear. This principle, which must always be important to those who wish to domineer, was especially so when mankind was so little enlightened and *intellectualised*. The clergy therefore sought, as far as they could, to engross to themselves every thing which was magnificent and awful. They went further than this. They desired to be the sole source of amusement to the people. To this purpose were directed their shows, their processions, and their festivals. Above all, they were jealous of the minstrels; and, as appears from what has been already said, not unreasonably so, for in this career the minstrels were formidable rivals. It is impossible to look into any of the monkish writers about this period, without being struck with the excessive antipathy they express to this order of men.

'This then is the true explanation of the origin of the Miracle-plays, and the Mysteries. The clergy were not content with abusing the minstrels, treating them with the utmost contumely, and refusing them the sacred communion and Christian burial; they desired, in addition to this, to rival them in their own arts. They wished to take away from the laity the very inclination to listen to them; and for this purpose they could think of no better expedient than to copy their amusements. This is probably the true reason why church-music was so assiduously cultivated in the early ages; for the clergy had the scalds and the gleemen to contend with, before the appearance of the minstrels. No sooner then had the minstrels brought forward a new species of entertainment, the dramatic, than the clergy thought it high time that they too should have their plays.

'They were not deterred by the considerations which might influence the more demure and decorous churchmen of later ages. They understood the race of men they had to do with. They knew that they might exhibit Eve and the serpent, and God the Father, and the

Holy Ghost, and Christ, and the devil, on a public stage, without in the least degree shocking the passive audiences of these pious ages. They knew that their creed was too deply fixed, and their spiritual pastors had too many avenues to their passions, to allow the mixture of laughter and ribaldry with all which was sacred and all which was mysterious, to be in the least degree dangerous to the stability of their faith. Sober thinking and extensive information must have taken their turn, before light laughter can produce any perceptible effect in overturning the most daring impositions.'

History does not fully substantiate this account; which ascribes more of comprehension to the minds, and more of malignity to the motives of men than experience warrants. The clergy were not the systematic wilful deceivers which they are here stated to have been: but they were, for the most part, enthusiasts, who regarded their cause as the cause of God; and they acted more from circumstances than from general views. It is fair also to recollect that a great proportion of this body has been distinguished, in every age, by an upright and conscientious discharge of the duties of the order; and that many of them have deserved well of mankind, as the determined and successful opponents of their ambitious and lordly brethren.

In allusion to the rude pastimes of our worthy forefathers, Mr. G. very sensibly observes:

'The coarseness of manner, the broad humour, and the ribaldry, displayed on these occasions, are essential features of the character of our ancestors in these early ages. Historians, who from a misjudged delicacy of sentiment suppress them, by no means discharge the office which they have rashly and unadvisedly undertaken, and are in danger of painting all scenes with insipidity, and all ages alike. Critics, who do not bear these features in their memory, are by no means qualified to do justice to our ancient poets; and will often impute their flat or indecorous passages for a fault, where, if they saw the subject in its full extent, they would be impressed with admiration and awe of the men who, in the midst of so much rudeness and ill taste, preserved in so high a degree the purity of their thoughts. Chaucer, however superior he may be considered to the age in which he lived, had yet the frailties of a man, spent his days more or less in such scenes as have been described, and was acted upon, like other men, by what he heard and saw, by what inspired his contemporaries with approbation or with rapture.'

Reflecting on the amusements of this period, we cannot help feeling conscious of our own degeneracy. Is not the subject intitled to consideration in these days; and should we act unwisely, if we revived some of the manly exercises of our less polished, but more robust ancestors? We may have urgent need of the spirit and the qualities which distinguished the Britons in the reign of Edward.

Equal discrimination and ability mark the author's statement of the effects of chivalry:

'Most of the diversions already spoken of tend more to familiarise, than to grace in our conceptions, the persons of our ancestors. The case is far different with the justs and the tournaments, which remain to be mentioned. These are intimately connected with those modes and prejudices of chivalry, to which modern Europe is indebted for the particulars by which she is most distinguished from the nations of the ancient world. The principles of honour and the laws of gallantry are the offspring of the darker ages and the feudal times; and the tournament was one of the most conspicuous of the modes by which these principles and laws were maintained. Whatever objections may be urged against the train of thinking in our ancestors on these points, and whatever solidity there may be in some of these objections, it cannot be denied that the theories of honour and gallantry were fraught with many advantages: and still less can it be denied that the actions and habits which flowed from them, are of the most poetical cast, and deeply interesting to the imagination. The education of a candidate for knighthood, the sentiments with which he was imbued, his lofty courage, his unstained truth, the loyalty and ingenuousness of his mind, the enthusiastic veneration he entertained for female beauty when united with female virtue, and the vocation he felt in himself to be ever ready in the service of the oppressed, combine to present to us one of the most pleasing and honourable forms of which the human mind is susceptible. Relatively to the present manners of Europe, and the progress which has since taken place in society, the profession of chivalry is an abuse; it is allied to ignorance, extravagance of sentiment, and a too prompt appeal to the sword: but what is now antiquated, or would now be censurable, has its appropriate place in the history of mankind, and was once commendable, beneficial and virtuous.'

As the sketch of Edw. III. given by Mr. Godwin differs, in some respects, from those which we have usually contemplated, we insert it here:

'Edward III. was perhaps no great politician; but he was a great lover of whatever was magnificent and impressive. His magnificence was not disorderly and absurd: it certainly had no absurdity of a nature which his subjects in general were qualified to detect. If he was not profound, he had at least an understanding sufficiently solid to command the respect of his contemporaries and neighbours. He was a prince of an ardent and enterprising temper, of a graceful and majestic deportment, and of a liberal and munificent mind. He was therefore exactly adapted to encounter the sort of fortune which we find he actually encountered; to be honoured and revered in what may be called his better days; but to be regarded with some degree of neglect, when the vigour of his frame, and the juvenility of his spirit had deserted him. He had sons like himself, generous as he was, courteous and gallant, turning their ambition in the same direction, and characterised by nearly the same defects as their father. The consequences of his military exploits were memorable enough to buoy up the greatness of his name; and the splendour of his court and the profusion of his festivals seemed to all men to be such as best accorded with the dignity of so mighty a conqueror.'

The philosophy of the succeeding passage, though it rather surprized us as coming from this author, is in our judgment not less sound than remote from vulgar conceptions, while it furnishes safe and useful hints for adoption:

'There are few truths more striking in the history of human affairs than that things which may be hurtful and injurious in one stage of society, had probably their period in a different stage when they were eminently advantageous and salutary. No speculation can do less credit to the discernment of its authors, than that which, examining institutions and practises in the abstract, decides indiscriminately that this is good and universally desirable, while that is fitted only to be the plague of mankind. Every thing has its place; and it would be difficult to find any cause influencing the mind of man in society, however now perhaps antiquated, insipid or poisonous, which was not at one period genial and nourishing, restraining the ferocious and savage passions, or forwarding and maturing the fairest offspring of intellect. Thus, perhaps, the secularised and degenerate religion established by Constantine and his sucessors contributed to bring on the darkness and ignorance of the middle ages: yet that very religion, acting upon the barbarous usurpers of the Roman empire, tended to keep alive some of the arts of a more culivated period, and to prevent the darkness from becoming universal and complete.

'What has been called the worship of images, or, more accurately speaking, the attempt to render more defined and habitual the intellectual conceptions of the multitude by the assistance of a gross and sensible representation, was the invention of the dark ages of the church. This was natural and just: without some contrivance to act powerfully upon the senses, there could not perhaps in such ages be any religion. This also tended, not merely to keep alive, but to raise into an object of general attention and request, the practice of some sort of sculpture and some sort of painting.'

Bishop Lowth, in his account of William of Wykeham, repeating the censures so often passed on the studies of the times, states it as a fortunate circumstance in the life of that prelate, that he did not remain long at Oxford, and thus escaped the injury which the studies then in vogue must have inflicted on his mind. Mr. Godwin strongly animadverts on this remark: but we find less fault with the substance than with the manner of his objection, which shews a total forgetfulness of that courtesy, of the want of which in others he sometimes loudly complains. Few men have lived, who presented more claims to be treated with respect than the amiable prelate in question; whether we consider the distinguished genius, the polished scholar, the tolerant divine, or the good man.—Among the reflections which Mr. Godwin makes on the occasion, the ensuing are not only eloquently expressed, but practically important:

> 'But, without doctor Lowth perceiving it, the vulgar sophism lurks in this passage, that an architect as Wykeham was should only study architecture, that a statesman as Wykeham was should only study politics, and that abstruse and severe scholarship withers the genius, curbs the fancy and renders a man unfit for elegant and original composition, or for a just and masterly conception of public affairs and the business of the world. This is a gross error. Man is a being of vast and various capacity, and is likely to fill the higher place in the scale of his species, in proportion as he has stored his mind with manifold knowledge. All sciences and studies reflect light upon each other. But, beside this, various knowledge enlarges and elevates the human capacity. Charles the Fifth said that, as many languages as a man could speak, so many times might he be affirmed to be a man. This remark might be more fitly applied to a liberal and enlarged education. A great magazine of knowledge inspires its possessor with a graceful confidence; he is conscious of his wealth, and disburses it freely; he wanders over the whole field of his subject or his business, and does not encounter a fence or an abattis at every turn. Mathematics may be a laborious study; the learned languages may be of tedious acquirement; etymology, or the knowledge of the affinities of speech, may be repulsive; logic may be super-subtle and disputatious; similar objections may be urged against natural history, civil history, law, commerce, anatomy, medicine, chemistry, and every branch of human knowledge: but the greater number of these a man has acquired, the more vigorous will he feel himself to be; and he who confines his attention to the immediate object of his pursuit, will be superficial and precarious even in that. Studies which shall, perhaps justly, be thought too nice in their research, or too remote from the affairs of life, yet refine the mind, *defecate* its grossnesses, and enable it to recognise and apply, so to express myself, the cleanness and *springiness* of its muscular powers.'

Mr. G. seems to be of opinion with a late French writer, that *l'homme instruit et appliqué peut se rendre en peu de tems propre à tout.* We are inclined to steer a middle course between the right reverend divine and the philosopher. We think with the former that, where the occupation is of an active nature, the quickness, versatility, decision, and firmness, which are alternately requisite in such a situation, are only to be attained by mixing early in the busy scenes of life; while in functions of a directorial nature, the propositions of our biographer will be found to be valid.

As might have been expected, Mr. Godwin appreciates with great justice the merits of the schoolmen. The improved logic introduced by Locke, Berkley, Collins, Hartley, Law, and Stuart, if it has induced us to abandon the systems of our an-

ent instructors, has taught us also to respect their subtilty,
eir acuteness, and their comprehension of mind. It is no
nger allowed to every sciolist, to treat with flippancy the la-
ours and pursuits of these early promoters of human improve-
ent.

> ‘ The thirteenth century was the period in which that description
> f human geniuses, called the schoolmen, principally flourished.
> hatever we may decide of their pursuits, many of which appear to
> e, and many of which really were, frivolous, no competent judge,
> ter having looked carefully into what they did, will regard them as
> bjects of contempt. They may be considered as the discoverers of
> e art of logic. The ancients possessed in an eminent degree the
> ift of genius; but they have little to boast on the score of arrange-
> ent, and discover little skill in the strictness of an accurate deduc-
> on. They rather arrive at truth by means of a felicity of impulse,
> an in consequence of having regularly gone through the process
> hich leads to it. A strict logic may easily be prized at too high a
> te. It is a machine too mighty to be directed by the strength of
> uman intellect; and therefore the benefits to be derived from em-
> loying it are much slenderer than at first we might be led to ima-
> ine. The pure dialectician is soon bewildered in the labyrinth of
> is own terms; when he seems to be most accurate, he often becomes
> ost absurd; strict deduction, even in mathematics, will sometimes
> ad to untenable conclusions. He who trusts much to sentiment, to
> npulse, to intuition, will often be freest from absurdities, and be
> onducted to the most useful and beautiful modes of viewing either
> ature or man. But, though logic is not to be used too indiscrimi-
> ately, or trusted too implicitly, it is an instrument of high value,
> hen confined within a proper sphere. It is a touchstone enabling
> s to reject with satisfaction many of the impositions which might
> therwise be passed upon us; it is a branch of learning enabling us to
> rrange, in the clearest and most advantageous point of view, many
> f thoſe truths which it may be necessary for us to communicate to
> nother. While engaged in the strictness of logical deduction, we
> eem to be eminently exercising those powers by which we are dis-
> inguished from the rest of the animal kingdom; and man is but
> alf himself, till he is able to employ with subtlety and acuteness this
> nstrument for establishing truth and confounding error.’

The ingenious biographer has fallen into an error, when he
ays that at both our universities logic is most assiduously,
nd perhaps too emphatically and earnestly pursued; we can
ssure him that at one of them it is emphatically neglected;
nd that, generally speaking, if we can depend on our informa-
ion, it is not too earnestly pursued at the other.

Of Chaucer's inducements to adopt the vernacular tongue
s the vehicle of his ideas, Mr. Godwin thus writes:

> ‘ Chaucer saw *immediately* in which way the path of fame was
> ost open to his access; that it was by the cultivation of his native
> ongue: and his seeing this at the early age of eighteen is no common

proof of the magnitude of his powers. It has been well observed that the English language rose with the rise of the commons; an event which fist discovers itself in the reign of John, and which was ascertained and fixed under Edward I. Chaucer perhaps perceived, and was the first to perceive, that from this era the English tongue must necessarily advance in purity, in popularity and in dignity, and finally triumph over every competitor within the circuit of its native soil. The poet therefore in the realm of England who wrote for permanence, was bound by the most urgent motives to write in this language.

'Nor was the prosperous career our language was about to run, by any means the only, or the strongest, argument for recurring to the use of it. For the poet to attempt to express his thoughts in French, was for him voluntarily to subject himself to many of the disadvantages which attend the attempt to write poetry in a dead language. What is so written can scarcely be entirely worthy of the name of poetry. It can but weakly convey the facility of our thoughts, or the freshness of our impressions. Chaucer was a genuine Englishman, a native of our island, hitherto confined within our shores, and born in the class of our burgesses and merchants. French was to him probably like a foreign language: all his boyish feelings had been expressed in English: English words were mingled and associated with all the scenes he had beheld, and all the images he had conceived. For a man to communicate the thoughts he has formed in one language in the words of another, is a position not less unfortunate, than to be condemned to contemplate a beautiful woman, not by turning our eyes immediately upon her person, but by regarding her figure as shadowed in a mirror.

'To master any language is a task too great for the narrow space of human life. It is perfectly true, however paradoxical it may sound, that the man never yet existed who was completely possessed of the treasures of his native tongue. Many delicacies and shades of meaning, many happy combinations and arrangements of words, are familiar to one man, of which his neighbour is ignorant; while on the other hand his neighbour possesses stores of a similar sort, to which he is a stranger. Those also which have once been observed by any man, obviously divide themselves into two classes; one which he has always at hand, and may be conceived in a certain sense as making part of himself; and the other, phrases and expressions which he once knew and comprehended, but which now he rarely remembers or has totally forgotten. If then no man ever yet possessed the treasures of his native tongue, what presumption or fatuity ought it to be accounted, for him voluntarily to undergo the disadvantage of expressing himself in another? Add to which; even when we have mastered the supposed foreign language, we can still give in it no more than the copy of the words of our early years, words which relatively to us may almost be considered as the ideas themselves.'

The proposition stated in the first paragraph, though often advanced in this work, is founded on mere conjecture, and is even by implication negatived in the extract which we have made. It is by no means clear that Chaucer was such a master either of French or of Latin, as to be able to write in those languages. Besides, in the greater part of his writings, the choice was not left to him, as they consist of translations from these very languages; and it does not appear that the French, at this time, could boast of any considerable superiority over the English. The observations, nevertheless, which Mr. G. makes on the mastery of a writer's vernacular tongue, are not less just than important; they are comprized in the saying of Voltaire, " the best authors correct their works all their days."

We very much approve Mr. Godwin's critique on Dante; which attempts, not unsuccessfully, to exemplify the sublimity that it describes:

' Dante is one of those geniuses who in the whole series of human existence most baffle all calculation, and excite unbounded astonishment. Dark as was the age in which he studied and wrote, unfixed and fluctuating as were the then half-formed languages of modern nations, he trampled upon these disadvantages, and presents us with sallies of imagination and energies of composition, which no past age of literature has excelled, and no future can ever hope to excel. This is the distinguishing feature of the poet, by which he inexpressibly excels the mathematician, the natural philosopher, or the cultivator of science in all the diversity of its branches. Science has a gradual and progressive march; one discovery prepares the way for another; the human mind advances with sober and measured steps; and there is no period at which any great improvement has been gained, when different intellects, perhaps in different countries, had not that very improvement in prospect, and it seemed to be a contest of nice and delicate decision, to whom the improvement belonged, and who, among several persons who did make or would have made the discovery, is most clearly entitled to the praise of it. It is not so in poetry. There the master geniuses, a Homer, a Shakespear, and a Milton, seem to belong to no age, but to be the property of the world. They bear indeed some marks of the period in which, and the people among whom they lived, some tokens of human weakness and infirmity; but what is best in them resembles nothing in their contemporaries, was prepared by no progression, was copied by no future imitation, and stands off as wide from competition in all which came immediately after, as in all that had gone before it.

' Such a man was Dante. He is not infected, in his immortal part, with the weakness of his age. He does not march with the uncertain and half-determined step of William de Lorris. His satire is as biting, his sublime as wonderful, his tragic narratives as deep and distressing, as any which the age of Pericles or of Virgil could boast. His grand poem embraces the whole compass of human invention. He has thought proper to render it the receptacle of all his animosities and aversions. No author has exhibited craft and imposture and tyranny and hard-heartedness in bolder and more glowing colours than Dante. No poet has shewn himself a greater master of the terrible, of all which makes the flesh of man creep on his bones, and persuades us for the moment to regard existence, and consciousness, and the condition of human beings, with loathing and abhorrence. Dante exhibits powers, of which we did not before know that the heart of man was susceptible, and which teach us to consider our nature as something greater and more astonishing than we had ever been accustomed to conceive it. Chaucer had the advantage of perusing the writings of Dante; and he read them with that familiarity and interest with which we are apt to be impressed in perusing the works of a great genius, who had just gone off the stage of life at the time we entered it. Dante died seven years before Chaucer was born.'

In his account of Petrarch, Mr. G. descends with his subject, but is equally correct.

We also find some judicious remarks on the comparison of antient and modern English poetry; and on the neglect of the study of old English writers, while so much time and application are given to the acquirement of the idioms of Italy and France. We trust that we are not inferior to Mr. G. in our relish of excellence, however rude and unadorned it may be: but why are we, on this account, to undervalue the finish which improved taste gives to the productions of more mature periods? If the writers of polished times are heroes of terrene origin, it must be confessed that they more frequently delight us, and that they are more our companions than the demigods.—We fully agree with the author respecting the high value which ought to be set on the study of our early literature; we even go beyond him here, since we are of opinion that our literati would do well to master the Saxon, the parent stock whence our language sprang, and that they would find their advantage if they were to extend their application to other Teutonic dialects. Having laid the usual classical foundation, this is the course to render complete the English scholar.

Mr. Godwin enters into an elaborate criticism on the merits and defects of the Troilus and Cressida, and then remarks:

' But, when all these deductions have been made from the claims of the Troilus and Creseide upon our approbation, it will still remain a work interspersed with many beautiful passages, passages of exquisite tenderness, of great delicacy, and of a nice and refined observation of the workings of human sensibility. Nothing can be more beautiful, genuine, and unspoiled by the corrupt suggestions of a selfish spirit, than the sentiments of Chaucer's lovers. While conversing with them we seem transported into ages of primeval innocence. Even Creseide is so good, so ingenuous and affectionate, that we feel ourselves as incapable as Troilus, of believing her [to be] false. Nor are the scenes of Chaucer's narrative, like the insipid tales of a pretended pastoral life, drawn with that vagueness of manner, and ignorance of the actual emotions of the heart, which, while we read them, we nauseate and despise. On the contrary, his personages always feel, and we confess the truth of their feelings; what passes in their minds, or falls from their tongues, has the clear and decisive character which proclaims it human, together with the vividness, subtleness and delicacy, which few authors in the most enlightened ages have been equally fortunate in seizing. Pandarus himself comes elevated and refined from the pen of Chaucer: his occupation loses its grossness, in the disinterestedness of his motive, and the sincerity of his friendship. In a word, such is the Troilus and Creseide, that no competent judge can rise from its perusal, without a strong impression of the integrity and excellence of the author's disposition, and of the natural relish he entertained for whatever is honourable, beautiful and just.

'There is a great difference between the merits of any work of human genius considered abstractedly, taken as it belongs to the general stock of literary productions, and tried severely on its intrinsic and unchangeable pretensions, and the merits of the same work considered in the place which it occupies in the scale and series of literary history, and compared with the productions of its author's predecessors and contemporaries. In the former case the question we have to ask is, Is it good? In the latter we have to inquire, Was it good? To both these questions, when applied to Chaucer's poem of Troilus and Creseide, the fair answer will be an affirmative.

'But it is in the latter point of view that the work we are considering shows to infinitely the greatest advantage. The poem will appear to be little less than a miracle, when we combine our examination of it, with a recollection of the times and circumstances in which it was produced. When Chaucer wrote it, the English tongue had long remained in a languid and almost perishing state, overlaid and suffocated by the insolent disdain and remorseless tyranny of the Norman ravagers and dividers of our soil. Previously to the eleventh century it had no cultivation and refinement from the cowardly and superstitious Saxons, and during that century and the following one it appeared in danger of being absolutely extinguished. With Chaucer it seemed to spring like Minerva from the head of Jove at once accoutred and complete. Mandeville, Wicliffe and Gower, whom we may style the other three evangelists of our tongue, though all elder in birth than Chaucer, did not begin so early to work upon the ore of their native language. He suprised his countrymen with a poem, eminently idiomatic, clear and perspicuous in its style, as well as rich and harmonious in its versification. His Court of Love, an earlier production, is not less excellent in both these respects. But it was too slight and short to awaken general attention. The Troilus and Creseide was of a respectable magnitude, and forms an epoch in our literature.'

It will be seen that Mr. G. is not altogether the poet-critic whose kindred spirit, beating to the tone of his author, only applies to the subject the more correct taste and the more chastened judgment of an advanced period. His observations do not participate of the divine impetus: but they are studied and elaborate, the fruits of thought and research. If his reflections are somewhat frigid, however, they display very considerable acuteness and judgment.

The considerations which Mr. Godwin represents as determining Chaucer to undertake the translation of the *Roman de la Rose*, we feel confident could never have entered the old poet's mind. With the exception of this conjectural part, the account of and the comment on it deserve high praise; and the reader of this poem will be rewarded by perusing the elucidations which he will find in these pages, since otherwise many parts of it will be unintelligible to him.

[*To be continued.*]

Art. II. *An Account of the Cape of Good Hope;* containing an historical View of its original Settlement by the Dutch, its Capture by the British in 1795, and the different Policy pursued there by the Dutch and British Governments. Also a Sketch of its Geography, Productions, the Manners and Customs of the Inhabitants, &c. &c. With a View of the Political and Commercial Advantages which might be derived from its Possession by Great Britain. By Captain Robert Percival, of his Majesty's Eighteenth or Royal Irish Regiment; and Author of an Account of the Island of Ceylon. 4to. pp. 350. 1l. Boards. C. and R. Baldwin. 1804.

It is not without some embarrassment that we sit down to announce the present publication. On a former occasion [*], we awarded to its author that approbation which the world has sanctioned; and previously to the appearance of Captain Percival's account, Ceylon was little known to the present race of English readers, since Knox's narrative had become very scarce. In regard to the Cape of Good Hope, however, we were less in want of printed information. Among others, the works of Sparrman and Le Vaillant had obtained sufficient popularity; and our country-man, Mr. Barrow, has recently surpassed both these writers in accuracy and authenticity. Of each of his volumes, we have treated at some length [†]; and, as Captain Percival, without any specific acknowlegements, has thought it proper to tread very closely in his footsteps, we feel ourselves compelled to restrict our notices to such parts of the volume before us, as may involve the least of repetition, and yet convey some notion of the contents and merits of the whole. For this reason, we shall only slightly hint at chapters I. XI. XII. XIII. and XIV.; not because they are the least interesting, but because we have already given the substance of them in the articles above mentioned. To these last we refer for a general view of the history and geography of the Cape, of the country situated to the east of Cape Town, of the modes of living, character, and occupations of the Dutch farmers and planters, of the different classes of inhabitants at Cape Town, &c. &c.

---

[*] See Rev. Vol. xlii. N. S. p. 113. 243.

[†] See Rev. Vol. xxxv. N. S. p. 337. and Vol. xlv. p. 1.

With respect to injudicious arrangement, and errors of composition, 'it would be necessary,' says Captain Percival, 'to offer many apologies, were I not convinced that a candid public will readily find an excuse for such imperfections in the works of an author who is obliged, even while he holds the pen, to attend to his military duties at this momentous crisis. The extreme liberality with which the most eminent critics of our own country, as well as those on the Continent, treated my first essay in composition, the Account of Ceylon, gives me room to hope that they will look with still more indulgence on a work, written under many disadvantages; not the offspring of an interval of peace, but undertaken and completed by one engaged in military duty, amidst the bustle of unprecedented preparations for war.'—In another part of his volume, the author pleads his professional avocations as an excuse for the want of more scientific language. Yet, with very little expence of time or trouble, he might have procured the precise appellations of several animal and vegetable productions which he describes very vaguely, or even distinguishes by Dutch names. Thus mention is made of the *Spring-bock*, *Stein-bock*, *Riet-bock*, *Bonte-bock*, *Haart-beast*, &c. &c. when either the Linnéan or English names would have been far more desireable.

The following remark is in better unison with our own sentiments:

> 'The author in some measure holds it a duty incumbent on military men, to give to their country-men some account of those distant stations to which they are sent in the course of service; and he hopes his exertions, however feeble, may have some effect in stimulating similar efforts on the part of those officers who may find any leisure moments from their military avocations, to devote to pursuits of a similar nature. This practice has of late become very general among the officers of the French armies; and from the adoption of it among us, many national advantages must result, as both the government will become acquainted with the state of its distant possessions, and the officers of our armies will become better informed and better fitted to protect or improve the stations of which they may be intrusted with the command.'

We may add that military gentlemen would, by adopting this advice, pass their leisure hours more agreeably, and more profitably, than by giving way to loose or frivolous dissipation.

From his residence at the Cape in different seasons of the year, and from his opportunities of visiting the interior, Captain Percival has been enabled to bring together, though not in the most unexceptionable order, a very respectable mass of authentic materials, which he has distributed into sixteen chapters *. To most readers, however, the journal of military and naval movements will appear somewhat minute and tedious, especially since the result of our operations in that quarter of the world, and the subsequent cession of our easily acquired conquest, are so publicly known. The same observation applies to some of the military remarks which are interspersed in the volume.

Without deviating from the arrangement which the author has adopted, we proceed to note that the contents of the fourth chapter are extremely miscellaneous; including *Fish-hook Bay* and *Musenberg*, 'shrubs, plants, and herbs,' 'monkeys and baboons,' the surrender of the Cape to the English, and the mode of travelling in waggons practised in this part of Africa. This last article is worthy of citation:

> 'Strangers will find conveyances very dear and difficult to be procured. A saddle horse cannot be hired at less than from six to eight rix-dollars, a paper currency worth four Dutch schellings, or about three British; and the general hire of a waggon to a stranger, is from twenty to thirty rix-dollars; and even scarcely to be had at that price. A heavy surf which runs all along this shore proves very inconvenient to people travelling in waggons; as the heavy loose sand, which is but a little way removed from the surf, renders it difficult for the cattle to draw; the waggon must be kept close to the water's edge, where the sand being wetted by the surf, is more solid, and capable of sustaining the weight of the waggon. The surf often rises above the nave of the wheels, and sometimes, if not dexterously avoided, it will rush into the body of the waggon itself, seeming as if it would carry horses, passengers, and all into the sea: a circumstance which made a particular impression on my memory, as it had like to have happened in my own presence to the late General Doyle and the Rev. Mr. Rosenhagen, in August 1796.
>
> 'No object sooner attracts the eye of a stranger at the Cape than those waggons, the number of cattle yoked to them, the uncommon manner in which they are driven, and the astonishing dexterity of the waggoners. These waggons are made extremely large and strong; all great journies here are undertaken in them; and for size and accommodation they may be compared to travelling houses; while the very uneven and rugged roads require them to be of a peculiar construction, and of great solidity. The body of the waggon rests on an axle or pole, running lengthwise; below it is not unlike a coach, except that the body is seldom hung on springs. The waggons are made broad, to prevent overturning, for they are driven over rocks and declivities at full gallop, as it is a principle with the drivers never to

---

* They are incorrectly numbered as seventeen.

to spare the poor cattle. The inside is tolerably roomy and spacious, with platforms and benches, which are employed for sitting on, for bedsteads, or for holding goods. At one end they are even furnished with a place for cooking. The sides are constructed with strong boards well put together, and secured by strong pieces of wood placed perpendicularly. The roof is formed of boards, or thick sail cloth, well tarred, to keep out rain. The Dutch farmers, who inhabit the interior, during their long journies to Cape Town, entirely live in those moving habitations; whilst at night, or when they stop to bait and refresh their cattle, their slaves find shelter under the waggon, and the cattle quietly graze hard by, in a spot that has been pitched upon for its herbage, this being the only method of procuring provender in that country. In general the horses and oxen are well made, strong, and very steady.

'The clumsy and unwieldy appearance of the vehicles; the great number of cattle yoked to them; the fury with which they are driven along, without any regard to obstacles, while the drivers, with their immense long whips, are constantly urging the speed of the cattle, and dexterously turning the waggons short at every corner, without the least hesitation or dread; present altogether a spectacle highly novel and interesting.

'From four to ten or twelve pair of horses or oxen are yoked to one waggon. The horses, though a small race, are in general spirited and hardy; they do a great deal of work on little food, and are capable of enduring great fatigue. A bunch or two of carrots is sometimes their only sustenance during a long journey. Their hoofs being much harder than those of the European horses, they are not in general shod; and when they are, it is only on the fore feet. The Cape horses are not swift travellers; they hardly ever exceed fourteen hands in height; and on account of the flies, which are exceedingly troublesome, their tails are seldom cut. The Dutch never paid any attention to improving the breed of horses; they scarcely ever thought of introducing those of another country to cross the breed, and improve the blood. The oxen are strong, large, and boney; though rather of an awkward shape, being lank and long-legged. In general they are yoked both by the horns and the neck; and assist the draught with their heads as well as their breast and shoulders.

'In front of the body of the waggon there is a bar or piece of wood for a seat, like that placed before our hackney coaches: on this two of their slaves sit, and from this station guide a long team of horses or oxen. One of the slaves holds the reins, and guides the cattle, whilst the other sits beside him with a long whip that trails on the ground till he has occasion to use it on the cattle, which he does with both his hands. The handle of this prodigious whip is of bamboe, from twelve to fifteen feet long, and is fixed to a thick leather thong of buffalo hide, rudely platted, and of an equal length with the handle, with a lash nearly three feet long attached to the extremity. The drivers are so very expert in the use of this immense whip, which to an European appears so unwieldy, that they can touch a team of ten or twelve pair of cattle in any part they have a mind, even with the certainty of hitting a fly off any of the animals. Indeed none of our English charioteers can at all be compared to them in such feats of dexterity. When they come to a deep place of the road, or steep and difficult ascent, they keep cutting and slashing amongst the cattle to make them all pull together, and exert their strength equally. By this means the animals will draw the waggon over the most difficult places, even rocks and precipices, whilst the fellow who holds the reins, equally dexterous on his part, will guide them over in complete safety.

'The means employed to render the cattle thus manageable are, however, revolting to humanity. It excites not only compassion but horror to see many of those unfortunate beasts cut and mangled, as they are, in various parts of the body; for a Dutch boor, or farmer, if he find his cattle lazy, or stopping from fatigue, or where they meet with obstacles which their strength cannot easily surmount, will not hesitate to draw out his great knife and score their flesh, or even cut slices off without mercy. These wretched animals seem indeed to know their cruel master's intentions; for their fear and agitation become excessive when they observe him taking out this instrument, and rubbing it to the waggon, as if making it ready for the purpose of tormenting them.

'The slaves who act as their drivers are generally termed *baastards*, being a mixture of Hottentot and Caffree or Negro; or produced from their own connection with a female slave; the latter deriving in general a stouter make and fairer complection from their parents. This race intermarry among themselves, and from being bred up in their master's family from their infancy, are handy, docile, and extremely useful; speaking the Dutch language as well as their own.

'When these drivers appear pushing through the streets of Cape Town, at full gallop, and turning from one street to another, without pulling in, even where the corners are extremely narrow, which is generally the case, a stranger stops short with a mingled sensation of wonder and anxiety, dreading every moment some fatal consequences; which, however, rarely ever happen. The drivers are early initiated in this art; for while as yet little boys, they begin by being employed to guide the foremost pair, when a long team is attached to a waggon, in passing through a narrow road. In many places about the Cape, these roads are merely rocky defiles between the hills, or narrow paths between ridges of sand. On coming to the entrance of those narrow places, they give notice of their approach by cracking their whips, which they do with such a loud report as stuns the ears of a stranger. This is the signal to warn any other waggon which may be coming from the opposite quarter, not to enter the narrow path till the other has cleared it; for if they were to meet there, it would be impossible for them to pass each other. This is a regulation to which they strictly adhere, and a very heavy penalty is attached to the breach of it, as the inconvenience arising thence would be extreme; one of the waggons would require to be completely unloaded, and the passage would thus perhaps be stopped up against all intercourse, probably for several hours.

'Every waggon is provided with strong chains, or drags, like those used by our mail coaches to prevent their being overturned in going down the precipices and steeps. Sometimes they are obliged to drag all the four wheels, and have for this purpose a machine which they call a lock-shoe, being a kind of sledge or trough shod with iron, into which the wheels are set. This prevents the waggon from running down the cattle, and certainly is very ingenious in the invention. The cattle are generally placed in the team so as to draw by the shoulders, a bow or yoke of wood being put on each, and fastened by pegs, through which holes, or notches are made to admit the harness. The yoke of the hind pair is fastened to the pole of the waggon, and those of the rest have a strap or chain, running along the yokes of each pair, and carried on to the head, where it is fastened to the horns. Their bellies and hinder parts are left at liberty, which gives them room to move about in the waggons, and appears to render the draught easier to them. The principal guidance of the waggon depends on the foremost pair, which are generally the best trained, otherwise they might trample down the little Hottentot boys, who usually run before, and guide them by a kind of bridle or cord passed through the nostrils. It sometimes happens that these little wretches are thrown down and trodden to death, before the cattle can be stopped. The attachment of the animals to their little leaders is very great, and sometimes you will see them look about for them and keep bellowing and uneasy till they come to their heads. The cattle are under great command, and will readily obey the slightest word from their drivers; on being called to by name individually, they will increase their efforts, and draw together, even without the employment of the whip.'

Captain P.'s statements relative to the Dutch boors and the Hottentots, though not original, will arrest the attention of the reader. In agreement with Mr. Barrow, the deliberate cruelty of the former is more than once duly stigmatized, while the character of the latter is raised to its proper level:

'The Dutch have ever held the Hottentots in the greatest contempt, and never thought them worth an attempt to introduce civilization among them. A very unjust opinion has ever been held out, that in understanding, and the powers of the mind, they scarcely deserve to be ranked with human creatures; and are but little above the level of the brute creation. Whenever I asked a Dutchman any question concerning them, he looked as if he thought the subject too contemptible to deserve an answer. When I first arrived at the Cape, and saw their miserable kraels, and the wretched inhabitants absolutely in that state of nature described by travellers, I own that my opinion of them was little different from that of the Dutch. But when a few years afterwards I saw the corps of Hottentots in our service, and conversed with the English officers who had an opportunity of knowing them, and the qualities they naturally possessed, as well as the state they were capable of being brought to, I had reason to conceive a more favourable opinion of the dispositions, as well as the talents of a Hottentot. This corps formed a regiment, upwards of seven hundred strong, many of them fine, active, and soldier-like fellows; they seemed well disciplined, and many exhibited a pride in their gait, that would do credit to an European soldier. They seemed much attached to the English; and when sent at different periods into the interior, against the Caffrees, and Boschies, with other detachments, they proved equally faithful and obedient, and shewed a degree of courage and discipline, evidently the effect of the attention paid them by their British officers. Much praise is due to Major Fielder King of the 91st regiment, for the good discipline and management of that corps.

'Should ever the Cape fall permanently into the hands of Great Britain, those people under proper management, may speedily arrive at a great degree of civilization. Their industry may be excited, and be turned to produce the most important advantages to the colony, By instructing them in the arts of husbandry, by accustoming them to a mild and equitable treatment, by granting them those rights which ought to be common to the whole human race, although barbarously withheld from them by the Dutch; the Hottentots would speedily be allured from the remote parts and wilds of the interior of Africa, to colonize the country nearer the Cape. The progress of civilization would soon inspire those already in the colony with confidence in themselves, as a people who have a certain part to act in life, and recover them from that state of utter degradation to which they have been reduced; while the knowledge of the comforts of life, and the means by which they are to be procured, would stimulate them to exertions of which they are at present incapable. Let this mode of conduct be once adopted towards them, and its good effects will soon appear on the face of the country: advantages will speedily be obtained that perhaps have never hitherto even been thought of.'

Chapter the sixth commences with a description of the country about *Wineberg*, and enters minutely into that of Cape Town, Among other particulars, we remark with heart-felt exultation that the use of the torture was abolished by the English Governor, immediately on his taking possession of the Cape, 'Among the instruments of death employed by the Dutch, were found many disgraceful instruments of torture, all of which were destroyed by our people, as a reproach to human nature.'

The next prominent object in this relation is *Table Mountain*, Its ascent is not accomplished without difficulty and danger, on account of the steep and rugged paths, the chasms which occasionally present themselves, and the thick fleecy clouds which suddenly overtake the bewildered adventurer. The height of this striking elevation, from the level of the sea, is reckoned at 4000 feet, and the extent and grandeur of the prospect amply compensate the toils of attaining it. The view towards the sea is boundless, except where the horizon is skirted by the distant mountains of Hottentot Holland and Caffre-land; while the mountains, plains, and indented shores of the colony, are stretched in wide and diversified luxuriance beneath the eye of the observer. Cape Town is reduced to the similitude of a ittle plain intersected by lines, and the shipping in the bay are iminished to the appearance of cock-boats. Some heaths and hrubs are found on the top of the mountain. Like the *Tiger-ill* and *Lion's-head*, which are separated from it only by great hasms, this mountain is composed of a greyish granite, tinctured with blue:

'Before you venture to explore the Table Hill, it is highly necessary, if you are not perfectly acquainted with the climate of the Cape ourself, to ask the opinion and advice of an experienced inhabitant f the town; for the mountain is often suddenly covered with thick louds, which would prevent a traveller from finding his way back for wo or three days. On this account it is necessary to wait till certain ppearances of the weather indicate that no immediate danger from hose clouds is to be expected. The inhabitants of the Cape, from ong observation, are well acquainted with all the symptoms of the pproaching weather. The appearance of two remarkable clouds ver the summit of the mountain enables them, with a great degree f certainty, to prognosticate what weather will follow. From the quarter whence they proceed, their first formation, colour, and the manner in which they bend their course, a Dutchman will tell, with ittle danger of ever being deceived, what will be the consequence. He will be able to inform you of an approaching south-east wind, and whether it will be violent and lasting, or light and passing. Those fleecy clouds which envelope the mountain, and are generally the forerunner of a violent south-east wind, are really singular and curious in their appearances, as well as extraordinary in their effects, which depend very much upon their manner of formation. On the first appearance of those clouds they are small, of a dark bluish colour, and are seen coming over the summit of Table Hill from the south, and passing on towards the Tiger Hill in a slow progressive manner, gradually increasing into one vast cloud which covers the mountain; when a terrible south-east wind immediately ensues. Sometimes these clouds last for several days together; though it often happens that the violence of the south-east wind lasts a long time after they disappear. When this immense body of clouds is formed, it is seen descending and rolling furiously down the mountain towards the town, which a stranger would imagine it was about to enter; and the threatening appearance of these volumes might seem to portend some alarming consequences to the health of the inhabitants; but on being arrived better than half way down, this phenomenon vanishes; for it never comes within a certain distance of the foot of Table Hill. As those clouds are always the forerunners of an approaching south-east wind, it is a common observation with the Dutch to say, when they see their first formation, "that the Devil is going to dinner, and that he has laid the cloth on Table Mountain." They then shut up their windows and doors, and keep in their houses till the storm is over.'

Among the natural productions which are somewhat loosely described in the eighth chapter, the warm baths in the country of Hottentot Holland professedly form a subject of particular observation. They were analyzed by the English medical gentlemen, under the government of Lord Macartney: but either the result must not have been very satisfactory, or Captain Percival, after having availed himself of 'their researches,' and of 'what he learned from respectable Dutch gentlemen,' has furnished us with a very lame account of these mineral waters. 'The taste of those waters,' says he, 'is strongly tinctured with a metallic flavour; *and are* supposed by some to have a mixture of sulphur, though many who have tried them will not allow them this ingredient. The water is rather disagreeable to the palate, and considerably acid; though when swallowed it does not create any great uneasiness to the stomach or bowels. One of the springs has an extremely nauseous smell, much resembling the Harrowgate waters; which corroborates the opinion of some English medical gentlemen that it contains sulphureous ingredients.' Thus, after much diligent inquiry, it is found that these waters *may* contain sulphur.

The descriptions of various species of quadrupeds, birds, and insects, which occupy the ninth chapter, are far from precise or interesting: but we except the circumstances which are related of the large black beetles:

> 'They are seen busily at work in collecting the dung of horses and oxen, forming it into round balls, and rolling it to their habitations. The ingenuity and industry with which they carry on this employment *is* very surprising. When one of them finds a ball too heavy to be rolled up an ascent, he calls for the assistance of another; and if their united efforts cannot drive this ball before them, they turn their backs and push with their hind parts till they overcome the difficulty. These balls are much larger than marbles, rounded and smoothed with great art and dexterity. There are few things I have taken more pleasure in observing than the laborious and persevering exertions of those ingenious insects.'

Chapter X. chiefly respects the management (we should rather say the mismanagement) of vine crops at the Cape. The inferiority of most of the Cape wines to those of Europe proceeds from no inherent defect in the grapes, but from the slovenly practices of keeping them too near the surface of the ground, mixing both leaves and foot-stalks in the wine-press to increase the quantity of juice, pulling the fruit in an unripe state, checking the fermentation, and employing sulphur and sugar of lead for the purpose of fining. These remarks, however, apply not to the celebrated Constantia wine, concerning which our author has favoured us with some interesting information. The beautiful little village of Constantia and its vine plantations, with the Table Mountain, are considered as the principal objects of curiosity at the Cape:

'Round the vineyards, dwelling houses, and offices, are pleasant groves of the silver-tree, besides oak, elms, and other smaller plants, which completely shelter it in every direction, and hide it from the view till you wind round the hill, and come quite close to it. There are two distinct and separate plantations of vines here, each of a different colour and quality, though both are called Constantia wines. The first farm, called Great Constantia, produces the red wine of that name; and at Lesser Constantia, in its vicinity, the white is made. The farm, which alone produces this richly flavoured wine, belongs to a Dutchman, Mynheer Pluter, and has been long in his family.

'The grape from which this wine is extracted is a species of the Muscadel, extremely rich, sweet and luscious. Its qualities proceed in some measure from the situation and soil, which are particularly favourable; but the exquisite flavour is chiefly to be attributed to the great care taken in the rearing, dressing and encouragement of the vines, in preserving the grapes wholly clean from sand, and free from the ravages of the insects which usually attack them when full ripe. With the cleanliness, and healthy state of the grape when put into the press, another cause contributes much to the goodness of the wine, the not suffering the leaves, stalks, or unripe fruit to be mixed in the press, as is done by the other Dutch farmers. If the same attention was paid to the vines in other parts of the colony, and the same precautions used in compressing the fruit, Cape wine would no longer labour under its present disrepute. The grapes of Constantia are indeed larger, and have a richer and more fleshy pulp than those of any other farm, and consequently give more juice in proportion. There must however be many parts of the soil equally adapted to the rearing of grapes as this of Constantia, although from negligence overlooked; for those spots that require least trouble in the turning up or dressing, are universally preferred by the farmers here in laying out their plantations.

'The quantity of wine made on the farms of Constantia, on an average, is about seventy-five leagers a year, each leager containing upwards of one hundred and fifty gallons of our measure. It is a sweet, heavy, and luscious wine, not fit to be drunk in any quantity, but chiefly suited to a dessert, as a couple of glasses are quite as much as one would desire to drink at a time. It is even here excessively dear and difficult to be procured, and must be often bespoke a considerable time. The captains of vessels touching here, who have wished to procure a quantity of it, have been frequently obliged to contract for it a year or two before the wine was made.

'Under the Dutch government the farmer divided the produce into three parts; one-third he was obliged to furnish, at a certain price, to the Dutch East-India Company, who sent it to the government in Holland. Another proportion was furnished to certain of the inhabitants of Cape Town, chiefly the people in high office and power, at the same rate; and the remaining quantity he was at liberty to dispose of at what price he could to the passengers, and captains of ships of all nations. The price to strangers varied according to circumstances; when there was any deficiency in the produce of his farm, the price was always raised in proportion. The Dutch inhabitants in Cape Town, at whose houses and tables the passengers are accommodated, rarely ever produce a drop of this wine, except upon very extraordinary occasions. The Dutch indeed are sufficiently careful never to open a bottle of this valuable liquor at their tables, unless they perceive it may serve their own purposes. A rich Englishman who has made his fortune in India, and from whom they expect a handsome present of tea, sugar candy, or muslin, is honoured now and then with a bottle of Constantia at the dessert; but a British officer who is not supposed to be flush of money or valuable articles, except where he is a favourite with the lady of the house, may go without it all the time he remains here.

'When a bottle of Constantia is to be bought at the Cape Town, which is but seldom the case, and even then it requires some management to procure it, it is never sold under a couple of dollars. But it generally happens that strangers, although they procure this prize, are still as far as ever from tasting real Constantia, as there is another kind of sweet, rich wine, which the Dutch frequently pass off for it.

'One may fortunately, by dint of persuasion, get at the village of Constantia, from Mynheer Pluter, a small cask containing about twenty gallons for ten or twelve pounds sterling; a stranger can seldom procure a larger quantity at the same time; indeed he must always be particularly recommended to take any quantity he can obtain, and also to prevent having the other heavy, sweet wine imposed upon him for Constantia. Mr. Pluter has a great number of visitors to his farm, who are equally attracted by the beauty of the place, and the desire of seeing the vine plantations, with the manner of making the wine. He is in every respect a complete Dutchman. For though used to such a variety of the first company, and gentlemen of high civil, and military situations, who always pay liberally, and whom it is strongly his interest to encourage to his farm by civility, and a suavity of manners, he is generally morose, uncouth, and churlish in his manners; and it is rare to see him in a good humour, though he gains a great profit by entertaining his occasional guests with his nectar. Money is the idol of the Dutch; yet they receive it without thanking those who bring it, or encouraging them to come again by civility and attention; and when they have once received their extravagant demand, they laugh at the folly of our countrymen for their indifference in parting with that money which is their own idol.

'I was so unfortunate as not to find this gentleman in a good humour during the two or three visits I made to his farm, and could scarcely get a bottle of wine, or leave to look at his wine vaults and presses, not having brought any particular recommendation from his friends at the Cape, which from pride he regularly exacts. I relied however on what I knew of a Dutchman's partiality for English customers; but on my requesting leave to see the place, he himself came out and informed me the gentleman was not at home. The other officers who were along with me, however, and who understood his disposition better, and the requisite management, got some of the slaves for a present to get us wine, and shew us the plantations and manner of manufacturing the grapes into wine; nor did we take the smallest notice of the owner's surliness and boorish manners when we afterwards met him, but went on to satisfy our curiosity, and obtain the wine and information we wanted. If company arrives before he is dressed, and has got over his usual quantity of pipes of tobacco, he denies himself, and does not wish to admit them unless he is pretty sure of getting hard dollars; those perfectly acquainted with this, take care to let the slaves see the cash, on which he sends any quantity into an arbour in the garden, and when the bill is called, he charges two Spanish dollars a bottle, equal to 11*s.* 6*d.* British. Some allowance must certainly be made for Mynheer Pluter's moroseness, as it is impossible for him at all times to attend to the reception of his visitors; some of whom by their trifling and forward loquacity, might render themselves extremely troublesome and disagreeable to his grave and solemn habits. His slaves are exceedingly attentive and communicative, when allowed to wait on and conduct strangers, finding it highly to their advantage, as they always get something for themselves.

'Mr. Pluter's wine vaults are very extensive and neatly laid out, and every thing is in much better order than at any other wine farm I have seen. In the vaults and wine cellars of the merchants at Cape Town, the wine is kept in very large butts or vessels somewhat shaped like the hogshead, but the rotundity is vastly greater in proportion. Those vessels are made of mahogany, or a wood very much resembling it, very thick, highly polished, and kept clean as our dining tables; they are bound round with great brass hoops, and the edges are also secured by the same metal, so that no accident or time can damage them. Each of those butts or reservoirs, which they call leagers, though an inapplicable term, as a leager is a measure of one hundred and fifty gallons, will contain from six to seven hundred gallons. The bung-holes are covered with plates of brass hasped down and locked; the cocks are also strong and large, with locks and keys to them, so that the slaves are prevented from embezzling any of the wine, as they are never opened but in presence of one of the proprietors. Some of those leagers are elegantly carved and ornamented with various figures.

'The next wine in estimation to the Constantia is a kind of Muscadel, or as they call it here Cape Madeira. The colour of this wine is a deep violet, and the appearance thick and muddy. Cape Madeira is a heavy, sweetish wine, with a stronger body than the generality of what is made here; for the various kinds of white wines at the Cape are thin, light, and acid. A person may drink five or six bottles without being intoxicated; and it is this wine which is generally used at the tables of the colonists. Except the red Constantia, no wine made at the Cape is ever so high-coloured as port or claret.'

Though the sugar-cane grows spontaneously at the Cape, the Dutch have never attempted to manufacture either sugar or rum: yet both of these commodities might be produced in this part of Africa with greater facility than in the West Indies:

> 'Every European nation acknowledges the importance of the West-India islands, from the two great staple commodities of sugar and rum. How much blood has been shed between the different Powers in the conquest and attainment of them; while numberless lives have fallen victims to the unhealthy climate. Properties to an immense amount, consisting of large plantations of sugar canes, have often been destroyed in one night by furious hurricanes and tornadoes. Insects and vermin destroy another great proportion; while the heat is so intolerable that the planter cannot oversee his own works, much less assist, by any exertion of his own. Those disadvantages are however still borne up against from the value of the sugar and rum which they afford. The Cape of Good Hope labours under none of those disadvantageous circumstances. Though it is sometimes subject to violent winds, yet they never arise to that degree as the tornadoes in the West-Indies, nor are their consequences to be at all compared. The climate is mild, temperate, and healthy; the soil clean and not subject to those weeds and other obstructions usually found in tropical climates, which suddenly spring up and choak the tender plants. Insects and vermin do but little damage compared to what is experienced in other parts of the world which can afford the same produce. The planter here can stand the whole day exposed to the sun without any ill consequences, and can assist with his own bodily labour, if his circumstances require it, or inclination prompt him. When the sugar-cane grows so well spontaneously, it is surely capable of being brought to much more perfection by the care and culture of man.
>
> 'The Dutch, in exculpation of their own want of enterprise, allege that it would require more slaves than they can afford, or would risk introducing into the colony; and that those already in their possession are only sufficient for their household and domestic purposes. These reasonings with regard to foreign slaves may hold good; but there is a still greater benefit to be derived from entirely evading that objection, and employing the Hottentots and other natives of the interior. By this means the valuable articles in question might be raised, and at the same time the natives brought to a degree of civilization and to habits of industry, from which comfort to themselves and wealth to their employers would speedily arise. When I talked to the Dutch on this subject, they became silent and chagrined, and seemed to think those reasons unanswerable. At times when they entered into any conversation on the subject, they would speak of their government with the greatest detestation and contempt, for losing, by its narrow policy, many advantages which the colony possessed from nature.'

The two concluding chapters present us with a judicious view of the government, revenues, civil and military establishments, trade, and resources of the Cape, as well as of the advantages which would result to this country from retaining possession of this important settlement, should the fate of war again submit it to our power. It requires no great sagacity to perceive that the settlers, and all classes of inhabitants, would be benefited by the change: yet the question will recur how far any nation, with the view of producing partial good, is justified in protracting the horrors of warfare, or suspending the blessings of peace; and a wise politician may still be allowed to inquire, whether Great Britain is destined to augment her prosperity by the extension of her foreign territory? As a source of national revenue, the Cape has been unproductive to the Dutch; and that, under the British government, it would amply repay the expences attending the public establishments, is a position more plausible than perfectly ascertained.

To those persons who intend to reside at the Cape, we would recommend particularly such passages in the present work as state the prices of provisions, and describe the modes of living which prevail among the different classes of inhabitants.

A map is wanting to complete the usefulness of this publication; and the composition is very open to improvement.

Art. III. *Letters from France, in* 1802. By Henry Redhead Yorke, Esq. 2 Vols. 8vo. 15s. Boards. Symonds. 1804.

So often have we lately been taken to Paris, and conducted to the different objects of curiosity in the French capital and its environs, that we begin to grow tired of the journey; and we compare ourselves, when forced to a repetition of it, to horses in a mill who are constrained to go constantly round in the same track. The narratives of this circumscribed route must, in a great measure, be the same. The mind, the temper, the predilection, or the antipathy of different writers may place some objects in different lights, and throw different colouring over the picture: but the judicious reader will make due allowances for the various prejudices of the reporter, and appreciate his testimony accordingly. Authors do not sufficiently reflect on this circumstance. They forget that their books will not be perused with the passion and intemperance in which they may have written them; and that by attempting to prove too much they will prove nothing. Mr. Yorke has not only overlooked this maxim, so necessary to be kept in view by those who undertake to instruct, but has also disregarded a truth which in his situation he ought to have well remembered, that the opposite of wrong is not always right. We give him full credit for the sincerity of his political conversion: but we must distinguish,

tinguish, as divines have taught us, between the *virtue* and the *passion* of repentance; and we must be of opinion that these Letters from France, whether intended as a palinody or a philippic, are much over-done. Mr. Yorke has substituted coarse abuse of the French in the room of keen animadversion, and is often so very intemperate as completely to defeat his own purpose.

The true moralist and admirer of genuine freedom would certainly see much that would disgust him in Paris; and the Englishman, who loves his country, must necessarily reprobate the principles and conduct of the French Government: but there is a dignified mode of proceeding in this case, which, for the honour of the British character, we are very solicitous of preserving. We are sorry therefore that Mr. Yorke deemed it necessary to be so profuse of calumnious epithets, even in speaking of the enemies of his country. We allow him to denominate France 'monkey-land, which seems to be governed by the spirit of a merry devil,' and to style 'Liberty and Equality the funny divinities of that country,' for this is playful satire: but there seems to be little reason and little wit in his incessant abuse of the members of the National Institute, who are termed 'a groupe of rascals,' 'a gang of philosophical thieves,' 'a gang of the vilest ruffians in the world,' &c.* He may be justified in reprobating Paris as 'the most polluted den in the civilized world:' but some of her vices he has denounced in too audible a whisper for chaste Christian ears.

It is not requisite, after the various tours of this kind which we have recently noticed, to take the reader with Mr. Yorke to Calais, Amiens, Montreuil, Flixcourt, and Chantilly; nor to theatres, consular reviews, paintings, libraries, galleries, museums, &c. in making the round of Paris. His remarks on the mode of posting, as conducted in France, on the croud of beggars, on the badness of the roads, on their being free from highwaymen, on the extortion of some inn-keepers, &c. are not new. His opinion of the state of society, however, may deserve to be quoted:

'While I reside here, I shall give you a faithful account of the state of this capital, which has always taken the lead, and may indeed be considered as the manufactory whence all the horrors and changes of the Revolution have originated. France ought not to be judged by the manners and dissolute principles of the inhabitants of the metropolis.

---

* The National Institute finds no quarter. In one place Mr. Y. says, 'The devils in hell are full as knowing as the members of the French Institute, and for aught I know have not done more mischief to mankind.' Vol. II. p. 60.

lis. In the provinces remote from the center of government,
are to be found as much character and simplicity as in the dis-
counties of the best regulated empires. The effects of the Re-
on may, indeed, have contributed to operate *some* change in the
r innocence of the peasantry, and to have corrupted, in some
e, the primitive integrity of their character. But where this
een the case, the cause may be easily traced to the polluted
ns of Atheism, and to the artifices of demagogues. I appre-
that it may be affirmed, without fear of contradiction, that where
eople are most ignorant, they are most simple in their manners,
h I do not wish it to be understood, that they are most happy
s account. In the mountains of the Vosges, in La Vendée, and
South-western parts of the Republic, I have been informed by
able, acute and impartial persons, who are fully competent to
minate the characters of men, that the people, both of the towns
ountry, possess a very strong originality of character, founded
e best sentiments of generosity and virtue. But this is not to be
f the many other departments of the Republic, much less of the
tment of the Seine, where every principle of social order is inver-
nd society itself is loathsome, abhorrent, corrupted, poisoned,
oisonous.'

e account of the Establishment at Chaillot, for the recep-
f aged persons of both sexes, has not, we believe, been de-
d by other tourists; and as it is a plan not unworthy of
ion in this country, we shall in part transcribe the detail:

happened, lately, to fall into company with a *ci-devant* nobleman
name of *Duchailla;* who during the times of terror, lost all his
e, and was compelled to shelter himself at Berlin. I soon
that he possessed a sound and inquisitive mind, and was tho-
ly conversant in every branch of domestic economy. In the
of our conversation, he inquired whether we had in Great
n or Ireland, any institutions which offered a retreat for old age.
wered immediately, that they were numberless; and proceeded
merate many of our establishments (of which, perhaps, there
ore in Britain than in all Europe collectively) for the support of
ed poor. This answer evidently did not satisfy him, and, there-
e placed his question on a different footing. "Have you" said
any institution, wholly independent of charitable purposes, in which
nd female persons, after they have reached seventy years of age, or
if infirm, can, BY RIGHT, *and without asking the favour of any*
dual, place themselves, in order to pass the remainder of their days in
t and repose?" As I could not recollect any establishment of the
n England, he immediately said, "Come and dine at my house
rrow, and I will show you one." On the next day, I waited
him, and I shall now relate what I saw.

he house of M. Duchailla is most beautifully situated at Chail-
the *Champs Elysées*, about two miles from Paris, commanding a
extensive view of the city, the Seine, and the *Champ de Mars.*
nt, there is a very large and elegant parterre, terminating in an
ive kitchen garden; behind, there is another large house, for-

merly the monastery of St. Perine, which also belongs to this establishment; and a field, of about four acres, bordered by a well-cultivated garden.

'In this establishment, I found nearly one hundred aged persons, male and female, whose manners and appearance evidently bespoke that they had figured in the genteeler walks of life, and whose countenances indicated the most perfect happiness and contentment. "This," said he, "is the retreat I have established for old age."

'You must now follow me, step by step, with M. Duchailla, into the distribution of all the apartments, and the general arrangement of his domestic economy.

'The chambers occupied by the female part of the society, compose the right wing of the house. Each female has a bed-chamber to herself exclusively; and there is one sitting room or parlour appropriated to two females. Their clothing, if required, is found them.

'The left wing of the house is occupied by the males, who are distributed in the same manner as the females, each person having a bed-room to himself and a common parlour being allotted to two persons, in which they receive the visits of their relatives, and friends, without the inconvenience of being obtruded upon by strangers. A husband and wife have a room also to themselves.

'Their diet corresponds in every respect with the neatness and simplicity of their apartments. At one o'clock, a plentiful dinner is served up in the hall for the whole society, and at seven they again assemble to supper. Besides a sufficient quantity of meat and vegetables, each person is allowed a pound and an half of bread, the men a bottle of wine, and the women half a bottle daily.

'In case of sickness, they are removed to a particular part of the house, which is used as an infirmary, where they are provided with every medical assistance, and experience every possible attention; and in case of their decease, they are decently interred in the neighbouring church, at the expence of the society; or elsewhere, at the expence of their friends.

'Their time is entirely at their own disposal. They may even employ themselves in any lucrative occupation, provided it does not interfere with the quiet and general rules of the house. I observed that several females were very profitably engaged in needle-work for their friends and families. What little pecuniary emoluments they may acquire by their industry, supply them with pocket-money. The men usually pass their time in reading, walking in the neighbouring fields, or, occasionally, working in the garden. In general, I observed, they were less active and industrious than the women, but much more devout.'—

'The difference between this institution and hospitals, consists in this, the subscriber has a *right* to the possession of this *property for life*, acquired by his own economy and labour, and for which he is indebted neither to the compassion, nor to the liberality of others.'—

'A subscription is the essential and indispensable condition of acquiring the right of admission, according to which, every subscriber must pay regularly and punctually, ten-pence per month, from ten till thirty years of age; one shilling and three-pence per month, from thirty to fifty; one shilling and eight-pence per month, from fifty to seventy years of age. These different payments will amount to 45*l*, which must be completely paid before a person can acquire the right of admission. Hence, if any one more than ten years of age, should offer as a subscriber, he or she must deposit, at the time of subscription, and according to his or her age, the sum which would have been paid if the subscription had commenced at ten. In order to give encouragement to benevolence, all persons who may be disposed to subscribe, may transfer their right to as many persons as they have made subscriptions, on condition, that the person who shall be benefited by the transfer, shall be, as nearly as possible, of the same age as his benefactor, and that he shall not be admitted before he has reached seventy years of age, and paid the 45l. This transferred subscription is extinguished by the death of the substitute. The funds are placed on securities, and subjected to an administration, which is in every respect safe and undeniable.'

A sight of the Temple leads to a disclosure of information which, if it may be deemed accurate, proves that the Bastille and the sytem appertaining to that '*antient fortress*' are revived:

'All the surrounding buildings have been pulled down, and a large opening is formed, which absolutely secludes it from all immediate communication with the city, and gives it a much more formidable appearance than at the commencement of the republic. It is impossible to obtain admission into this state Bastille; for it is rigidly guarded both within and without the walls; and persons are frequently conveyed thither by a *lettre de cachet* from the Grand Inquisitor, Fouche, without any preliminary examination, and often without the knowledge of their friends. This is the real history of those sudden disappearances of a number of persons, which the French, and after them the English journalists, have ascribed to robbers and assassins. A trial is not *alwayr* necessary in this land of liberty, to establish the innocence or guilt of *certain* individuals; hence, the *Cayenne Diligence* is always in readiness to take up such passengers as are not *required* to make any stay in the Temple, which is the *safest* place of baiting between the *bureau* of the Minister of Police and Rochefort. It is not until the wretched victims are on the eve of embarking on board the Salaminian vessel of state, that they are permitted to disclose their fate to their relatives, and to announce their destination to the delectable regions of the most luxurious climate of South America; and often this *indulgence* is denied to the hapless sufferers.'

The Central Museum, enriched by the plunder of the conquered countries, Mr. Y. tells us 'he never entered, or left without disgust,' and we applaud his honourable feeling: but, while he indignantly stigmatizes the conduct of the French in plundering Italy, he offers a kind of apology for the Romans who pursued a similar course. He observes of the antient Romans, that 'they contended against nations more valiant

than

than wealthy, and whose courage had not been subdued by corruption; they had fought for their safety, and *the honour of their name*, and they would never have conquered the people to whom they gave laws, if *their superior virtues had not rendered them worthy to command.*' Will the *honour* of a name, then, and the plea of superior virtue, which any powerful nation may assume, form a justification for wantonly invading neighbouring states, destroying their government, and robbing them of their valuable effects? The French may borrow this hint from Mr. Y., and proclaim themselves possessed of that superior virtue which renders them worthy to command all Europe.

In spite, however, of the author's disgust, and of his assertion that he received not a moment's gratification from all the Raphaels, Titians, and Corregios which he saw, he not only, in a subsequent page, speaks of the effect of the Gallery as enchanting and sublime, but surpasses the most enthusiastic dilettante in his admiration of the Laocoon. 'The Laocoon is here of itself worth the whole gallery of paintings, and which, if I were its proprietor, I would not exchange for any kingdom on the continent of Europe.'

We pass from the splendor of the Arts to a department which more decidedly marks the prosperity of a country,—we mean the Post-Office; and we shall take the liberty of transcribing Mr. Yorke's contrasted view of this establishment in London and Paris:

> 'If a person who had paid a visit to Lombard Street, and observed the multitude of persons employed in every department of our General Post office; the extraordinary bustle, united to the utmost precision visible there, should happen to alight on a sudden in the *Rue Coqueron*, without knowing in what part of the world he was, he would immediately conclude that the Post-office belonged to some small trading town, instead of the capital of the *greatest* nation upon the earth. But, should he contrast the revenue of the one with that of the other, (I can scarcely hold my pen with laughing,) he would be naturally led to believe that Great Britain must contain, at least, one hundred million of souls, and France about two or three millions. It does not require much skill in the science of Political Economy, in order to resolve the cause of this remarkable disparity.'—
>
> 'I have stood for hours in the court yard, in order to see the arrivals of their different couriers. Nothing can be more ridiculous than the contrast between them and our Mail Coaches. Huge, unwieldy machines, drawn by little cart horses, harnessed with ropes, moving at a slow pace, with the couriers announcing their arrival by tremendous cracks of their whips; compared with the dress and horns of our coachmen and guards, the elegant neatness and convenience of our Mail Coaches, the beauty of our horses, and the expedition with which they are received, dispatched, and pursue their different routes, almost *to a minute*; have induced me, with the most profound deference to the

Master of the Earth, to entertain *not quite* so humble an opinion of the little *nation of shopkeepers*, as in servile submission to his sublime will, I ought to do.'

Towards the end of this work, the author enumerates the several Newspapers; annexing an account of the characters of those who write in them, as well as of the philosophical and literary periodical publications; and discussing the characters of Thomas Paine, Joel Barlow, Miss Helen Maria Williams, Madame Tallien, and Kosciusko. We do not approve of the illiberal satire with which he attacks our fair country-woman: but his *chef d'œuvre*, in the style of coarse painting, is his delineation of Bonaparte, who is introduced among the contributors to the Moniteur, as dealing in '*incomprehensible bombast and downright nonsense.*'—

> 'NAPOLEONE BONAPARTE, Saint, and Apostle of the Gauls, Sovereign of France, and Dictator of the Continent of Europe; originally a Lieutenant of Artillery, afterwards, one of the Spies of the Police of Paris; but having married the cast-off mistress of his patron, in consideration of her fortune, and of a promise of preferment in the army, he became a General; defeated armies always inferiour to his own in number; over-ran Italy by the means of numberless successful frauds; became a hero; revolutionized it, and then became its legislator; committed a thousand military blunders, for which, as a general, he deserved to be shot; robbed and massacred its inhabitants, for which he deserved to be hanged; promised to revolutionize England in six months, wherein he lied; set off for Egypt at the head of 47,000 choice thieves like himself, to ransack it and butcher its inhabitants, for which he deserved to be bow-stringed; avowed his perjuries, for which he deserved to be put in the pillory; contrived to rid the Republic of a whole fleet of men of war, for which he deserved the guillotine; poisoned his own sick soldiers, for which he deserved to be put in a boiling cauldron, conformably to the old statute in such case made and provided; became a Mussulman, for which he deserved to be circumcised; murdered his defenceless prisoners, for which he deserved to be buried alive; ran away from his distressed army, for which he deserved to be put to the halberts; subverted the constitution he had sworn to observe, and made himself master of France, for which he deserved to be sent among wild beasts; cheated all his former associates, and lashes his people of slaves with a rod of scorpions, for which he deserves praise; made himself President of the Italian Republic, for which he deserved the gallies; disturbs the peace of Swisserland, for which he deserves to be drowned in the lake of Geneva; the eternal enemy of the British nation, for which he deserves their thanks; a Member of the National Institute, for which he deserves to be whipped at school; the implacable enemy of God and man, for which he deserves to go to——.'

In a speech at a village club, such an effusion might be well received: but it does not become a grave publication. Britons do not wish to attack even their bitterest enemy with such impotent and silly weapons: for what can such Billingsgate oratory avail? If Mr. Yorke should present to the public a sequel of this tour, for which he in some measure prepares us, we advise him to be more temperate, and to write with more philosophic and gentlemanly decorum.

Art. IV. *The Life of General de Zieten*, Colonel of the Royal Prussian Regiment of Hussar-Lifeguards, Knight of the Order of the Black Eagle, &c. By Madame de Blumenthal, First Lady of the Bed Chamber to Her Royal Highness the Dowager Princess Henry of Prussia. Translated from the German, by the Rev. B. Beresford, P.D. 2 Vols. 8vo. 14s. Boards. R. Phillips. 1803.

To those who are acquainted with the king of Prussia's wars, the name of Zieten is familiar; and they will not regret the more intimate knowlege of him with which they are furnished in these volumes by Madame de Blumenthal, to whom we are indebted for those pleasures which are ever felt in contemplating the labours of genius, when directed to a subject worthy of its exertions. The hero of this narrative was never surpassed in valour and enterprize; and in professional zeal and skill, his name stands connected with some of the most remarkable feats ever achieved by the united aid of courage, address, and good fortune. As this illustrious commander was moreover distinguished by the qualities of a great and noble soul, he forms a character eminently attractive, estimable, and dignified; such an one as occurs but rarely in the pages of history. The fair artist, who has undertaken the task of sketching his portrait, is not less faithful than able; and if the likeness be a favourable one, it is taken from the life.

Impressed deeply with her subject, Mad. de B. displays an uncommon degree of animation in her descriptions; and while perusing them, the sentiments of the hero seem to beat in our bosoms, his enterprising spirit pervades our frame, we bear him company in his daring exploits, we overcome difficulties, we brave dangers, we endure privations, we are cool and collected in emergencies the most critical, and, like him, we are alive only to honour, fame, and duty: we share the conscious merit which, on the return of peace, cheers his breast, we participate in the consideration and distinctions which await him, and we taste the enjoyments and felicities which solaced the long evening of his life.

If the decline of General de Zieten's day was resplendant, its morning had been not less clouded; and fortune subjected him to trials not less perilous and extraordinary than the deeds which immortalized him. All that the utmost baseness of human nature could devise was employed to try the strength of his mind, and to exercise his virtue; and though zealously devoted to his royal master, and rendering him the greatest services, he received in return most unkind and unjust treatment. Until the breaking out of the famed seven years' war, the great Frederic seems to have been jealous of him; and it has been observed that, in his posthumous account of that singular contest, he scarcely does justice to the claims of our brave commander. When that dread storm was perceived to be approaching, the gallant Zieten, feeling that he had not the confidence of his sovereign, and resenting as it became him the undue returns which he had experienced, availed himself of an illness under which he laboured, as a pretence for quitting the service. He appeared to be unshaken in his resolution; and all messages from the king proved vain. Frederic was now sensible of his value; and we think that we do not say too much, when we assert that he saved himself and his kingdom by his success in the sick chamber of Zieten,—that he secured his final triumph in the dreadful struggle that was pending, at the bed-side of this veteran. From the close of that eventful contest, Frederic embraced every occasion of doing him honour, and of shewing him friendship.

The circumstances of the General's parentage, and of his early days, seem to have had so much influence on his future destiny, that we submit the author's account of them to our readers; who will not fail to notice in it a trait of the hero which is highly deserving of attention, which displays in a striking manner the force of early inclination, and which corroborates the notion that nature powerfully impels to their proper career those whom she destines for eminence:

' John Joachim de Zieten was born on the 18th of May, 1699, at Wustrau, a village belonging to his family situated in the county of Ruppin, seven German miles from Berlin. His father, Joachim Matthias de Zieten, was a country gentleman who resided on his own estate, unemployed either in a civil or military capacity. He married Elizabeth Catherine de Jurgas of the house of Ganzer, by whom he had four daughters and two sons; of the latter, one died in his infancy.

' M. de Zieten's fortune did not exceed five hundred rix-dollars a year, which arose from the produce of his Wustrau estate *. On this moderate income did this gentleman and his family, whose wants were few, live, as people lived in good old times, towards the close of the

---

' * The village of Wustrau was at this time possessed by three different proprietors. M. de Zieten's portion amounted to about a sixth part.'

seventeenth century. The tricks and chicaneries of his wealthy neighbours, which often bore hard upon him, alone could make him feel the want of fortune, and under the pressure of these injurious proceedings he commonly displayed a command of temper not a little rare among the old Germans.

'Young de Zieten, in his father's house, was utterly unprovided with the means of instruction or culture. Left to himself at a time of life in which, at the present day, young men of condition are engaged in their studies and various exercises, his natural dispositions alone developed themselves, and gave him that character of originality which the hand of art in polishing would have much defaced.

'He employed the leisure of his early days in forming plans for the future. The void that prevailed in the life of his father, the small fortune which one day was to fall to his share, the narrow and gloomy limits of the mansion-house, to which he found himself confined, instead of afflicting and dismaying him, tended only to inflame his courage and foster his ambition. When yet a mere child, his imagination was busied in embellishing the inheritance of his ancestors, and when grown old, he has often acknowledged, that the plans he afterwards executed were in part the dreams of his youth.

'He betrayed from his early childhood a decided partiality for every thing that related to the military life. Whenever a soldier passed through Wustrau on a furlough, a circumstance that rarely happened, young Zieten followed him closely, could never sufficiently admire him, and was eagerly solicitous of the honour of imitating and resembling him. The Prussian soldiers, it is well known, wear their hair tied in a queue. Every Saturday young Zieten requested his father's leave to go to Ruppin, a German mile from Wustrau, where a soldier of the garrison with whom he had formed an acquaintance dressed his hair à la prussienne, and made him a large queue well stiffened and powdered, which served to ornament him for the ensuing week. He was at this time nine years of age.

'Nature had endowed him with a quick perception of right and wrong, and with the strongest propensity to resist oppression. These dispositions manifested themselves from his very childhood, and rendered him a correct and judicious observer of every thing that passed within the sphere of his notice. The unbecoming procedure of his neighbours irritated his mind, his father's mortifications became his own, and in the bitterness of his soul he has been often heard to swear he would one day put an end to them.'

Zieten entered the army as a standard-bearer in a regiment of infantry: but, on finding his turn for promotion passed by in four instances, he solicited and obtained leave to resign. The reflections introduced by his biographer on this occasion merit the utmost attention of every youth who is engaged in the same profession. Having observed that the straitened circumstances of our young soldier, the oppressions experienced by his father from more wealthy neighbours, the slights manifested towards himself in his regiment on account of his diminutive figure and his shrill voice, and the want of powerful friends, had produced effects by no means favourable on a temper naturally violent, the author thus proceeds:

'This first essay of the military life was ill calculated to soften the asperity of his manners. Of this I shall give the reader a single example. The Germans, it is well known, have always had the reputation of great drinkers. This vice which prevailed in the Prussian army was particularly in vogue in the regiment of Schwerin, and the following custom was always religiously observed. The officer of the day took care to provide the guard-house with a hogshead of beer, which he and his comrades never failed to empty. Each in his turn was obliged to swallow at one draft a full quart-mug: he who could not perform this feat was derided, and none were allowed, on any pretext whatever, to be exempted from this Bacchanalian exercise. This proved no small embarrassment to young Zieten, whose puny stomach was unable to contain such floods of beer, and who of course was extremely averse to the ceremony. He was at a loss how to act in order to avoid a thousand disagreeable contingencies, and being every moment under the necessity of fighting a duel. At last he was able to prevail on his comrades to allow him, instead of emptying the monstrous jug, to drink a small glass of brandy, which was less disagreeable to him, as well as less detrimental to his constitution.

'To this excess in drinking, to these gross customs which bore the stamp of the age and which fashion had rendered honourable, were joined excesses of another kind more conformable to nature, to which young Zieten, whose passions now began to unfold themselves with ardour, found himself more inclined, and which he had begun to teach himself to think he might indulge with impunity. How fortunate was it for him that he was checked in the beginning of a career which threatened such mischief to his moral character! In his peaceful retirement he had full leisure for reflection, to foster those meditations of which he himself was the subject, and to prepare in silence for his real destination.

'Ardent, ambitious, and naturally inclined to excess, he might have been plunged into inextricable difficulties, had he met with that reception at his first entrance into life which is commonly given to young men favoured by fortune. He would probably have lost sight of, or never attained the splendid part he was one day to act. His lot involved him in a series of perplexities, recalled his attention to himself, and taught him that he could only gratify the ambition with which he was inspired and advance his fortunes, by depending on himself alone, and founding all his plans and all his hopes on the basis of real desert. To listen to such dictates, and to follow such counsels, both genius and resolution were required. Zieten was not deficient in either the one or the other, and thus it was that the first germs of that moral force, that vigour of character which were afterwards so much admired, developed themselves in his young mind.'

He employed some time in settling his private affairs, and then was able to obtain admission again into the service, on advantageous terms.

It is impossible to peruse this narrative without being struck with the numerous narrow escapes for life which occur in it. At one time, Zieten has scarcely crossed a bridge before it falls; on another occasion, traversing a frozen lake, he is warned, just in time, to quit a track in following which he must inevitably have perished; a humane peasant finds him lifeless in the snow, his horse, as he was hunting, having fallen under him, and tumbled over him; at another time, running eagerly after game into a wood, in which lay a number of dead cattle, the mephitic air affected him so seriously that he was barely able to stagger into the road, where he fell into a swoon, from which by timely assistance he recovered; and, extraordinary as it may appear, at a subsequent period, he had nearly fallen a victim to assassination attempted by his immediate superior officer.

From the person to whom we have been just alluding, who was jealous of Zieten's superior merit, he suffered every degree of ill usage that the most base heart could devise and practise. Once, being insulted by him in the grossest manner, Zieten challenged him: he was too cowardly to obey the summons, but complained to the General; a court martial followed; and a year's imprisonment was the consequence. On the return of Zieten, the regiment having become sensible to his merits and worth, and holding his adversary in contempt, the latter

'Had recourse to base and contemptible expedients; he even went so far as to determine to rid himself by assassination of a man whose presence now furnished him with a continual subject of self-reproach. He often laid wait for him in the street during night, and one evening in particular he certainly would have killed him had not Zieten turned about in time, and by the manliness of his looks and demeanour overawed his assassin, and palsied his arm which was already lifted up to strike the blow.

'May the young and boisterous who are engaged in the military life learn from Zieten, on the present occasion, how to model their own conduct! Let a man, without education or culture, be their pattern, when they are told, that the manner in which he corrected the assassin was by burying the act in silent oblivion!

'This generous silence, however, was unable to still the public voice, which nevertheless continued to run violently against him, and rendered him the object of universal indignation.'

This officer now perceived that he was universally shunned, and that he was even disdained by a lady with whom he had an intrigue, and who had assisted very materially in his persecution of Zieten:

'Enraged at this reverse of fortune, he made choice of the lady's birth day to try a last and desperate expedient. Inflamed with love and wine, and tremblingly anticipating the fate that awaited him, if he did not wash away in the blood of his enemy the dishonour with which his reputation was soiled, he called forth the wrecks of his courage, attacked Zieten in the open street, in the day time, as he was coming out of a house, and involved him in a singular combat, which produced effects that gave birth to one of the most remarkable vicissitudes of his life.

'Every advantage was on the side of the assailant. Zieten had scarcely time to draw his sword and stand upon his defence. A new disaster likewise befel him; his sword shivered in pieces while he was parrying a stroke which threatened to cleave his skull. The captain, as the reader may easily believe, would have been base enough to take advantage of this accident in order to terminate the quarrel, and Zieten would inevitably have been lost, if he had not had the presence of mind to throw the hilt of his sword in his antagonist's face, who immediately staggered and fell upon the pavement. Zieten the mean while laid hold of a new kind of weapon which was fortunately near at hand. This weapon was a large lever belonging to some brewing utensils which was reared against a pump. The young warrior, like another Hercules, brandishes his club; his adversary, who was now upon his legs again, waves aloft his sabre; the unequal conflict is renewed, and address contends with superior force. A third person arrived; it was an officer, and Zieten begged the use of his sword. The officer refuses his request, and rushing between the combatants protects the weaker of the two. The officer on guard appears, and having separated them, puts them both under arrest.

'This was what the captain desired. Fortune had been very favourable to him, and he imagined he had done wonders in having combated with a disarmed foe. He trusted he had given such proofs of courage as were sufficient to re-establish his reputation in the regiment, and he flattered himself besides that this second affray would completely blacken the lieutenant in the eyes of the king, and hasten his final ruin.'

Zieten was not insensible to his unpleasant situation: but from his brother officers he met with every attention which could soothe a mind full of distressing apprehensions. A court martial, as before, had been instituted; and every engine was set in motion, to accomplish the ruin of the unprotected lieutenant.

'Six weeks elapsed, and the sentence of the court martial arrived from Berlin and surprised every one who heard it. The captain was condemned to suffer three months' imprisonment for drawing the first, and Zieten was broke for having thrown the hilt of his sword in the captain's face. This incident, which in fact was nothing more than a justifiable defence against an apparent attempt to assassinate him, became a pretext for loading the innocent with the chastisement of the guilty. The severe and unjust sentence ought not, however, to be attributed to the king, as his majesty had been taken by surprise, and acted under the strongest prejudices in disfavour of Zieten. The prince, in fact, imagined he was doing an act of justice, and rendering a service to the regiment, in thus ridding it of an officer who had been represented to him as a hot-headed and dangerous man; and in this point of view it was, that he confirmed the sentence in every particular.'

What follows is important, since it illustrates character, and may, if duly weighed, advance us in the interesting science of human nature:

'Thus was the military career of Zieten terminated for a second time in a humiliating manner, and to all appearance irretrievably, while his dastardly adversary enjoyed the completest triumph. This triumph, however, was not of long duration; the tardy vengeance of fate at length overtook him, and we shall see him make his appearance again in the sequel, in a very different point of view.

'Zieten acquired new consideration and esteem by the manly dignity with which he supported his adverse fortune. He gave way to no murmurs, nor complaints, nor did he meditate any act of vengeance against the authors of his disgrace. He yielded to his fate, and retired in a peaceable manner to Wustrau, where, though to all appearance free and master of his actions, he could not help considering himself a captive, leading a life unenlivened by honour, profession and prospect. The vigour of his mind was cramped, and his faculties were palsied. Had he possessed less delicacy and more levity of disposition, had he felt the glow of patriotism in a cooler degree, or consulted either his resentment or his interest, he would have made a tender of his service to some foreign power. The idea, indeed, often came into his mind, yet he did what few would have done in his place,—he opposed his duty to the keenness of his feelings, and happily preserved himself for his country.

'What might not in fact be expected from a man in whom the inclination and the power to act agreeably to such motives were united, and who, subjecting the emotions of his wounded heart to the sacred laws of honour and those of his country, was determined to recognize no other? The efforts he made upon himself, the many conflicts he endured, doubtless contributed to render him that great character he invariably approved himself to be, during the rest of his life.

'Supported by the consciousness of his own innocence, and convinced of the injustice of fortune, Zieten passed several months at Wustrau in uninterrupted seclusion. This way of life at length grew intolerable, and he resolved to return to Berlin. Conscious that he was unable singly to push his fortune there, and that the king was too much exasperated against him to receive him again into his service, without the mediation of powerful friends, he overcame, on the present occasion, the aversion he had to all adventitious recommendation. His pride bent under the yoke of necessity, and his ardour to serve his country at length subdued his repugnance to act the part of a suppliant. He accordingly paid his court to some of the generals who lived on familiar terms with the king, and particularly to marshal de Buddenbrock and general de Flanz, who having soon discovered his merit, and considering him as the victim of envy and intrigue, promised him their good offices, as soon as it would be at all prudent to exert them in his behalf, for at the present moment the very mention

of

name would be sufficient to put his majesty into an ill hu-

e succeeding narrative deserves attention, as it shews the
of a most celebrated corps in all the wars of the great
tic, and as it gave the commencement and the turn to the
destiny of Zieten :

he happy moment at last arrived. The king, having paid a
o his daughter, the margavine of Bayreuth, observed at that
a small corps of hussars, which particularly attracted his notice.
roop, which was chiefly employed in escorting the margravian
in the excursions they made, had been sent, in their best ac-
ments, to meet the king on his arrival on the frontiers. At the
of a corps so splendidly equipped and so completely mounted,
ic William was seized with the most violent inclination to have
ar one in his own service, to which he was desirous to assign a
military destination, and which he wished to form under his own
liate inspection. He had in the year 1722, created two com-
of hussars in Prussia, and in the year 1730 his most favourite
yment was the organization of a third at Berlin, composed of
est men of the Bayreuth company, which the margrave had
given him, together with some volunteers of the same country,
ower of the hussars of the two Prussian companies, and some
recruits enlisted in Hungary. Such was the origin of the
ent of Zieten, which afterwards became so celebrated on account
ir own bravery, as well as that of their chief.

he king had named the captain and cornet of the new company ;
eutenant was not yet appointed. His majesty commissioned
al de Buddenbrock to look out for a man properly qualified for
ind of service. The general, who knew and esteemed Zieten,
is eye upon him, and proposed him to the king. He had fore-
he monarch's anger, and bore the first fury of it with patience.
ing declared he would not hear Zieten any more spoken of ;
neral replied that he was a very worthy man, and that he him-
ould be answerable for his conduct. At length general de Flanz
his solicitations in favour of the lieutenant, and the king, struck
he good opinion his two favourites seemed to entertain of Zie-
ielded to their entreaties, and expressed his desire to see him.

courier was immediately sent to Wustrau with these good tid-
He received orders to repair to Königs-Wusterhausen, and
wait his majesty's pleasure, who was upon a hunting party in
place. He found the captain and cornet already arrived, and
were to be presented with him to the king. His majesty, who
een put into a very good humour by the diversion the chace had
ed him, received the two other officers in the most gracious
er ; but with regard to Zieten, he upbraided him in the presence
comrades with every fault that had been laid to his charge,
which he was fully persuaded he had been guilty. Zieten, con-
of his own innocence, observed nevertheless the most respectful
e. This was not the moment to enter upon his justification ;
it, and the two generals, his patrons, were of the same opi-

nion.

sion. A word might have impeded his fortune, and perhaps irretrievably. The king at length, pleased with the submissive demeanour of Zieten, began to soften the asperity of his language. A calm succeeded the storm, and Zieten was appointed lieutenant of the hussars, " on condition, however, that he should behave himself in an orderly manner, and that his superior officer would keep a watchful eye over him *."

' This was no slight trial for the natural pride of Zieten's disposition; no small humiliation to him, at his re-entrance into the military life. Yet the love he bore his country, and which had hitherto prevented his offering his services to any foreign power, again came to his aid and imposed silence upon him. During the rest of his life he was unable to recollect this interview without emotion; and even at the most advanced stage of it, he could never speak on the subject, without betraying the deep impression it still made upon him.

' Zieten was thirty-one years of age when he entered the hussars, and it was not long before he began to find himself involved in new disasters. Captain de Benckendorf, his superior officer, had not forgot the scene of Wusterhausen, nor the orders he had received from the king to superintend the conduct of his lieutenant. He exercised the task in a manner incompatible with the honour and feelings of Zieten, whose moderation and patience were often put to the severest test. By frequent struggles with himself, however, he at last prevailed, and learnt in this new school, that those persons whom fortune destines to the rank of favourites have many mortifications to undergo preparatory to the enjoyments which are one day to fall to their share.'

Having experienced from his captain much gross ill treatment, fortune now begins to smile on Zieten; the monarch notices him, and admits him to his confidence; he is promoted, and becomes independent of his unworthy superior.

We are tempted to relate another adventure in which the fates, not yet reconciled to this hero, and assisted by his own indiscretion, had nearly reduced him to a very unpleasant predicament. It affords an useful lesson to promising aspirants after distinction. The French had invaded the empire; and Frederic William, having resolved to take an active part in repelling them, set out himself with this view, but on account of ill health was soon obliged to return to Berlin. In marching through the Dutchy of Weimar, Zieten was invited by the Duke to his camp, and to an entertainment, at which the wine was circulated rather too freely.

' Many ladies from the capital, among whom was the duke's mistress, came to visit the camp, and to grace with their presence a ball which was given to crown the festivity of the day. This fair and amiable lady made a deep impression on Zieten's heart. Inflamed with intemperance and lost in a tumult of sensations, he forgot he had a rival entitled to his respect, and whose jealousy kept pace with the increasing captivation of his guest. The scene might have grown serious had not Zieten, who was not much accustomed to drinking,

---

' * The king's own expression.'

drinking, sunk under the pressure of inebriation. He was taken from table, and the duke, much delighted at this incident, ordered him to be carried, in the state of insensibility in which he lay, to Buttstädt and locked up in his chamber.

'The next morning Zieten, with some difficulty, broke loose from his confinement to assemble the troops, and make ready for their departure. At length, when he began to march, at about noon he was surprised to receive a visit from the duke. The prince had entirely laid aside his jealous apprehensions, and was the first to laugh at the scene that had taken place the preceding day. He expressed at the same time his desire to see the hussars make an evolution, and requested Zieten to gratify him with the spectacle. The captain, who thought it incumbent on him to return the kindness he had received at the hands of the duke, instantly began to make the necessary dispositions, and divided his men into several platoons, but his complaisance had like to have been attended with fatal consequences.

'The hussars were not yet become perfectly sober, and besides this a violent animosity prevailed in the detachment, which was composed of Berliners and Prussians, against the others, so that the sham combat became a real battle, and at the word given for firing, the two parties loaded their pistols with balls. Zieten was alarmed beyond description, when he perceived his troops were thus hastening to destroy each other, before they arrived in the presence of the enemy, and though he took instant measures to quell the affray, yet there were many wounded on both sides. The duke, who was much concerned at this incident, furnished them with carriages for their transport. Fortunately not any of them died, and in a short time they were all cured of the wounds they had received. Zieten was fearful lest the affair should reach the king's ear and involve him in new troubles; his majesty, however, happily remained in total ignorance of the transaction.

'These late events proved a salutary lesson to Zieten, and taught him to know both his troops and himself. From this time he assiduously endeavoured to suppress that spirit of rivalry which prevailed among them, and even during the rest of his march he began to find that his labour had not been ill bestowed. He likewise introduced severer modes of discipline, and by such exertions was afterwards enabled to prevent their falling into new excesses. As for himself, he resolved never to give way again to intemperance, and his future life shews that his resolution was not taken in vain.'

In this short warfare, Zieten practised the first rudiments in the art of war under Gen. Baronay, an Austrian partizan, to whom the king had recommended him, and whose esteem and friendship he secured. In the great Frederic's first war, that of the succession, Zieten, serving in Silesia, beat his instructor, took his whole regiment prisoners, and Baronay himself only escaped by scaling a precipice. He recognized his pupil, and nobly acknowleged his superior merit.

'The king died in the year 1740. In him Zieten lost a prince whom he loved as the author of his fortune, and whom he respected as the founder of the Prussian army, who from a rigorous judge had become a zealous patron, and whose severities had been transformed into benefactions and favours. Whenever he spoke of this monarch, it was always with impressions of admiration and gratitude, and with the flattering consciousness of having overcome his prejudices by mere dint of merit.

'On the accession of Frederic II. all the splendid prospects of Zieten seemed on the point of vanishing away, or at least of becoming extremely precarious. On ascending the throne, this prince set about realizing the plans which his genius had conceived in the silence of retreat. His system of government was already arranged, and the instruments which were to assist him in carrying it on were already chosen. Zieten, who had always kept aloof, and considered every kind of eagerness which bore any resemblance to flattery, as beneath himself, and incompatible with real desert, had not attacted the notice of that monarch. He was lost in the crowd; but while Frederic on his part was far from foreseeing that their names should one day be blended together in the annals of history, and their glory reflect mutual splendor on each other, Zieten waited patiently for the moment in which his sovereign should mark him out, and place him in his true sphere of action. The event has fulfilled his expectations, and justified the confidence he had both in his own worth and the penetration of the monarch.'

Zieten's future deeds belong to the history of the period, to which recourse must be had, if we would fully appreciate the merits of this extraordinary man.

So signal was the merit of Zieten in Silesia, during the war of the succession, that he rose most rapidly to promotion. That Frederic duly estimated his value, there can be no doubt; but, if we are to be guided by appearances, we shall infer that the monarch was as little pleased with a conduct which a proud spirit and a sense of conscious merit dictated, as ordinary princes would be; that he was as much the dupe of artful favourites; and that if he could better discriminate, he could as readily forget high deserts. During the greatest part of the time which intervened between the second war in Silesia and that of the seven years, the persons whom his merit had made the enemies of Zieten enjoyed the ear and confidence of Frederic; the brave and upright General experienced from him a treatment uniformly cool, and frequently severe and harsh; till the gathering of that storm, and the tender of his resignation, roused the monarch to a full sense of this veteran's importance.

Nothing more deeply arrests attention in this interesting work, than the details of Zieten's conduct when in an enemy's country; in which situation, his humanity does not yield to his valour. Frederic, acquainted with his disinterestedness, intimated to him that it was his duty to better his fortune while

he

he remained in a hostile territory: but the hint was lost on this brave man; and neglecting endless opportunities of enriching himself, he returned as poor as he went.

'Zieten was one of the number of those who assisted the king with his counsels as well as with his sword; and, to the duties of his station, he added the most tender concern for whatever related personally to his royal master. He was not ignorant, that Frederick, in a moment of despondency, had declared that death was the last friend he had in store. In their nocturnal conversations, when stretched upon a bed of straw, in a redoubt, exposed to the enemy's fire, the two heroes mutually communicated their pains and their secrets to each other,—it was Zieten, who opposed the hopes that ever animated him, to the melancholy *bodements* of the king;—it was Zieten who sustained the courage of his royal friend, by continually assuring him, that every thing would turn out prosperously. He would pronounce these words with such seeming conviction, and had so often repeated them, and in so positive a manner, that one day, when the king was more than ordinarily depressed by the sense of his misfortunes, and weary of hearing a kind of consolation which did not at all coincide with his way of thinking, his majesty asked him in a sarcastic tone,—if a new ally had joined the Prussian army. "No, sire," replied Zieten, "I know of no other than one who dwells above, and who will never forsake us." "But," rejoined the king, "he no longer works miracles."—"Be it so;" said Zieten, "we stand in no need of any:—let him fight for us, and we shall not fall." Soon after this, the king had an opportunity of observing the reasonableness of pious hope; that providence was not a vain name; and that the confidence of Zieten had been that of a christian hero. The army came out unhurt from their camp, which had been transformed into a prison, and Frederick said to his general, with affected indifference, and in the genuine tone of sensibility, "For this time you have been in the right, Zieten; and your ally has kept his word."

The fair biographer, in recapitulating the traits which distinguished her hero, observes of him that

'As a general, and a commander in chief, he was never known to neglect any thing which had formerly been the object of his solicitude in the capacity of a subaltern officer. He extended to a whole regiment, to a whole army, the attentions he had at first begun to bestow upon a single company. On the march, he was either at the head or the rear of the column, and always indefatigably employed in providing for every possible contingency. At one time, he would slacken the march, in order to allow the hindermost to regain the ground they had lost. At another, he would fill up the gaps, reconnoitre the bridges, the defiles, the face of the country; in a word, it might be said, that he never had a better quarter-master-general than himself.

'When the army was encamped, Zieten was not satisfied till he had examined and adjusted every thing, entered into the minutest details, supplied every omission, and obviated every inconveniency. Whenever the king, as he imagined, had neglected a point, he would look to it; he posted or displaced the guards of the camp, augmented or diminished their number. When the ground was uneven, it was his care to remove all obstructions, facilitate communications, construct bridges and every other necessary accommodation; and his orders were ever attended to as much as the immediate orders of the king.

'After having provided for the internal part of the camp, it was his custom to take a survey of its environs. By day and by night, while the rest of the army were taking their repose, he was on horseback, examining the face of the country in order to discover on what point the enemy might probably make an attack, and what spots were best adapted for making a defence. This was his invariable occupation, on the march, in camp, and in every position; whence the army had honoured him with the name of their guardian. When the infirmities of age began to grow upon him, and it sometimes happened that he fell asleep at the royal table, the king would never allow him to be disturbed. The first time that the company, upon such an occasion, were about to awaken him, his majesty interrupted them, and said, "Let him sleep on; he has watched long enough for us."

'Frederick esteemed him highly for the manly firmness of his character, which the greatest military disasters were never able to shake, for a moment. Bred up in the midst of storms, he had learnt to face them without dismay. While others trembled, he remained calm, and placed his entire confidence in heaven. This placid intrepidity, this cool patience, this inexhaustible fund of resolution, had great influence upon the mind of his royal master, who had often, under the pressure of despair, sought the general's quarters, alone and during the night, in quest of consolation and advice. Often has the heart of the consoler been wrung with anguish, when instead of coinciding in his way of thinking, the desponding monarch has made him no other reply than, "It will not do; it cannot possibly succeed."

'Zieten extended even to the private soldier, the happy talent he possessed of encouraging the disheartened. He was aware, that the inaction and languor of camps are apt to give birth to discouragement, and that in such situations the distresses of want and hunger are felt with double severity by the troops. To prevent or mitigate their murmurs, he would often visit the ranks on foot, as well as on horseback, and invite the soldiers to come out of their tents. "Well, comrades!" he would say. "What are you doing there?" As soon as his voice was heard, they would instantly appear, and cry out, "Long live our good father Zieten!"—"Well, and how do things go on with you?" he would add.—"Bad enough," should they say; he was nevertheless able to apply a word of comfort. "Take courage, comrades," he would answer, "If things go ill to-day, they may grow better tomorrow." He has been frequently seen to alight from his horse, and converse with his veteran grenadiers: he has dispelled the cloud that hung upon their brows, and often rendered them insensible to the torments of hunger by regaling them plentifully with hope. This great popularity, accompanied with a frank benevolence of disposition, which extended itself indiscriminately to every individual in the camp, had gained him the respect and confidence of the whole army to such a degree, that with one common accord, as we have just seen, the soldiers had no other name for him than that of their father.'

The war being over, and the General returned, the biographer observes:

'What Zieten's feelings must have been, when at the head of his regiment, he entered the gates of Berlin, it is not easy to describe. Let the reader imagine what reflections must have engrossed his mind during the whole march with regard to the issue of this long and perilous war, and the singular felicity of his having escaped without any accident, and returned with the perfect use of all his limbs. Thrice had he accompanied the king into Silesia; thrice had gathered laurels there, and acquired new glory. How sincere must his satisfaction have been, to have so religiously acquitted himself of his promise, to fight and to conquer for his country! He might, indeed, have considered, as partly his own work, the future prosperity of a state, whose foundation had been laid by the war, whose after-progress would be the result of that glorious struggle; and such animating reflections must have afforded him no inconsiderable recompense for all his cares and toils.

'These brilliant remembrances, the high rank to which his own merit had raised him, his intimate connections with the king, filled up the measure of his happiness, and left him nothing further to desire. What he had formerly sown with pain, he now reaped with glory; and had it not been for the trials he had met with in the earlier stages of his life; the repeated victories he had gained over his passions; the progressive steps by which he arrived at so eminent a degree of perfection; - he would not have enjoyed, and preserved to the very close of his long career, that admirable serenity of mind which added new value to his existence, and to all the advantages that attended it.

'Each returning year produced him new sources of happiness and new honours. During the space of twenty-six years, his sovereign continued studiously attentive to distinguish him by fresh marks of his esteem, his friendship, it may almost be said, his veneration. The princes of the blood were eager to imitate the example of Frederick. Henry, Ferdinand, and the presumptive heir to the crown, considered themselves honoured by the zeal they shewed to do justice to the merits of Zieten. The court, the strangers that visited Berlin, equally admired the attentions which were shewn to this hero by those whose birth and rank were so far above his own; and, it was a fine spectacle for the whole country to see the subject thus noticed and caressed by his masters, and by the family of his kings.

'These distinctions, for which Zieten was indebted to his merit only, were no longer embittered by envy. His enemies had disappeared, and among the witnesses to his glory, he could only reckon applauders and friends. His countrymen in general, whether in civil or military capacities, whether inhabitants of towns or villages, esteemed him, cherished him, and looked upon him as a father, revered him as a hero, and considered themselves in some degree as partakers of his glory.

'His renown was not confined to the limits of his own country: it reached the most remote nations, where his name was universally mentioned with that of Frederick the Great. Of all the Prussian generals, there was not one whose exploits excited the curiosity of strangers to such a degree, or their eagerness to know him. In visiting the monuments, the beauties, the extraordinary characters of Berlin, they could not refrain from paying particular attention to whatever related to Zieten. The empress of Russia, the queen of Sweden, were pleased to request his portrait; the latter presented him, in return with her own. His illustrious chief, prince Henry, likewise paid a similar attention to him.

‘It was not only in the field of grandeur that Zieten was loaded with these flattering distinctions: a new kind of glory attended him in the applause of the lower classes of the people. His name was pronounced by them with enthusiasm; they paid him a kind of worship. There was scarcely a single person who was not accustomed to speak of him, who had not some striking particular to relate of him, who had not procured his portrait, whether well or ill engraved, and who did not take a pleasure in placing it beside that of the king. Zieten and his hussars were seen in the poorest houses, and their exploits and praises, in bad verses, were pasted against every cottage wall. A tobacconist at Aken upon the Elbe, made choice of his picture to wrap up his wares, and the envelope soon rendered the manufactory celebrated, and its concerns extensive.’

We have much exceeded the limits which we had prescribed to ourselves in this article, and must now take our leave of these volumes; testifying our unfeigned acknowlegements to Mr. Beresford for making us acquainted with a monument reared by the hand of genius and affection in honour of rare and transcendant merit. Seldom have we perused a work of superior interest; and to military readers the instruction must be equal to the entertainment. Several engravings, plans of battles, &c. illustrate the details.

Art. V. *The Narrative of a Voyage of Discovery*, performed in His Majesty's Vessel the Lady Nelson, of Sixty Tons Burden, with Sliding Keels, in the Years 1800, 1801, and 1802, to New South Wales. By James Grant, Lieutenant in the Royal Navy, &c. To which is prefixed, an Account of the Origin of Sliding Keels, and the Advantages resulting from their Use. The whole illustrated with elegant Engravings. 4to. pp. 220. 1l. 1s. Boards. Egerton.

Expeditions round the world have within these few years ceased to meet with the same degree of attention which they formerly obtained, and to which they were then well intitled. The early voyages were performed almost in darkness, in unfrequented tracks, and when the science of navigation was far behind its present state. Guided by conjecture more than by knowlege, the difficulties and dangers were proportionably greater: mankind looked to such undertakings with expectation; and expectation was generally gratified with some discovery of importance, or with events of an extraordinary nature. Practice, with the progress of improvement, has made the difficulties vanish, while frequency has worn away the novelty; and circumnavigations are now performed with the same degree of facility as voyages to the East Indies, and are seldom more productive of unusual events, except when discovery is one of the objects expressly attempted.

The voyage of Lieutenant Grant is termed by him a Voyage of Discovery; to which appellation it has some claim; because he saw a part of the coast of New Holland which no European before him had seen, and was likewise employed by the governor of New South Wales on an examination of other parts of the coast. The principal purpose, however, of the voyage, was to make experiment of the benefit of sliding keels; and Mr. G. has prefixed to his narrative a Dissertation on such Keels, in which he has enumerated all the advantages that have been attributed to them. These are specified under six heads; the first is that vessels constructed with sliding keels will sail faster, steer easier, tack and wear quicker, and in less room, than others. 2. Such vessels will carry more freight, and draw less water. 3. They will ride more easy at anchor. 4. They will take the ground better. 5. In case of shipwreck or springing a leak, they are more safe and more likely to be saved. Lastly, that they will answer better as men of war, floating batteries, &c. In this statement, Mr. Grant has rather deviated from the point in question; and he has rendered it perplexed, by attributing to sliding keels, besides their own merits, those which are the properties of a flat-floored bottom. The business would have been more clearly comprehended, if he had first explained the advantages and disadvantages of vessels with flat or full bottoms, compared with those which are sharp-built; and, secondly, had shewn the use of the sliding keel in obviating or correcting the disadvantages of the flat bottoms.

Sliding keels, as expressed in the first head, certainly contribute to easy steerage, and to the performance of evolutions in a small space. That they increase the rate of sailing is a very problematical position, since the sliding keel, when down, augments the resistance to the vessel's progress: though it may, sometimes, enable a flat-floored vessel to carry more sail. The principal intention, however, is to shew that a flat floor is better adapted for fast sailing than a sharp but deeper bottom, 'because water is the less easy to divide, the deeper it is.' To exemplify this idea, the following case is made:

'Suppose a frigate drawing seventeen feet, and another alike in burthen drawing eleven; the last has a body of six feet less to divide, opposing only three, two, or one Keel, as may be found necessary to make her hold a good wind; while the other has six feet depressed, or about one-third of her real size opposing the water: of course she has a body of water to displace and force through equal to the difference of eleven feet to seventeen, and the deeper the stronger.'

If the author means that vessels of equal burthen, and without any inequality in their length which might occasion a variation, will have to displace and force through unequal quantities of water in proportion to the difference of their own draught of water, he has not given this part of his subject a sufficient consideration. In the instance stated by him, one vessel would not have a body of six feet less to divide than the other: the body of water to be divided would be in quantity the same to both; the difference would be in the disposition; and the vessel drawing 17 feet would have the less to oppose near the surface. In this case, however, proof must rest on experiment, which does not seem to be in favour of the flat floor. The Dutch merchant ships, which, to accommodate the shoalness of the coast of Holland, are built with flatter bottoms than the trading vessels of any other European nation, have notoriously the character of being the slowest sailers.

We shall not detain the reader longer on a question which we cannot satisfactorily resolve. Mr. Grant argues earnestly in favour of the sliding keels; and it must be allowed that they are capable of being serviceable in many cases to ships with flat bottoms, and of giving them advantages which hitherto have been peculiar to sharp-built ships. How far these advantages would compensate for the additional expence of timber and building, and for the loss of stowage, are considerations on which we cannot pretend to decide.—Mr. Grant has given, as a frontispiece to his book, an engraved representation of two boats and a cutter with sliding keels.

Let us now speak of the voyage. The Lady Nelson sailed from England in March 1800, in company with a fleet of our outward-bound East India ships. It soon appeared that she was not a vessel of good condition, such as might be favourable to an experiment; for she was not able, by her own sailing, to keep up with the fleet, and was taken in tow by one of the India ships. In this manner she was dragged along several days; till the weather becoming stormy, her commander was apprehensive that his vessel would be too much strained by a continuance of such assistance: the tow rope was therefore cast off on the approach of night; and by the next morning the East India fleet had left the Lady Nelson out of sight. Besides sailing ill, she was leaky; and among seamen who saw her, the opinion was general that she was an unsafe vessel, and not fit to encounter stormy weather: but Mr. G. found her able to bear the heaviest gales; and she performed her passage to Port Jackson, in New South Wales, without any material accident, arriving there in December. Lieutenant Grant's account of his run through Bass's Strait may be consulted with benefit by seamen who may be bound that way; and it is accompanied with a chart of the part of the coast seen by him, in which his track along it is drawn.

After her arrival in New South Wales, this vessel was sent by the governor to Hunter's River, which lies at a small distance to the North from Port Jackson. We give the subsequent extract from the author's account of this expedition:

'The Lady Nelson was now ordered to receive on board Lieutenant-Governor Colonel Paterson, and convey him to Hunter's River, which, from the abundance of coals found on its banks, has obtained the name of Coal River. The object of this voyage was to make a survey of the river, to gain a knowledge of its natural productions, and whatever else might appear worthy of observation. Having all things in readiness, we set sail on the 10th of June, with the Frances schooner, which latter vessel was to be loaded with coals. With Colonel Paterson, we received on board Dr. Harris, Surgeon of the New South Wales Corps, Ensign Barreillier (the Surveyor), and a number of workmen and labourers, for the purpose of cutting and sawing timber, digging and loading coals, and other necessary works. With us likewise went one of the natives, named Bangaree.'—

'On the next day, the weather was variable; and having a person on board as a pilot who had lately sailed from Sydney to the river for coals, I thought I could rely on his knowledge of the place, but herein I proved to be mistaken. He was nearly entering a wrong place, being deceived by the appearance of an island, and Hunter's, or Coal River, having one at its entrance. —As we were in 17 fathoms water, and the weather was fair, I got my boat out, and Dr. Harris went on shore to reconnoitre the place. In the meantime I brought up with the kedge, and set my people to fishing, who caught a number of snappers and other fish. On Dr. Harris's return, he brought with him a native who, on seeing the boat, had run down to it, crying out several times, *Whale Boat!* and *Budgerie Dick!* or *Good Dick*,—a name we supposed had been given him by the people sent in search of those who ran away with the Norfolk, as before mentioned. This man had some fish with him, which he threw into the boat first, and then jumped into it himself, without the least hesitation. The report which Dr. Harris made on board was, that not the least appearance of any river was to be discerned; but the sea broke very heavily in an inlet behind the island.

'Our new acquaintance Dick, as soon as he got on board, continued his cries of *Whale Boat!* and in order to discover what he meant by them, I introduced him to Bangaree, with directions to the latter to question him on the subject. Bangaree pointed to him to sit down, which, I have observed before, implied that a stranger was received with friendship. It was in vain for me to desire Bangaree to proceed in his enquiries, there was another etiquette which could not be omitted, and this was a continuance in profound silence. This lasted for about twenty minutes, at the expiration of which time they by degrees entered into discourse, drawing nearer to each other, as they began to talk. We received, however, little information from Dick, whether it was that Bangaree did not well understand him; and I am inclined to think so, for some of our people, who were best acquainted with the language spoken by the natives round Sydney, were at the same loss.'

The vessel arrived in the River on the 14th.

'We immediately set about making the different arrangements for completing the object of our voyage. The Colonel and I went on shore to examine the different strata of coals, taking with us a miner, who pointed them out to us very distinctly, and we found them running from side to side of the mountain, of various qualities and degrees of thickness. At low water, coals proper for fuel were to be gathered up from the reef before mentioned; and when the tide was up, we could work a pier. Accordingly, having orders to load the schooner with all expedition with coals and wood, I had the satisfaction to see her sail with a cargo of both on the 26th of June, eleven days after her arrival.

'It may be imagined that coals were found in great plenty, when I mention that the schooner sailed with forty tons of coals on board, and that we had only one man employed to dig the mine. The spot where these coals are found is clear of tree or bush for the space of many acres, which are covered with a short tender grass, very proper for grazing sheep, the ground rising with a gradual ascent, intersected with vallies, on which wood grows in plenty, sheltered from the winds, forming the most delightful prospects. This place might serve as a station for the wood-cutters and colliers; it affords pasture for sheep, its soil in general being good, though on the whole not so rich as on Western Port. Dr. Harris and Mr. Barreillier penetrated to some distance inland: they saw many kangaroos, and met with a native, who followed them some time, and then left them.'

'I visited the coal mine in company of Colonel Paterson, and we were shewn, by the miner, several veins of a most excellent quality. Amongst the rocks we found plenty of what is called liver of iron.'—Mr. Grant mentions the skeletons of two natives of New South Wales, which were sent to London to H. L. Thomas, Esq.

'They formed a complete set of bones belonging to a male, and an entire female skeleton. His opinion of them I beg leave to copy from a letter he favoured me with on the subject, which I trust will not be uninteresting to my readers:

"Upon a careful examination (says he) I thought that the impression formed by the muscles on the bones were very indistinctly marked, and that the bones were slender and weak in proportion to their length. With respect to the *cranium*, it much more resembled that of the African than the European; though that of the male differed very materially from both, approaching in its shape nearer to the ape. The upper margin of the boney orbits in which the eyes are lodged, projected considerably, which give them the appearance of being compressed from above, which entirely took away the circular shape at the interior part, making them somewhat oblong from the inner to the outer angles. The teeth were very strong and projected considerably, the left incisor of the upper jaw was wanting, and the socket which had contained it was completely obliterated, a circumstance which proves that the tooth must have been removed some time. The space from the teeth to the extremity of the chin was extremely short, and retreated backwards. I could not help remarking the great size of the *foramen magnum* of the occipital bone, and also of the boney canals leading to the internal parts of the organ of hearing. The sides of the *cranium* were flattened, and the internal capacity of the skull was very small."

The author left the Lady Nelson at Port Jackson, and embarked in a vessel named the Anna Josepha, which took from New South Wales a cargo of coals and spars for masts, bound round Cape Horn for the Cape of Good Hope. In this passage, the Anna Josepha touched at the Falkland Islands, (in January 1802.) They got geese there which were 'excellent eating without the least taste of fish, as they live here on grass and sea-weed. They are not shy, and will suffer you to come very near them before they move, and then not very fast. We brought some of them with us alive to the Cape.'—The method of preserving them was 'to split them down the back, wash them well in salt water, sprinkle rock salt over them, then expose them to the air to dry, and afterwards pack them up in barrels, with a proper quantity of salt to keep them for the voyage.'

Another piece of useful knowlege, of a similar kind, was communicated to Lieutenant Grant by the commander of an American ship which they met at the Falkland Islands. 'He informed me,' says the author, 'that the American sailors had discovered potatoes, eaten raw, to be a powerful antiscorbutic, and that their whaling vessels constantly took a quantity with them to eat raw as an antidote against the scurvy. He had planted a garden here, as was the custom with vessels visiting this place, and he brought me some potatoes fresh dug from it.'—'He made use of the young leaves of the common dock, boiling them as cabbage, to eat with meat. He stripped the leaf from the rib or stem in the middle, which he said had a purgative quality.'

The coals from New South Wales sold at the Cape of Good Hope for 36 rix dollars per ton.

From the foregoing account, as well as by the extracts which we have given from this work, the reader will see that, though the voyage of Lieutenant Grant cannot claim much celebrity as a Voyage of Discovery, his narrative contains entertainment and useful information. Much credit also appears to be due to Mr. G. for his successful and intrepid perseverance in a hazardous undertaking; and we are glad to learn that his conduct, on this and on a subsequent occasion, in an engagement with the enemy, has received the approbation of government, who have promoted him to the rank of a Commander.

Art. VI. *The Transactions of the Royal Irish Academy, Vol. IX.* 4to. Printed at Dublin; and sold in London by Payne and Mackinlay. Price 1l. 6s. 6d. Boards.

A large volume is here presented to the public by this respectable society in our sister island; and the topics embraced in the essays which it contains, though not very numerous, are interesting to science, to literature, and to political economy. In the first and last of these departments, particularly, we find papers of very considerable merit; and we bespeak the attention of our readers to them in the abridged report which our inadequate limits will prescribe to us. According to the custom of this Academy, the memoirs commence in the class of

SCIENCE.

On Dr. Halley's Series for the Calculation of Logarithms, by the Rev. Richard Murray, *D.D. late Provost of Trinity College, near Dublin.*—When we have applauded the zeal with which Dr. Murray seems to have cultivated the abstract sciences, we have no power of extending our commendation. We must indeed confess our opinion that the present paper deserves not much attention; and that it can neither add to the reputation of the author, nor reflect lustre on the judgment of those friends who have published it. We say not this, we trust, with unnecessary harshness, for after an attentive perusal we find nothing new in result, nor ingenious in principle; and the method of deduction is deficient in elegance and conciseness.

An Examination of various Solutions of Kepler's Problem, and a short practical Solution of that Problem pointed out. By the Rev. J. Brinkley, *A.M. Andrews Professor of Astronomy in the University of Dublin, & F.R.S.*—Kepler, it is well known, first proposed and solved the problem which bears his name, namely, to find the true anomaly from the mean. Various solutions have been since given, and the author of this paper compares their different degrees of accuracy. He is enabled to make this comparison by means of two series, investigated *a priori*, for the excentric and true anomaly; which series serve as scales of comparison. Thus, if γ be true anomaly, u, excentric, and nt, mean; and if e be the excentricity; then,

$$u = nt + e.\ sin.\ nt + \frac{e^2}{1.4}.2.\ sin.\ 2\,nt. + \&c.$$

$$\text{and } \gamma = nt + \left\{ \alpha.e + \beta\, e^3 + \gamma\, e^5 \right\} .sin.\ ut + \&c.$$

These are the true expressions: consequently, taking the principle on which, in an indirect solution, the approximation is made, and expanding γ accordingly, if it appears that

$$\gamma = nt + \left\{ \alpha.e + \beta'\, e^3 + \gamma'\, es \right\} .sin.\ nt + \&c.$$

then the error, or the correction to be applied, is

$$(\beta - \beta')\, e^3 + (\gamma - \gamma')\, e^5 + \&c.$$

This is a very ingenious and exact method of estimating the accuracies of the several indirect solutions; and the author deduces the series which serve as scales of comparison, and expands into series to be compared the approximated expressions for the excentric and true anomaly, by the aid of theorems given by himself in the 7th volume of these Transactions. The methods examined in this paper are those of Kepler, Boulliald, Seth Ward, Mercator, the second Cassini, Newton, Machin, Simpson, Matthew Stewart, and Lacaille.

In examining Boulliald's correction of Ward's hypothesis, Mr. Brinkley says:

> 'It is shewn that this correction, contrary to what has been generally supposed, at least in more modern times, was a real correction, and afforded a very short and exact method of deriving the true from the mean anomaly. The error is of the same order as the third power of the excentricity, and the error of Ward's hypothesis is of the same order as the second power of the excentricity. Observations made at that time, could not have detected any error in the places of Venus, the Sun, Jupiter and Saturn; and even in Mars, the error, when at its maximum, could scarcely have been noticed, except when Mars was then in opposition.'—
>
> 'Hence, for all the planets the hypothesis of Boulliald is more accurate than that of Ward, and by no means deserves the censure that has been passed upon it by some authors. Emerson observes, the correction of Seth Ward's hypothesis given by Boulliald only mends it in some places, and in others makes it worse. Simpson, as I observed, mistook this correction. He supposed Q H A to be the mean anomaly, and R the place of the planet. On this supposition he found the error much the same as the error of Seth

Ward's anomaly. Montucla says, that Boulliald's hypothesis "ne vaut pas mieux."

'Indeed, it is remarkable how much Boulliald has been misrepresented.

'Adam Smith, in his History of Astronomy, says, "Thus Boulliald, who censured this hypothesis of Ward, invented another of the same kind, infinitely more whimsical and capricious." Then he proceeds to give, not the second hypothesis of Boulliald, but the first hypothesis to which Ward had shewn his own hypothesis equivalent.'

It is remarkable that, of the two practical solutions given by Sir Isaac Newton, the second, which was preferred by its great author, is not sufficiently exact for the present state of astronomy: whereas the first, with some alterations, is superior to any other that has been given.

As it is commonly known that Machin furnished a general solution, it may be proper to state Mr. B.'s observations on that solution:

'Machin has also given a solution of Kepler's problem, remarkable for its ingenuity. His motive for attempting the solution was, as he tells us, to give one which might be general. None of the methods, according to him, being applicable to excentric orbits, and all of them requiring some rule or hypothesis to begin the computation. He himself was aware that his method was too intricate for common practice in regard to the planetary orbits, and had he considered Newton's first method, he would not have asserted that no rule was subsisting, but what was absolutely useless in the elliptical orbits of comets. With respect to a rule for beginning the computation, it may be observed that if the mean anomaly be assumed for the first excentric anomaly, the error of the first corrected anomaly will be of the same order as the third power of the excentricity; the second of the seventh power, &c. and therefore in the most excentric orbits, such an assumption would be sufficient for beginning the computation. Machin's method, however, is peculiarly applicable to very excentric orbits. It consists of two parts. By the first is obtained an approximation for beginning the computation. The rule, although intricate in practice, is as accurate for very excentric orbits, as for orbits of small excentricity, and in this the merit of the method consists. By the second part, the approximated excentric anomaly is corrected. His method of correction is, as may be readily shewn, deduced from a combination of Kepler's and Newton's first method; but the author has not acknowledged this circumstance.'—

'His method of obtaining a first approximation is general for all elliptic orbits whatever, and will give the excentric anomaly always sufficiently near for correcting it by his second rule. The greatest error is $1^\circ.\ 13'\frac{1}{2}$, viz. when the ellipse is evanescent, and the mean anomaly $= 180^\circ$. When the excentric anomaly is less than 23° the use of the second rule is unnecessary, for then the first approximation gives the excentric anomaly to less than a second.

'It will be very rarely necessary to repeat the second rule, for the excentric anomaly found by one operation will never err more than $2''$

from

from the truth, and that only in the extreme case, viz. when the ellipse is evanescent and the excentric anomaly 169°.

'This solution, therefore, of Kepler's problem is complete, but the practice of it, particularly as given by the author, is not so convenient in the planetary orbs as other methods.'

After having examined the several methods, Mr. B. gives one of his own, formed by a combination of the methods of Kepler, Newton, and the second Cassini.

'The very small share, (he says,) I claim in it is from having recommended that combination of solutions. The solutions of the two latter have been separately recommended by writers on astronomy. Cassini has not always been referred to as the author of his method, and Newton rarely. The merit of Cassini's method is derived from its simplicity, and ready application to the planetary orbits. Newton's solution was the first that was applicable to orbits of every degree of excentricity.'

We regard this memoir as very curious and instructive, and as an eminent specimen of the author's mathematical erudition and ingenuity.

A Theorem for finding the Surface of an Oblique Cylinder, with its Geometrical Demonstration. Also, an Appendix, containing some Observations on the Methods of finding the Circumference of a very Excentric Ellipse; including a Geometrical Demonstration of the remarkable Property of Elliptic Arcs discovered by Count Fagnani. By the Rev. J. Brinkley, *A.M. M.R.I.A. Andrews Professor of Astronomy in the University of Dublin.*—The demonstration of this theorem is purely geometrical. The theorem itself is this: 'the surface of an oblique cylinder is equal to a rectangle contained by the diameter of its base and the circumference of an ellipse, the axes of which are the length and perpendicular height of the cylinder.'

The author says that this result is easily obtained by a fluxionary process, but he doubts whether such result has been given. We are not able to refer to the precise volume, but, unless we are much deceived, it may be easily obtained from an expression for the surface of an oblique cone given by Euler, in one of the volumes of the *Novi Comm. Petrop.* It may however be immediately deduced thus: let $r =$ radius of bases, $s =$ slant side, $h =$perpendicular height, θ an angle radius 1, and S = surface: then $\frac{S'}{4} = r\theta' \surd\ (h^2 + (s^2 - h^2)\ cos.^2\theta)$

$$= r\theta' \surd \left\{ h^2 + (s^2 - h^2) \left\{ 1 - sin.^2\theta \right\} \right\}$$

$$= r\theta' \surd \left\{ s^2 - (s^2 - h^2)\ sin.^2\theta \right\}$$

$= rs$

$$= rs\,\theta'\sqrt{\left\{1 - \frac{s^2 - b^2}{s^2}.\sin^2\theta\right\}}$$

$\therefore S = rs$ + circumf. Ellipse (E) axes 1 and $\frac{b}{s}$, or

$= r$ + E, axes s, and b,

which is the theorem required.

There is a passage by D'Alembert in the Encyclopedie which points to a very simple method of finding the surface, independently of a fluxionary calculus. It is this:

"*Quand le cylindre est oblique, la determination de sa surface courbe depend de la rectification de l'Ellipse; car, ayant imaginé un plan perpendiculaire à l'axe, et par consequent à tous les cotés du cylindre, ce plan formera, sur le cylindre, une Ellipse; et la surface du cylindre sera égale au produit de la circumference de cette Ellipse par le coté du cylindre.*"

Now if p be a perpendicular drawn from a point in the side of the cylinder perpendicular to the other side, $\frac{p}{r} = \frac{b}{s}$; and if E' be the Ellipse mentioned in the preceding passage, $rE = sE'$. Consequently, $S = sE' = rE$, the theorem required.

When the value of surfaces, or of any other object of investigation, is made to depend on the length of circular or elliptical arcs, such value is considered as determined: since mathematicians have afforded the means of calculating such arcs. If the ellipse has small excentricity, its length may be calculated by a series ascending by the powers of e (e the excentricity); and if the ellipse be very excentric, its length may be calculated by a series ascending by the powers of b ($b = \sqrt{(1 - e^2)}$) which series has been given by Euler and Legendre: but if the ellipse be of mean excentricity, then it is to be converted, by the aid of Legendre's theorem, into two other ellipses of less or greater excentricity. Thus, suppose E, E', E'' &c. to be ellipses, of which the excentricities are e, e', e'', &c.

$$e' = \left(\frac{e^2}{1 + \sqrt{(1 - e^2)}}\right)^2, \quad e'' = \left(\frac{e'^2}{1 + \sqrt{(1 - e'^2)}}\right)^2, \text{ \&c.}$$

then, $E = \alpha E' + \beta E''$, or $= \alpha' E'' + \beta' E'''$, or

$= \alpha'' E''' + \beta'' E'''' =$ &c.

As to the question which of these expressions is to be taken, that must be determined by the nature of the case. If the series for E' does not converge quickly enough, take the expression $E = \alpha'' E''' + \beta'' E''''$, or $\alpha''' E'''' + \beta''' E'''''$, and so on.

In the latter part of his memoir, Mr. B. gives, on geometrical principles, a demonstration of Fagnani's theorem, which assigns a line equal to the difference of two elliptical arcs, one mea-

sure

sured from the extremity of the transverse, the other from the extremity of the conjugate diameter. This is a theorem, then, which announces a curious geometrical property: but it has, moreover, its analytical uses. Thus, when the ellipse is excentric, and the length of its quadrant is to be computed from a series ascending by the powers of b, if the abscissa were put equal to 1, the expression for the arc involving the tangent of 90 degrees could not be computed*. The elliptic quadrant ($\mathfrak{Q}$) is then computed by the aid of Fagnani's theorem; for since $E-E'=1-b$, and $E+E'=\mathfrak{Q}$, $\therefore \mathfrak{Q}=2E-1+b$.

Mr. Brinkley's demonstration of Fagnani's theorem is, as we have already said, geometrical, and derived from a property of the ellipse: which property he rightly, in our opinion, affirms to be new.

Journal of the Thermometer, Barometer, Hygrometer, Winds, and Rain, kept at Windsor in Nova Scotia, by the Rev. W. Cochran, *President of King's College.*—No general deductions, nor particular observations, are made from the laborious notations of this journal.

Account of the Whynn Dykes in the Neighbourhood of the Giant's Causeway, Ballycastle, and Belfast, in a Letter to the Lord Bishop of Dromore, from William Richardson, *D. D. late Fellow of Trinity College, Dublin.*—Dr. R. laments that naturalists, who visit the Irish coast, rarely allow themselves sufficient time to examine any object; and that, while they remain there, they are more occupied in searching for arguments to support the theories which they patronize, than in diligently studying nature for information. Hence he accounts for their having either overlooked or misconceived certain facts respecting this basaltic part of the world; facts intimately connected with the study of natural history. He informs us that his opportunities for examination have been superior to those of any other person; and he feels himself justified, after long and persevering inquiry, in resisting the opinion of some celebrated theorists, who maintain the igneous origin of basalt. He denies that the whynn dykes are *lava veins*, or that they give any countenance to the *Plutonic* system. These whynn dykes, composed of horizontal basaltic prisms, are usually about twelve feet wide, in some places resembling a quay; they may be compared to the basalt septs which frequently divide the strata in mines, and are generally attended by a sinking or subsidence of the strata on one side of them, without disturbing the parallelism of these strata. The position and direction of the dykes are described, and some judicious remarks are made on the use to which these basaltic phænomena have been applied by geologists. Dr. R. gives several reasons for thinking that the substance, which forms the giant's causeway and the whynn dykes, was never in a state of ignition; to which he adds one that he deems conclusive: 'All the substances, when ignited, are in an high state of dilatation; this is followed, when they cool, by a contraction, *une retraite*, by which they occupy less space than they did when heated; of course had our Dykes been chasms filled up with glowing lava, when this material cooled and contracted, it could no longer fill up these chasms as before; but must crack and separate from their sides, leaving intervals and disruptions; but nothing like this is observed, the Dyke and contiguous matter, whatever it be, are solidly united together, forming but one mass.'—The gentlemen, whose opinions are combated in this paper, will attend to the *facts* here adduced, which are designed by Dr. R. to discountenance the formation of crude geological theories: but, while he rejects the igneous origin of the whynn dykes, and the use which has been made of this hypothesis, why would he hint at the idea of a theory himself, and speak of these dykes as being possibly the *framework* or *skeleton* of our globe?—Three plates are given to elucidate the subject of this letter, and that of a subsequent dissertation. (See p. 183.)

---

* The following note deserves quotation:

'It may be proper to remark an error in a passage of the "Excerpta ex epistolis Newtoni," noticed, I believe, by none of the commentators. Two series are given for computing the length of an elliptic arc, and in finding the length of the quadrant, the semiaxis is directed to be bisected, and the arcs corresponding to the two abscissas to be found by the two series (page 312. art. 7. vol. 1. Horsley's edit.) But the direction in this passage is, as may be readily shewn, entirely impracticable, whenever the ratio of the axis major to the axis minor exceeds the subduplicate ratio of 5 : 3. For then one of the series will be diverging. When the excentricity is considerable, no division of the semiaxis major will render the application of the Newtonian series useful, as the convergency of one or other will not be greater than that of the common theorem for the whole circumference of an ellipse.'

An Essay on Credulity. By William Preston *Esq.*—This dissertation is both theoretical and practical; the ingenious author having endeavoured to advance the philosophy of mind, and to assist us in the management of one of its most powerful principles; and he flatters himself that, by making *Credulity* an object of scientific investigation, he may have rendered some service to his fellow-creatures. Credulity is here stated to be an innate principle, distinct from rational belief; to be an universal propensity of unsophisticated unadulterated man; 'to be an emotion of *feeling* rather than an operation of intellect.' We have no objection to distinguish with Mr. P. between the rational, the inductive, and the comparative ground of assent to a proposition, which we agree to term *Faith*, and the vulgar and implicit principle of belief, which we call *Credulity*: but we cannot admit that either of these species of credence is an emotion of feeling. Whether faith be popular and instantaneous, or the result of protracted investigation, it is equally an act of the intellect; and, before experience has taught the necessity of doubt and suspicion, every report or representation which comes in the semblance of truth is received as truth. Credulity may rather be considered as a hasty kind of faith, to which men in a gregarious state are often impelled by passions and feelings which are communicated by a sort of electric spark, and which impel the mind to an almost instantaneous decision. This explanation, we think, is preferable to that of Mr. P.; whose doctrine is, that 'Credulity is an emotion or feeling, which operates instantaneously and without reserve, admitting neither deliberation nor degree;' whereas, in our judgment, Credulity is only the principle of faith indiscreetly exercised; a principle not differing from the latter in kind, but more in the circumstances in which it acts. It is, however, of little moment in the practical view of this interesting subject, whether the theory be or be not established; since the most valuable part of the essay, containing observations on the operation, use, and abuse of it, remains the same, whether Credulity be regarded as a feeling, or as a rapid and unchastised decision of the mind. The grounds for dissenting from popular rumours are here judiciously appreciated; and Mr. Preston's reflections on the conduct which ought to be pursued, in order to guard against popular delusion, are so sensible, that we shall transcribe them:

'When popular rumour spreads abroad, it should be our care, to trace each report to the fountain head, if we soberly and sincerely wish to be furnished with such data, as may enable us to form a sound and solid judgment, respecting the degree of credit to which it is entitled. Thus shall we be enabled to discover and estimate the character of the reporter. Thus we may discern the passions, prejudices, views of things, the temper of mind, whether sanguine and credulous, or distrustful, and the connexions, by which he is swayed, and actuated; and learn to appreciate his motives. If the rumour is calculated to advance the interests, or promote the views of the reporter, it is more than probable that he is a deceiver. If the event reported is such as conspires with his hopes and wishes, it is likely that he is deceived.

'There is an obvious ground, for cautious diffidence and distrust, when we perceive, that the individuals or the party, from whom a popular report or rumour is found to proceed, have a manifest interest, which may be served, a palpable object, which may be promoted, by its circulation, and free reception; as if, for instance, a rumour emanating from a ruling party in a state, should be calculated to throw a lustre of popularity on their measures, and to maintain them in power; we must believe with caution.—If a report, flowing from a party in opposition to those who govern, should tend to make the measures of government odious and contemptible, and to shake those who administer it, from their seats, that they may make room for their opponents; we must believe with caution. Contending sects of religion are usually animated with great mutual hostility and rancour, and employ no small share of industry and malice, in traducing and vilifying each other.—When we find reports ushered into circulation, under the auspices of religious contest, and acrimonious bigotry, we must assent with caution. When a story, tending to place an individual in a ridiculous or odious light, proceeds from his rival, or his enemy; or when, on the other hand, a report calculated to advance his fame and fortunes, or to exalt his character, is circulated by his friends, his dependants, his near connexions, or the party or faction to which he has devoted himself; in such cases, we must assent with caution.'—

'It is a safe and prudent rule, to conclude, that where uncommon heat and zeal are employed, in the propagation of a report, and are accompanied with an impatience of contradiction, and a resistance to all free disquisitions, such circumstances are an indication of a fabricated tale, which will not bear the test of rigid enquiry. And we must be still more confirmed in this persuasion, when we find a tendency to revile and depreciate those, who would enter into any discussion of the probability of the story, or the merits of the reporters. Surely, with impartial men and lovers of truth, such a conduct must be sufficient cause of doubt. The language of truth is calm and moderate; it rests its success on its own intrinsic merit; it does not seek to prepossess or intimidate the hearer; the spirit of truth does not proscribe and anathematize examination.'

The concluding section undertakes to explain 'How the abuse of popular Credulity may be remedied or prevented.' In this moral prescription, Mr. Preston recommends none of the imbecility of political quackery. He cautions statesmen against miserable attempts to govern a people by restraining the circulation of intelligence, and by favouring darkness and concealment; and he advises them to apply the only real antidote to the epidemic malady which he has so fully described:

'To counteract what is inherent in human nature must, as I have said, appear even in theory, a visionary attempt, and has been proved such by repeated experience. The growth of the evil may be checked; the consequences of it may be rendered less fatal; but the means, I fear, will seem *Utopian* to the generality of mankind. What are they? the promoting of a free circulation of opinion, an encrease of rational lights, the diffusion of knowledge, the facilitating and giving ublicity to the statement of important facts, in which the people re interested, by means of which, freedom of speech, and of the ress, ought to be maintained. The approaches to public instruction hould be facilitated, judicious systems of public education should be dopted An enlightened and well educated people will doubt, will enquire, will think for themselves; while a rude, ignorant, and miserable peasantry, discontented with their present state, their understandings clouded by barbarism, and warped by their wishes and their fears, will eagerly catch at every report or suggestion that flatters the hope of change; of change which must naturally be ever welcome to the miserable.'

In this passage, the author adverts to the state of Ireland, and we should rejoice to hear that his sage advice was pursued in ameliorating this part of the empire.

Essay on the Natural Advantages of Ireland, the Manufactures to which they are adapted, and the best Means of improving those Manufactures. By the same.—This detailed enumeration of the advantages of Ireland, and of the means most likely to improve that country, was originally presented in the year 1796 as a prize essay, and obtained the proposed reward It is of great extent, occupying upwards of 250 closely printed quarto pages; and Mr. P. informs us that this extraordinary length precluded it, at the time of its first reading, from a place in the Irish Transactions: but that, in consequence of a new mode of typographical arrangement adopted by the Society, by which a double quantity of matter is comprized in a page, he has now been induced to solicit and able to obtain its insertion. In point of the importance of the subject, and the very able manner in which it is discussed, the paper is well intitled to the place which has been assigned to it: but as it is of a popular nature, and requires to be submitted to the public in general, it demands a larger circulation than it is likely to receive by being included in the memoirs of a Philosophical and Literary Society.

Since the year 1796, most important events have occurred, very essentially affecting the intrinsic and relative situation of Ireland. Mr. Preston therefore, we think, should have availed himself of the delay in the publication of his essay, by making such alterations and additions as would have accommodated it to existing circumstances; and not have contented himself with merely stating in the preface that 'some of the positions may not appear to be so strictly just, and some of the topics not altogether so apposite,' as they would have done had they been offered to the public before the great and stupendous events, to which he alludes, took place. In a revision of this production, considerable retrenchments might have been effected, without injuring its essential qualities. Indeed, we are persuaded that, 'What does the merchant or shop-keeper?—He commences business, with, perhaps, two thousand pounds, which (such is the scarcity of money in this country,) is considered as a handsome capital. The whole, or most part, of this capital he expends on the fine of a large house, and on furniture. His stock in trade, he obtains on credit. He keeps a pair of hunters, and a harlot. He indulges himself in all the pleasures of the table. He frequents the gaming house. In short, he lives in the style of a man, who had already acquired an ample fortune. He flatters himself, that, by frequent entertainments, and conviviality, he shall acquire friends, and form useful connexions. —His credit totters,—he gets a wife, with some money; this wards off the evil day, for a season, only to return with greater certainty; for the wife is not less extravagant than the husband.—The man becomes a bankrupt; pays two and sixpence in the pound; and is happy, if he can become a tide waiter, a gauger, a hearth money collector, or an ensign of militia. He dies, and leaves a race of idle, uneducated beggars, to burthen the community. Such is the history of many a merchant, and master manufacturer, in *Ireland*.

'Squires, without estates; merchants and tradesmen, without capital; artisans, without morals, or industry, are vermin, more noxious than any that *St. Patrick* is fabled to have expelled from *Ireland*.'

If Ireland be desirous of succeeding in commercial and manufacturing undertakings, she must acquire the character of moderation and frugality. With this view, the author prescribes the removal of manufactures from the capital, and enters at large into the subject of moral and public instruction. It shews a degree of public virtue to adopt, with spirit, plans for promoting it; and as this writer informs us that some progress has been made in a work of this nature, since his essay was written, we will not despair of our sister island: hoping that the education of the rising generation among the lower classes will not be neglected, and that the sensible hints here offered, on the means of carrying it into effect, will not pass unregarded. Mr. P. treats also on the topics of regulation and controul of charitable loans, of bounties, and protecting duties: but we must pass over the sections in which they are discussed. He protests against establishments by government for the prosecucution of trade and manufactures, against corporations, and against fixing a maximum in the price of labour; and while he laments that the pay of the labourer in Ireland is generally too low, he advises government not to interfere in the regulation of it, but to leave it to find its own level. Workhouses and foundations of this kind are not regarded as wise provisions for the poor; and Mr. Preston's sentiments on this subject so entirely accord with our own, that we shall indulge ourselves with copying one short passage:

'What a number of proud, luxurious, opulent servants of mendicity and misery, these establishments maintain in state, lodge in palaces, and

train

rain about in equipages! Cast your eyes on the buildings erected for lmost any public purpose, you will see what a large portion, and that he most splendid and best part of the edifice, is occupied by the fficers of the public, or the servants of the institution!—A laundress —a steward—a providore—a matron of an hospital, or a poorhouse, s often lodged in apartments, that might serve a prince, and enabled out of the funds intended for the lame, the blind, the aged, and the rphan) to run the whole career of fashionable dissipation, on an inome adequate to the maintenance of an hundred paupers, or a dozen rofessors of elegant accomplishments, or useful knowledge.'

Benefit or *friendly societies* afford a mode of providing for the wants of the poor, without the glare of parade and wasteful stentation.

Passing from general questions affecting trade and national rosperity, Mr. P. resumes the examination of the linen, woolen, cotton, and paper manufactures, in reference to Ireland; and he proposes various hints for their encouragement, more specially for the linen manufactory, which is the great staple f the country. As a man of letters, however, he is solicitous not merely that Ireland should be provided with the *prima* f scribbling, but that literary property should be secured in his part of the empire; which, we congratulate the author, as been accomplished by a law passed in the Imperial Pariament.

In conclusion, Mr. P. recapitulates the prominent doctrines f his essay; and, as Ireland labours under a want of fuel, he arnestly advises that the bowels of the earth should be every where explored in search of coal.—Several minor topics of observation in this paper we have been obliged to overlook.

Inquiry into the Consistency of Dr. Hutton's Theory of the Earth, with the Arrangement of the Strata, and other Phænomena on the Basaltic Coast of Antrim. By the Rev. William Richardson, *D. D.* —Geological theorists are fair game for philosophers; and, as peculation and bold conjecture must have a large share in the ormation of their systems, they must necessarily be liable o a variety of objections. Man, with all his exertions, can enetrate so inconsiderable a way into the bosom of the earth which he inhabits, that the secrets of its formation must ever erhaps remain a mystery: but from the few facts which he colects on its surface, he will presume to reason, and often from ocal evidence will deduce general principles. It is easier to ombat such theories than to establish them. Like an orthodox ivine, Dr. Richardson opposes some recent attempts to shake the Mosaic account of the age of the world; and he particularly pplies the observations which he has collected on the basaltic oast of Antrim, to subvert the basis of Dr. Hutton's anti-scriptural theory, which consists of the following propositions: 1st, that strata are continually depositing in layers, horizontal, or nearly so, in the unfathomable regions of the ocean; 2. that these strata are there consolidated by subaqueous heat and fusion; 3. that, being thus consolidated, they are afterward elevated by the expansive force of heat, and in this operation are broken, dislocated, and distorted. The present writer argues against these positions: but the philosopher will perceive that he reasons against general principles from partial premises, and in a way as objectionable as the very theory which he endeavours to subvert. We shall not examine how far he is justified in his assertion respecting the permanency of the materials of the globe, and the depositions of rivers being composed entirely of vegetable matter, but shall proceed to the fact which he produces against Dr. Hutton's 1st proposition. After having remarked that the coat of matter formed at the bottom of the sea must be homogeneous, since the detritus from different parts must be nearly the same, he observes:

> ' By examining accumulations of strata in a vertical direction, we find the impossibility of their having been formed as Dr. *Hutton* supposes; for whether by their nature they approximate to each other, as in the several varieties of basalt; or whether they be totally different, as *sandstone, coal, limestone, basalt;* yet in all cases the transition from one stratum to another, is *per saltum*, and never *per gradus*. The line of demarcation between contiguous strata, similar, or different, is as accurately defined, as if drawn by a pencil.
>
> ' It remains for Dr. Hutton's advocates to explain how the powers of nature were exerted, to separate for a time from the heterogeneous mass of far travelled detritus, one distinct species of matter to the exclusion of all others, so as to form a compleat extensive stratum, for instance of limestone, then suddenly to change and collect another totally different, perhaps, sandstone or argil; then as suddenly a third, or very likely to resume the first, as is the case in our alternations which so frequently occur.'

It will be easy for the advocates of the Huttonian theory to reply to this objection. On the second proposition, which supposes the operation of fire at the bottom of the sea, Dr. R. is a facetious, if not a satisfactory reasoner. He smiles at this imaginary subaqueous foundery, and tells us that he thinks the 'kindling fires at the bottom of the sea, and fusing all substances to be found there, are *operations unnatural to the place*.' Yet without admitting the existence of submarine fires, how can we account for many islands which have evidently been formed in the ocean? The fresh water found in the cavities of masses of basalt, Dr. R. considers as evidence against their igneous fusion; and he regards the whynn dykes, which were the subject of a former paper, (See p. 175.) as adverse to a part of the hypothesis.

In answer to the third proposition, Dr. R. says, that 'the face of nature *in his country* gives it the most direct and positive contradiction,' where the vertical strata are perpendicular and parallel to each other, and do not appear to have been placed in that position by fire acting from beneath.

'If (it is added) Dr. H. makes the *whynn dykes* posterior to the explosion, and formed by fluid lava, injected upwards through the fissures formed by the disruption of the strata; how can we conceive such steady perpendicularity in chasms formed in the midst of a scene of such confusion, and disorder, as he himself describes? and how comes it that his lava (which must have been in an high state of fluidity, to admit its passage through such narrow crevices) stops in every single instance when it reaches the surface, without spreading along it when its confinement was at an end?'

The force of this passage is nearly destroyed by the remark which follows, that 'there are in other countries, instances of columns deviating considerably from their perpendicularity; and that the strata over the world is not so steady as in *our* basaltic country.' Indeed this admission seems to be fatal to the objection, considered as a general one, which it must be when employed against so comprehensive a theory; for as the operation of subterraneous fire, by elevating the superincumbent mass, must throw its component strata in all directions and positions, it does not invalidate the principle of its supposed operation, that strata are found in some districts perpendicular and parallel to each other.—We have no desire, however, to become parties in this controversy. Let us collect *facts* with patience, and abstain from the precipitate construction of general theories.

POLITE LITERATURE.

Essay on the Rise and Progress of Rhime. By Theophilus Swift, *Esq. To which was adjudged the Gold Prize Medal, proposed by the Royal Irish Academy, for the best Essay on that Subject.*—Writers who pursue a subject with enthusiasm strive to invest it with every possible honour; and Mr. Swift is an instance in point. Having devoted much time and employed much erudition in tracing the history of rhime, he assigns to it the highest antiquity; being as thoroughly persuaded of its existence in the *sacred and most antient language* of the Hebrews, as in the verses of Dryden; though he allows that it is not *always* possible to trace or to fix it. To this remark, however, it may be replied that rhimes, which it is not possible to trace or to fix, so nearly resemble non-entities, that their evidence is not worth regarding. Had rhime been a principle in the construction of Hebrew poetry, it would have been easily detected in the poetical parts of the Bible; and the parallelisms would have afforded Mr. Swift unquestionable examples, which would have been preferable to a host of conjectures, surmises, and learned arguments. That there will be a sort of gingle, assonance, or echo of sounds in all languages, is a fact which will be taken for granted; so that readers will perhaps subscribe to Mr. Swift's leading doctrine, that 'rhime has its origin in no exclusive language;' though they might not infer, from the detection of occasional ginglings in any antient language, that it was an essential principle of its poetry. Not contented with the display of much learning, Mr. Swift endeavours to aid it, occasionally, with affected and pompous diction. If he had only remarked that 'from the lisp of the infant, to the lyre of the bard, the rhime has been a note in the voice of man,' we should not have accused him of "over-stepping the modesty of nature:" but he is surely bombastic, when he tells us that

> 'Rhime, in its origin, resembled the bold sweep of the mountain, or the simple majesty of the forest; though, now, by the caprice or fastidiousness of its possessors, it hath often dwindled into the clipt hedge and the trim parterre. But this destroys not the grandeur and dignity and echo of the patriarchal forest, whose oaks, while they shade us and cover us with their venerable arms, serve as an asylum from the obtrusions of impertinence.'

Mr. S. takes pains to shew that the earliest Orientals rhimed their poetry, as well as the Egyptians; by whom he supposes Greece to have been colonized. How did it happen, then, that the Greeks marked their poetry by quantity and feet, and abstruded the rhime? The following is the solution:

> 'It is not improbable, that this vain and aspiring people might endeavour to form a tongue, that should differ in all respects from the Orientals, as well in the complex order of its phrase, and their manner of writing, as in the total exclusion of the *rhime:* as if they scorned to be indebted even for a *winged word* to any nation but their own.'

Steady, however, to his text of the universal prevalence of rhime, he will not entirely renounce the Greeks, but adds 'I am still inclined to think that the first Græcians, whether Cadmæi, Cecropii, or Danai, rhimed their poetry.' Yet he is ingenuous enough to acknowlege subsequently, that, after a laborious search into the fragments and detached sentences of the Greeks, which Athenæus, Tzetzes, old scholiasts, and others have collected, he has 'not been able to lay his finger on an *antient* rhime of the Greeks.' When Mr. S. enters on ages posterior to the commencement of the Christian æra, he is more successful; and now is the time for exultation:

> 'Despicably then as some may judge of *rhime*, these *Rhimers* and *Merry Men all* will be found the real fathers of chivalry and crusade,

that were nursed in their songs, and impassioned the age with that romantic love of glory, which still gives a complexion to the politics and manners of Europe.'

Enlisted on the side of rhime, Mr. S. cannot be supposed to bestow much commendation on *prose mesurée*, or blank verse: even to Milton, he cannot be civil:

'When I read Milton I do not feel at ease, for I am not reading my native tongue: it is Greek, it is Latin, it is both, it is all three, Greek Latin and English heaped together like the mountains of his own devils.'

From a line in Ovid, which in our opinion can bear no such construction (see p. 41 of the Essay), the author infers that the Roman poet, when among the Getæ, composed Latin verse with the Getic rhime; and he pompously concludes his Essay with pronouncing rhime, THE UNIVERSAL VOICE OF NATIONS.

Notices relative to some of the Native Tribes of North America. By John Dunne, *Esq.*—In this paper, some curious specimens are exhibited, both of the language and of the inventive genius of the North American Indians. The apologues which Mr. Dunne relates are curious and remarkable instances of mental ingenuity, and prove that they have adopted the same method of inculcating moral and prudential maxims that was practised by civilized nations. The Indians have a fable, which shews that they have their Circe as well as the Greeks; and which Mr. Dunne has related in the Latin language, on account of its indelicacy.

Some Considerations on the History of antient amatory Writers, and the comparative Merits of the three great Roman Elegiac Poets, OVID, TIBULLUS, *and* PROPERTIUS. *By* William Preston, *Esq.*—The sentiment advanced by the late amiable and learned Sir William Jones, that amatory poetry is one of the first productions of the human intellect, is here controverted by Mr. Preston; who is of opinion that 'where savage manners prevail, love can have no place as a permanent emotion.' This hypothesis he attempts to support by an appeal to the poets of those ages which are termed *heroic*. He reminds us that love is sparingly introduced into the poems of Homer; and that, in the remains of Sophocles, no single play is to be found which turns on the passion of love. It is also contended that elegance and luxury must prevail before love engrosses a large share in the interests of society, and becomes an object of poetical description. Ovid, Tibullus, and Propertius, flourished in a period which was favourable to amatory compositions; and the respective merits of these writers are here appreciated with judgment and taste. Their poetical talents are contrasted at some length: but, instead of attending the commentator in his details, we must avail ourselves of a single sentence, into which the substance of the essay is compressed :

> ' *Ovid* surpasses his rivals and contemporaries, in fancy, gaiety, ingenuity, and wit ; *Tibullus*, in nature, pathos, real tenderness, sweetness, ease and unaffected simplicity ; *Propertius* excels, in sublimity, loftiness of manner, dignity and refinement of sentiment, 'purity of passion, and learning, in which last respect, he sometimes however, runs riot, and may justly incur the censure of pedantry.'

ANTIQUITIES.

The only paper in this class is intitled, *An Inscription on an antient Sepulchral Stone or Monument in the Church-yard of Kill-cummin, near Killala, in the County of Mayo ; with some Remarks on the same. By the Rev.* James Little.—The date of this epitaph, of which a *fac simile* is given, is here supposed to be 1102, or 1105 of the Christian æra ; and Mr. Little infers from the letters and figures engraven on it, that arts and learning were diffused among the Irish at that early period. We shall not call in question either the writer's sagacity or his imagination.

This volume is very incorrectly printed. Though it contains a long list of errata, many occur which are not specified.

ART. VII. *Almahide and Hamet*, a Tragedy. By Benjamin Heath Malkin, Esq. M.A. 8vo. pp. 158. 6s. Boards. Longman and Co.

THIS tragedy is preceded by a long introductory dissertation, in the form of an epistle to Mr. Kemble, of Covent Garden Theatre ; in which Mr. Malkin has attempted a detailed history of the English drama, with short critical notices on the merits of the several writers who have contributed to enrich it. In this wide field of remark, he has suggested abundant proofs of a cultivated and discriminating mind ; though the soundness of some of his observations will probably be questioned, especially those which plead in favour of our still retaining on the stage the licentious productions of " either Charles's days." Let wit and pleasantry keep possession of our boards, but they can lose nothing by being purified from coarseness, indelicacy, and ribaldry. Good sense and a regard to public morals will operate, it is to be hoped, on authors and managers who provide for and superintend the drama : but if they should fail in their duty, we should not be willing, with Mr. Malkin, to leave the rectification of the evil *solely* to the operation of ' public taste.' ' Our audiences,' he tells us, ' do all that can be expected from them, or that the necessity of the case demands, in guarding the morality of the stage : for while they admit *established* freedoms, they sternly prohibit their renewal in those productions, for the admission of which they will have to answer to posterity.' That is to say, modern audiences will tolerate grossness and impiety in an old play, but not in a modern one; and will allow immorality to keep possession of the stage in some cases, by a sort of prescriptive right, though they deny it that privilege in others. We should consider this circumstance attending theatrical exhibitions, not as a proof that public taste was correct, but only that it was improving, and ought farther to be improved.

Mr. Malkin exults in the thought that English dramatic literature has 'weathered the storm of German taste,' and hopes 'that the escape may be hailed as an omen that the vessel is sea-worthy and will live.' For the purpose of remedying the acknowleged dearth of tragic subjects, he has here attempted an experiment, 'how far it might be allowable to retrieve some of the topics which are now forgotten, except by the scholar.' Finding that several of the most dramatic incidents in the page of history have been occupied by heroic plays in rhyme, it occurred to him that good service might be rendered to the stage by re-writing some of those forgotten pieces; and by way of trial he has here undertaken to new-model, and to construct in blank verse, Dryden's rhyming tragedy on "The Conquest of Granada." The rules which he has prescribed to himself are judicious; and as they may be of use to others who might engage in similar undertakings, we shall transcribe them:

'The fall of a powerful and long-established empire must in almost all cases be a fit basis for tragedy; and that Dryden had determined the Conquest of Granada to be so, seemed rather a confirmation and incentive, than an argument for declining the attempt. It had with me this additional recommendation; that the distance of time and place, and the little certainty of any event attending it, except that the kingdom did actually fall, afforded a latitude for the insertion or alteration of incidents, which the precedent and authority of Dryden justified; a species of dramatic ductility, denied to the stubborn facts of more authentic history. But as this liberty is by consent of all to be very scrupulously indulged, and is altogether forbidden by some critics, I shall trouble you with my own principles on the subject, in vindication of my practice. I conceive that any period of history, clearly made out and copiously filled up, can only be rendered subservient to dramatic purposes, in strict conformity with the evidence on which it rests. The consequence is, that very few tragedies, drawn from such periods, have avoided the difficult alternative of dramatic unfitness or historical deviation from truth. It requires the dexterity of Shakespeare to represent Henry the Eighth, as he really was, without offending Queen Elizabeth. Modern domestic history therefore is almost excluded from the stage, as not admitting those licences, necessary to the ends of interest and poetical justice. Nor is the violation of this severe rule less criminal, in adapting remote events to the uses of the drama, if any existing political relations are founded on those events. I will illustrate this distinction by an example. Were I to write a tragedy on the legend of king Arthur, I should feel nearly as unrestrained, as if I had adopted a name unknown to the historic page. I should create knights for him to encounter, build castles for him to demolish, enslave damsels for him to rescue, and weave charms for him to disenchant. But were I to select the annals of king Alfred, from whose ordinances some of our surviving institutions are known to have been derived, though much is left to uncertainty, much consigned to oblivion in that distant era, I should think it necessary to investigate my incidents, before I adopted them, with the accuracy of a chronicler, and the patience of an antiquary. There is likewise a distinction, with respect to stories and traditions unconnected with present times, and nearly lost in the confusion of obsolete records. In this case, we may falsify the current tale, but not its moral spirit and tendency. If I am told by the historian, and am told no more, that Solyman was a good sultan, and Mustapha a bad vizier, I may fairly invent what circumstances I please, to illustrate Solyman's benevolence, or weave an arbitrary tissue of criminality for the developement of Mustapha's craft or avarice; but I am not at liberty to reverse the historic sketch, however defective, and to represent Solyman as a tyranical king, and Mustapha as a wise and politic minister. By these rules, I wish, without demanding, my aberrations from the path of received belief to be tried.'

Dryden's deviations from the story in the conduct of his plot are particularly specified; after which, Mr. M. notices the kind of liberty which he has taken in this new manufacture:

'The king in Dryden's play is made to fall in battle, and the queen to turn Christian, and marry Almanzor, instead of retiring into solitude. Almanzor is a personage of his own, seemingly compounded of Hamet and the Christian champion. If Dryden might indulge these liberties, professing to write an historical play on the conquest of Granada, I hope I am justified in introducing less flagrant violations of fact; particularly as the fall of Granada is not my subject, but only the vehicle to convey a lesson on the miseries of faction, and to exhibit the conflict between duty and passion, and the consequences of the latter in virtuous minds. For this reason, I have thought myself intitled to deviate, both from the poet and the historian, in determining the fate, though I have endeavoured to adhere to the character, of the queen: I have closed the play when the moral end was answered, without degrading the king by carrying the story down to the last battle and capitulation. I have retained the historical character of Hamet, which Dryden has sunk in the hero of his own invention; but it has been my object to invest him with the qualities of a rational Almanzor, and in general to paint chivalry nearer the probable complexion of its natural features, than it has been represented in the over-charged delineations of romance.'

In the composition of the dialogue, Mr. M. does not strut in the *sesquipedalia verba* of pompous tragedy. He informs us that after er some short trial, he did not find the writing of blank se so irksome to him as he expected. This was a pleasant covery: but his judgment should have apprized him that at is performed with too much ease is rarely executed well. ny of his lines are tame, monosyllabic, and prosaic, while ne run into Alexandrines: *e. g.*

'On our own parricidal turbulence'—
'Be what a woman should be, and be happy.'—
'But flesh and blood *is* weak, and woman frail.'—
'In these thy pious prayers, I fervent join.'—
'Can Musa counsel any thing that's honest?'—
'Be not thou negligent of their concerns.'—
'I'll thank you for your leave to lay it down.'—

These are lines, indeed, which must have been written hout much difficulty; and if they should pass for blank se, it may be remarked of it and prose, that "thin partitions their bounds divide." Some of the passages have an obvious nsmarine allusion: Hamet says in one place,

'———— ————I resign all claims
But what a people's voice or birth-right gives me;
No usurpation founded on expedience,
The subtle plea of villains, who engraft
On transient service, lasting tyranny,
Can stamp heaven's signet on a deed of shame.
I might have flatter'd and cajol'd my comrades,
Have brib'd the soldiery, to toss their caps,
And cry for justice, Hamet and reform!
Not so a realm beset by foes shall stand;
Not so should aged honours crown this brow.
The momentary tide of fame would ebb,
And raze my memory from the printless sand.'

In another;

'Had I been born a king, not fate itself
Should from my grasp have wrested right inherent:
But little boots it to a private man,
That opportunity invites his hand
To seize a splendid theft! The gilded court
Makes not the glory of the monarch's crown,
But lawful title and paternal care.
Then soar above the reach of Musa's aims;
Abandon lawless love, wash off ambition's stain;
Be Lyndaraxa, and assert yourself.
What is it to be first, if first in guilt?'

Abdalla, whose mind had been poisoned against the faithful amet, thus reproaches him;

'Am I a king, and bear this proud rebuke?
The man, who dares affront his prince, relies

On rebels thickly rank'd to back his crimes!
The mutiny thou hold'st so light, was born
Of thy suggestion, traitor! 'Twas thy plot
T'usurp the throne, and make the times thy plea.
Yes! For thyself thou conquer'dst, not for fame!
To turn the sorrows of a falling race
To thine advantage, seize their empty seat,
Perpetuate th' abuses thou condemn'st
As theirs, in deeds of thine own tyranny,
And clothe thee, *upstart islander*, in purple
Won from its lawful wearers by base theft.'

The moral of the piece is given in the four concluding lines:

'By this example let mankind be taught
Divided love, though guiltless, ends in woe.
Granada's realm might stand to distant times,
But for our fond, mistaken, selfish feuds.'

The unities are preserved in this drama, but this circumstance would be no recommendation to the stage. The dialogues are also too long, and we are of opinion that the play reads better than it would act.

Art. VIII. *An Enquiry into the Necessity, Nature, and Evidences of Revealed Religion.* By Thomas Robinson, A.M., Rector of Ruan Minor, Cornwall. 8vo. pp. 303. 6s. Boards. C. and R. Baldwin.

Publications on the subject of Revealed Religion are become so numerous, that it may be deemed a work of supererogation to add to their number: yet those men who devote themselves to the study of Theology, and compare together the writings of their predecessors, which were undertaken either to oppose the attacks of infidels or to assist the faithful in giving "a reason for the hope that is in them," are rarely satisfied with the mode in which the design has been accomplished; and they often apprehend that a fair opportunity is still left to them, for the display of their zeal, learning, and ingenuity. Former treatises, they may observe, are either too elaborate or too superficial; they embrace too wide or are confined within too narrow a field; either too much or too little is conceded to the infidel; or he is treated with too much or too little ceremony. In short, it is thought that the argument might still be managed, in some respect, with superior advantage; and that the state of the Christian world warrants the trial.

Particular writers in defence of Revelation usually limit themselves to a definite province; and we rarely find one person

mpting to elucidate every branch of this very compre-
subject. Leland and Lardner were both learned and
gable, but they took distinct paths. It may be urged,
er, that the labours of both are above the use of com-
ristians; and that a demonstration of the reasonable-
d expediency of Revelation, with an explanation of
on of the Scriptures, compressed into a narrow com-
nd brought down to the level of ordinary capacities,
orm a work for which many would be thankful. Mr.
on makes this apology for his present undertaking:

> publication (he tells us) has reached him in which the ne-
> nature, and evidences of Revelation have been presented to
> of the reader at once, and formed into a connected subject
> ssion. This he has attempted, by exhibiting, in a plain and
> manner, the incompetency of reason as a religious instructor,
> ief elucidation of the several parts of which Revelation is
> d, and by proving the strength and solidity of the grounds
> ch mankind are expected to accept and believe it to be the
> f God. It has been his object to compress much useful mat-
> a narrow compass; and to arrange it with that degree of or-
> distinctness, which will render it intelligible to all capacities.
> laboured to make it of so comprehensive a nature, that whilst
> t may be found in it, to render it an instructive and explana-
> mpanion to the Bible of the mechanic, it may not be wholly
> the notice of others, whose education has been more liberal,
> inments more extensive.'

e execution of the plan which he has projected, Mr. R.
deavoured to instruct his readers in the outline of the
of the Scriptures, and has familiarly explained many
stances rarely illustrated, except in learned treatises.
first stated the necessity and reasonableness of a Reve-
from God, on the usual grounds on which this position
n maintained against deistical writers, he next proceeds
xamination of those books which we esteem as con-
the will of God, comments on the mode in which the
ivide the Old Testament, (viz. into the Law, the Pro-
and Hagiographia,) vindicates the authority of the Mosaic
, and offers some remarks on the canon of the Old Tes-
. In this part, he obviates, by a sensible explanation,
of the objections vauntingly produced by infidels; and we
ibe it as a specimen of the ease with which he performs
ice of a theological lecturer:

> e word Canon is originally Greek, and signifies a certain rule
> dard by which other things may be measured and determined.
> sacred writers faithfully explain to us the will of God, their
> are consequently the rule of faith to those who receive them.
> e same word is sometimes made use of as denoting no more than

the list or catalogue in which these divine books are inserted. No positive account of the settlement of the canon of the Old Testament can now be given, because no authors are still extant that professedly treat of this circumstance; but the concurring testimonies of ancient writers, both Jewish and Christian, have ascribed the completion of the work to Ezra[*], who, after his return from the Babylonish captivity, undertook the arrangement of the different books, disposed them in order, and settled the canon, to his own times. It is, however, to be remembered, that though the Jewish canon was settled by Ezra, several variations were afterwards made in it. The book of Malachi could not possibly have been inserted by Ezra, because that prophet is allowed to have existed at a later period. Nor could Nehemiah have been placed there by him, as mention is made of Jaddus the high priest, and Darius Codomannus, king of Persia, who were at least a hundred years after Ezra. It may also be added, that the genealogy is carried down in the books of Chronicles, through so many generations as must necessarily bring them to the times of Alexander the Great; consequently these books, also, could not have been inserted in the general arrangement. It is, therefore, highly probable, that the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were afterwards added by Simon the Just[†]; and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed. But Ezra, it appears, was by no means satisfied to make a mere collection of the books of Scripture, but was anxious to correct, by a careful comparison of the several copies, the numerous errors of the different transcribers. He altered the names of several places that were then grown obsolete, and inserted others better known to the people. Thus Abraham is said to have pursued the kings that carried away Lot as far as Dan; whereas that country, in the time of Moses, was called Laish; the posterity of Dan having never possessed it, till a long period after the death of Moses. In several places in Genesis and Numbers, we find the name of Hebron; whereas that city was called Kiriath Arba, till Caleb gave it the name of Hebron, after one of his sons. It is evident, therefore, that this must have been inserted at some subsequent period; and it probably was at this general review of the original text. Ezra, it is probable, not only altered, but added, when necessary, to the sacred writings. This he did for the better illustration and connexion of the whole; and there can be no doubt, but that he was guided and enlightened by the same Spirit, which had before assisted the original writers. Amongst such additions must be reckoned the last chapter of Deuteronomy; in which Moses appears to have given a description of his own death, and the succession of Joshua to the command of the Israelites. It is remarked on Abraham's coming into the land of Canaan, "that the Canaanites were *then* in the land;" an observation not likely to have been made till after the times of Moses; when the Canaanites, having been extirpated by Joshua, were then no longer in the land. In the 14th verse of the 22d chapter of Genesis, it is said, "to this day in the mount of the Lord it shall be seen." But mount Moriah, the mount here spoken of, was not called the mount of the Lord, till the Temple was built on it many hundred years after. In the 36th of Genesis, the kings are reckoned up "who reigned in the land of Edom, before there reigned any king over the land of Israel." This, of course, could not have been said till after there had really been a king in Israel, and therefore these could not possibly have been the words of Moses. In the 25th chapter of the book of Proverbs, universally allowed to have been the work of Solomon, it is said, "these are the proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." This must have been added many ages afterwards; for Hezekiah was of the twelfth generation from Solomon. Many other insertions might easily be brought forward, of all which Ezra has been supposed to have been the author. These additions, as well as the alterations already alluded to, were made for the purpose of supplying the deficiencies, or explaining the obscurities of the sacred text, and appear never to have been inserted, except when the necessity of the thing demanded it. The books were written out in the Chaldee character, which the people, from the time of the Babylonish captivity, understood much better than the original Hebrew. The sections, which were read in the synagogues on the sabbath, were divided into verses, for the use of the Targumists, or Chaldee interpreters; a portion of the section being first recited in the original Hebrew, and then interpreted in the Chaldee language. Thus was the canon of the Old Testament settled and completed, at a time when the Jewish history was concluded, and the spirit of prophecy wholly withdrawn. As the former race of writers was extinct, and "all vision and prophecy sealed up," no fitter period could be chosen for collecting the different copies, and adjusting the catalogue of the Sacred Writings.

---

[*] ‘The Jews look upon Ezra as another Moses, and call him the second founder of the law. It is a common saying with them, that if Moses had not promulgated the law, Ezra was worthy of being the publisher of it.’

[†] ‘Simon the Just was the last of the great synagogue, which consisted of 120 elders. These Jews, after their return from captivity, were incessantly occupied in restoring their former church and state; and, amongst their other labours, collected and published the sacred writings.’

'Such was the origin of that collection, which is now received by us as the Old Testament, and such were the motives that induced the Jews to divide it into different sections and verses in their publick worship. The present division of this sacred book into chapters and verses is, however, with the exception of the Psalms, of much later date, and is thus accounted for. Hugo de Sancto Caro, a Dominican monk, (commonly called Hugo Cardinalis,) who flourished about the year 1240, wrote a commentary on the Old Testament, and in the progress of his work, invented a concordance, the aim of which was to facilitate a reference to any particular word or passage. For this purpose it was necessary to divide the book into sections; and these sections into subdivisions. These sections are our present chapters; but the subdivisions were not marked (like our verses) with different figures; but by capital letters, placed in the margin at equal distances.

In this state the Scriptures continued till the year 1445, when Mordecai Nathan, a Jewish rabbi, drew up a concordance to the Hebrew bible, for the use of the Jews. This writer, though he followed Hugo in dividing the books into separate chapters, rejected the use of capital letters, and took the old method of periods or verses. These verses he distinguished by numbers; a practice found to be of such convenience, that in every subsequent edition of the Scriptures, either in the learned or vulgar languages, it has constantly been adopted. Hence originated the division of the Bible into chapters and verses; and hence it appears, that Jews and Christians have mutually contributed to its present state of utility and convenience.'

A succinct account is next given of the N.T., and of its arrangement and divisions, with short sketches of the lives of the Evangelists and Apostles, and remarks on the canon of the N.T. The credibility of the Gospel history, and the divine inspiration of the sacred writings, are then discussed; and the intrinsic evidence of their divine origin is maintained from the unrivalled excellence of their matter. Hence Mr. R. advances to a consideration of the supernatural character and miraculous powers of the great author of our faith; and of the proof afforded respecting the divinity of his mission by his resurrection, and by his answering to the prophetic character of the Messiah: to which are subjoined the testimonies in favour of Christianity, derived from the circumstances of its subsequent propagation, and from the dispersion and preservation of the Jews. Mr. R. adverts also to the history of the sacred text, in order to assure the reader that it has been transmitted without any material corruption or alteration; and after having recommended that it should be perused with diligence and humility, he thus recapitulates and enforces his argument:

'It appears, then, if the preceding statements be founded on truth, that mankind stood in need of some fuller information on religious subjects, than the light of nature was capable of affording them. It has also been shewn, that some extraordinary interposition of divine power was both wanted and expected. It has also been asserted, that such a revelation has been actually made; not at once, but by gradual advances. When our first parents were called into existence, they not only received every thing from their Creator suited to their happiness, but particular directions for their future conduct. This information they conveyed to their descendants, to be again transmitted to future ages. But when time and experience had shewn the uncertainty of traditional instruction, the divine commands were consigned to writing; in order to be preserved as an invariable and perfect standard of truth. These writings were committed to the charge of a particular nation, to be the guide of their civil and religious conduct, till a better and clearer system should be published: which was not only destined to supersede the former; but to be the parent of knowledge, virtue, and happiness to the whole human race. This was, as it had been promised, promulgated to the world at the appointed period; and has been proved by experience to possess those extraordinary and supernatural advantages which mankind had been repeatedly taught to hope for; and which their natural ideas of divine goodness would have led them to expect. That this revelation is founded on truth, and of divine origin, has been proved by such strong and accumulated evidence, as no other records of former events have ever received; they have been admitted, after long and deep examination, by the wise and virtuous in all ages; and seem only to require to be weighed in the balance of an unprejudiced mind, to be embraced by every honest enquirer after truth.

' But if these arguments, so conclusive with others, fail of their effect, still one consideration remains for the unbeliever, of the deepest importance. Should he even be in the right, let him seriously ask himself, what he is to gain by it? Nothing in this world, according to the admission of the most celebrated of his brethren; as they have openly confessed, that the precepts of Christianity are most admirably adapted to the happiness and welfare of the present life[*]. If he has travelled so far on the road of infidelity, as to doubt or disbelieve a state of future existence, he cannot, according to his own principles, have the slightest advantage over the Christian. If man be destined to perish in the grave, the infidel and the Christian will of course be on a level; every thing that they were, and every thing they did in the present life, will be equally immaterial, and alike forgotten. Annihilated in the dust, the repose of both must be endless and unbroken. But, if he admit the immortal nature of the soul; a state of future rewards and punishments; the obligation we are under to love God and man; and to live righteously and soberly in our present stations; all these points are forcibly and repeatedly inculcated by the Gospel. Hence then it must be evident, that the infidel can have no advantage over the Christian. Should the faith of the latter eventually turn out to be an imposture and fable, it is a delusion that has been productive of no evil. It has led to no immoralities; it has sanctioned no crimes; it is, therefore, the most venial and innoxious of all errors. In such a religion, there can be no danger, on any supposition. Were we even to grant, that nothing can be gained by it; it is absolutely certain, that nothing can be lost. But can the same conclusion be drawn by the unbeliever? Is he equally sure of being free from danger? It is, at least, possible, that the Scriptures may be true; and if they should, not only is it certain, that there is a day appointed for a general investigation of human actions; but that this enquiry will turn on the manner in which all to whom the Christian system has been published, have received and practised it. If this tremendous day should at last arrive; if, at the trumpet's sound, the inhabitants of the dust should be summoned to the tribunal of their Saviour and their

---

' [*] Bolingbroke allows, that "no religion ever appeared in the world, whose natural tendency was so much directed to promote the peace and happiness of mankind." Vol. iv. 281, 282. He observes in another place, that "the Gospel is, in all cases, one continued lesson of the strictest morality, justice, benevolence, and universal charity." Vol. iv. 188.'

Judge; how or where shall the unbeliever appear? On what hills will he call to hide, or what mountains to cover him from the presence of one whose doctrines and precepts he rejected and despised? To the Christian, on the contrary, this day insures the commencement of happiness, the final consummation of all his hopes; the glorious crown, to which he humbly looked forward, to reward his patient and persevering labours.

'In a word, the infidel offers us, by following his example, the chance, at least, of the most fatal evil, without the smallest expectation of superior good; the Christian frees us from the possibility of danger, and holds forth a clear and satisfactory prospect of the most exalted recompence. "Choose you, then, this day, whom you will serve."'

In the progress of a discussion which embraces so many distinct objects, and involves so much controverted matter, it may be taken for granted that Mr. R. has made assertions which will be called in question, and has committed errors in some of his statements which cannot escape the Scripture critic: but, if the nature and object of his plan be considered, he must be said to have executed it well, and to be intitled to praise. He has compressed the substance of many voluminous works into a small space, and has made his book amusing and instructive to the common reader. His concluding arguments are indeed not new, but they are such as come home to our bosoms, and as even the most callous infidel must feel. On the principle of sound calculation, Religion is a wise pursuit; and if the evidences of the Gospel be not sufficient to remove every doubt from every mind, yet as a system of duty it is unobjectionable. The hope which it inspires is pure and animating, and the path which it prescribes is, at all events, perfectly safe.

Art. IX. *Poems* by Thomas Brown, M.D. Crown 8vo. 2 Vols. 12s. Boards. Longman and Co. 1804.

A reader of these volumes will soon perceive that Dr. Brown is not to be placed in the class of ordinary versifiers. A boldness and a vigor of conception, a wild luxuriancy of imagination, and frequent strokes of pathos, characterize his muse. He seems to be more attentive to force and energy of expression, than to the easy flow and harmony of numbers; and in the abruptness of his transitions, as well as in the condensation of his sentiments, he subjects himself to the charge of being often obscure. In him we discover the laudable wish to be indeed a poet; to be *creative*; to draw from the stores of his own mind, to despise the tameness of imitation, and

l to revolt at the idea of being tracked in the snow of his
decessors. We observe him to delight more in the awful,
sublime, and the terrific, than in the mild and in the tran-
l; and his poetical delineations resemble the pictures of
vator Rosa, rather than those of Claude Loraine. Occa-
ially, he endeavours to vary the solemnity of his muse by
t and playful satire, and by epigrammatic point: but here
s not quite "at home." The longest piece of this kind,
tled '*Much ado about Nothing*,' is dull and heavy, consi-
ed as an attempt at humour; though the conclusion, in
ch the poet's good wishes are artfully conveyed under the
cted semblance of anathemas, is certainly ingenious. We
not sorry, however, to change the subject for others in
ch Dr. Brown exhibits himself in his appropriate style of
iting. When he undertakes the pathetic, he touches our
rts, and "harrows up our souls." His *Mary* is a new and
cessful effort, in a series of 15 Sonnets, 'to describe the
ings of a delicate mind, in its progress from misfortune
imprudence, through the different stages of vice.' The
cting but too common incidents, which are wrought by the
t into distinct though connected pictures, will be seen in the
line of the story.

Mary, the only child of an old and widowed father, is seduced by
assurances of marriage, to quit her home with a lover of superior
—is deserted.—Her father dies.—Scorned by the world, and in-
iant at its supposed cruelty, she shelters in the misery of prosti-
on her wants and her resentment, receives at length the vices of
class, and dies with all the agony of contrition.'

Ve shall quote the last two sonnets, describing her repent-
e and death; to which we shall subjoin the poem that fol-
s, addressed to a lady, with Mary's heart-breaking tale:

'REPENTANCE.

'O! come not now, ye visions of the past,
That bless pale Virtue's death-couch! come not now,
Relentless, on her agony!—And thou,—
O thou, who feebly that sick look hast cast
Of wild rejoicing, that no eye is there,
No hated relic of the world!—O! cease,
Forsaken sufferer! nor, with torturing peace,
Rest, in the sullen vengeance of despair!
The drops, which, in thy riot-hour, thine eye
Has turn'd from man's cold mockery, till a smile,
Of sterner scorn, has risen, nor ask'd thy guile—
O! give them to thy God!—Yes! lift on high
That glance! Yes! trembler, weep!—That anguish-glow
Is rapture, to the revels of thy woe.'

‘ Safe, in the shades, that saw thy birth,
Suspicion spares thy mild renown.
Here all is peace.—Why fix'd on earth
The sullen darkness of thy frown?
O! lift to heaven that burning cheek!
These smiling haunts to memory speak,
Of early loves, and youthful joys endear'd.
How gay, that grove
Has seen thee rove!
There proud thy hands the fairy grotto rear'd:
Oft, on that lawn, the moonlight dance
Has laugh'd.—Why, why that fear-struck glance?
Ah! then thy childhood's friend—But hate is o'er:
Why fliest thou, wild of thought? He sleeps, and wake
more.

‘ He wakes no more.—The watchful guile,
That, with chill sympathy of art,
Mixd, in thy joy, its trusted smile,
Then stole the treasure from thy heart—
The charm, that won her fickle vow,
That glance of triumph, beams not now.
Yet why, with haste, too sparing of thy foe,
No pause between,
Unheard, unseen,
From the dim archway, rush'd thy sudden blow?
Why knew he not the wrath, which weigh'd,
With double impulse, on thy blade?
Then, then the death 'twere sweet revenge to give.
To die!—O no! Thou feel'st, the torture were to live.

‘ 'Tis night.—Let Joy retire to rest!—
O! trust not *thou* the silent gloom!
Again those sounds may lull thy breast,
And Beauty wave her trancing bloom.
Still, still the festive hour prolong!
Ah! fliest thou?—From the splendid throng
Retir'd, what shapes thy frenzying gaze employ!
With solemn tread,
Around thy bed—
O hide thee, from that glance of scornful joy!
What flesh-bare arm, of growing size,
Slow, slow, and cold, so near thine eyes,
Leads the dim blade?—His blood encrusts it still.—
Hark to that groan!—'Twas his.—Yes! memory owns the
thrill.

‘ Now, on her couch impatient cast,
Sad watching, let the traitress pine!
She dreams, of fondness sweetly past,
Sighs at each vow, but *not at thine.*
Ah! lingers still his slow return?—
Yes! let her suffer!—She could spurn

Th

Thy sorrow. Now her triumph let her see—
The slow-borne bier,
The form, so dear—
Yes! let her meet her lord—and think of *thee!*
O no!—That glance, with swift delight,
Once flow'd upon thy melting sight:
Once even that smile, that faithless smile, could charm.—
O! let her mark the wound, *nor know the murdering arm!*

'Tho' Horror haunt the waking hour,
Why, why thy weary eyelids close?
To thee, sleep wafts no soothing power.
O! yield thee not, nor hope repose!
Save, save that dream!—Thro' burning air,
Thy shuddering form what demons bear?
Slow, o'er the torrent's gloom, they downward fly:
Its whirling flood,
All red with blood,
As swells each wave, shrill sounds of anguish die.
What form, in fiercer vengeance blest,
Cold clasps thee to his gory breast?
Start not!—He quits thee soon.—Each hope denied,
They loose thy struggling frame, and plunge thee mid the tide.

'Awake!—See! morning smiles.—'Tis past:
Swift, as the gloom, thy vision fled.—
And feel'st thou still the burning blast,
The surge, still eddying round thy head!
Arise!—O! turn those pangs above!
Bend thee to him, whose wrathless love
Thrills soft to peace the shudderings of despair!
Why start'st thou wild?
He heard.—He smil'd.—
The eye of mercy frown'd not on thy prayer.
O! rush not, sink not thus, with frame
All frantic-faint!—Arise!—That flame
Wild-flash'd!—That groan!—Those limbs that struggling twine!—
Ah! Death, that beams on woe, wafts deeper gloom to thine.'

We have alluded to Dr. Brown's obscure and incorrect ex-essions. Even in the dedication to his mother, his meaning clouded. 'A *turf*'s trembling in the gale' is a new picture; *unanguish'd*, in another poem, is a new word. 'And smile love I loath' is not grammar; which we may say also of 'Nor *d* one vengeance falls,' and 'What though *red* a glimpse of guish-dreaming.' We know not what he means by giving the seraph to his *number'd* bower,' Vol. ii. p. 114.: but we ill not dwell on defects.

While Dr. B. indulges in the pleasures of the Muse, he com-ts, in 'The Bard,' the prejudice entertained against the study of poetry, on account of the indigence with which it has often been attended. The conclusion of this poem shall finish our extracts:

If haply to thy voice, of purer strain
Than earthly Passion loves, the sordid ear
Be shut disdainful, if the envious breath
Blast, ere they bloom, the honours of thy name,
They shall not perish: other suns shall rise;
And, from thy bending glory, full to heaven,
Thro' each pale vapour melting in the blaze,
The bright luxuriance blossom. Turn not then
Dismay'd, O! turn not, with that hope, which shrinks
Despairing when the feeble voice denies,
With mimic pride, its homage of an hour:
But, not forgetful of His trust, who gave
The glowing burthen to thy soul, and strong,
With that sure confidence, which, meekly still,
Claims not in wrath the treasure soon its own,
Wait thou a calmer judgment! Future years
Thy fame will cherish. Even the humblest spot,
That, bound in slight relation, bears imprest
Thy hallowing image, oft will wake the tear
Of doubtful joy, when wonder, love, regret,
Throb in one mix'd emotion Grateful Age
Will praise the bard of Virtue: and how oft
Will youthful Genius, in the ardent hour,
Thrill at thy name! But, nobler than the wreath
Of mortal honour waving o'er the brow,
In silence of the world thou calm wilt feel,
Around thy heart, a heaven-beam'd glory play,
Softening, and blessing all. The generous wish
Will live in memory; and, when Conscience speaks,
Alike neglect and praise of mortal tongue
Fall cold, and thrill not. In the death-dark hour,
When, on his splendid couch, no comfort near,
Wealth sighs amid his treasures, owns how frail
His boasted joy, yet clings, with feeble grasp,
Even to the dross he scorns: when Power reviews,
Now lull'd no more by pleasure, lull'd no more
By flattering pride, the record of his crimes,
And, trembling o'er each character of blood,
Starts from the dark unknown, thou, gently sooth'd
By sweet remembrance of thy virtuous toils,
Thy life of holiest innocence, wilt feel,
As in the slumber of thy nightly couch,
No chill forebodings, from the happy past
Presage the gracious future, calmly sink,
And, mid heaven's brightest spirits, meet thy God.'

From these specimens, the correctness of our opinion respecting Dr. B.'s poetical merit may be appreciated; and if the

reader

ɔe partial to compositions which tend to excite strong
ıs, we recommend him to several pieces in these vo-

. *Practical Observations on the Treatment of Strictures in the
ra, and in the OEsophagus.* By Everard Home, Esq. F.R.S.
on to St. George's Hospital. Vol. II. 8vo. pp. 424.
oards. Nicol.

present volume contains the result of a more ample ex-
rience on the subject which it discusses, than the author
oyed at the time of his former publication[*]; by this
ited practice, he is still farther confirmed in the uti-
rmed bougies, when applied with judgment and discre-
removing this serious complaint. He has had occasion
remark a great variety of anomalous constitutional
ms, which are derived from the disease of the urethra,
only to be cured by attention to their original cause.
these are connected with the existence of strictures,
been able to determine, he informs us, by three different
:

e first is, that patients are liable to them while labouring
hat disease: the second, that they very often are brought on
ourse of a few hours after an armed bougie has been applied
tricture: and whenever they follow such an application, it
n found that the symptom then produced has, at a former pe-
en met with in the same patient. The third is, that after the
of the stricture the symptoms disappear, although the patient
n liable to them for a number of years. Such evidence, when
d upon a large scale, by a person of extensive experience, can
f little if any fallacy.

e most frequent of these constitutional symptoms is a regular
paroxysm, resembling those of intermittent fever, only more
When the paroxysm is complete, and the sweating fit very
, there is no succeeding fit for several days; but when that is
e case, there is a second, and sometimes a third, before the
goes off.

one instance, there was a succession of paroxysms till the pa-
as nearly exhausted; the last of these came on almost imme-
after sucking a lemon, and it was several weeks before he re-
l his strength.

another instance, the perspiration was so very profuse for four-
ays, that during the whole period the patient never passed a
f urine: the first time the kidneys began again to secrete, the
as as thick as blood and was voided with great pain.

e next symptom in frequency is feverish indisposition, coming
ularly every evening, attended with restlessness, and going off

---

[*] See M. Rev. Vol. xx. N. S. p. 353.

> towards morning; this will continue for a week or longer, and then go off, returning at uncertain intervals.
>
> 'Other symptoms are; a state of general nervous irritation, attended with impatience, quickness of temper, anxiety and great despondency; in some instances bordering upon insanity; delirium lasting for two or three hours, and then going off; irritation in the stomach coming on at a particular hour in the twenty four, and lasting two or three hours: a costive habit of body, with an uneasy state of the bowels; sciatica. Hysterics are sometimes an attendant on the disease, and have in such instances been brought on by the application of the caustic. Epilepsy in one instance occurred. Attacks of erysipelas on the head and face; inflammation of the tonsils and throat; and eruptions on the skin, with discolouration of the cuticle now and then take place.'---
>
> 'As some of the constitutional affections above mentioned arising from stricture very frequently occur, and have in a great many instances been treated as original independant diseases, both by physicians and surgeons, of eminence as well as of ability, it has afforded an opportunity of deciding a point which appears to be of no small importance in general practice; that when symptomatic, they do not yield to the modes of treatment by which they have been removed when arising from other causes. The intermittent fever attendant upon stricture is not prevented from returning by the use of bark or arsenic; and the only medicine I have found useful in completely carrying off the symptoms is a purgative draught. That which I have generally used is composed of infusion of senna, tincture of senna, and soluble tartar.'

The various effects, which strictures occasionally produce on different constitutions, are exemplified by a number of cases, which the author circumstantially details; and which, though they are in general too prolix, and do not afford instances of the variety of practice which he leads us to imagine he has frequently found it necessary to employ, will nevertheless furnish much useful information to the professional man.

Strictures, by long continuance, for the most part undergo considerable changes; being at first nothing more than a 'membranous partition;' but in time frequently becoming of the 'consistence of ligament,' when they are much more difficult of cure. That the parts recover themselves after the use of caustic, and acquire the natural smooth surface which they originally possessed, has been, we are informed, completely ascertained: but they still remain more exposed than previously to the formation of stricture, and to a recurrence of disease on any new irritation being excited, or any fresh inflammation produced. The gout has considerable influence over the urethra, and often produces a return of contraction, after the removal of strictures by caustic.

The urethra is liable to be irritated by a variety of causes,
ich produce a temporary contraction that has often been
taken for stricture. Cold in some constitutions has had
effect; in others, different substances taken into the
nach, such as ginger, burgundy, or small-beer. The piles,
orrhœa, and inflammation of the inner membrane of the
dder, have also given rise to the same occurrence.

n the chapter in which Mr. Home gives examples of stric-
producing other diseases, he states, in addition to erysi-
s and sciatica, an involuntary flow of urine, enlargement of
testicle, and a diseased state of the surface of the tongue,
aving been occasionally so far connected with the complaint
he urethra, as to disappear on its removal.

The formation of false passages in the urethra, by the unskill-
ess or inattention of the surgeon, or the rashness of the
ient, has frequently come under the author's observation;
here he offers a very good reason why patients should never
rusted to make use of the caustic bougies.

The great nicety required,' says he, 'is to apply the caustic
h accuracy and steadiness to one particular spot, and to that only.
r there is a curious fact, which is only to be learnt by experience
h practice, that no one is capable of distinguishing accurately
ween the feel of resistance and local pain, and patients are con-
tly mistaking the uncommon sensibility of a particulart part of the
thra for a stricture, believing they meet with resistance, because
ng further gives pain. This is a practical remark which I have
asion to make almost daily; and I have great difficulty in con-
cing patients of its truth. I mention it here as the most unan-
rable objection to a patient attempting to perform this operation
on himself, a subject I should not have thought it necessary to
ell upon, had I not been frequently applied to for such permission,
also known very many instances, in which it has been attempted
hout any benefit, and others, where the parts were brought into
h a state, as not afterwards to admit of a cure.'

Some cases are given, in which it was necessary to have
ourse to puncturing the bladder, in order to evacuate its con-
ts; an operation which the author has always performed by
rectum. When it is practised in order to relieve a patient
o labours under a spasmodic affection in the urethra only, he
ommends the canula to be immediately withdrawn: but if
stricture be permanent, and refuse passage to the smallest
ugie, he thinks that it should be suffered to remain for
hours.

Six cases of stricture in the œsophagus are also related; four
which were relieved, but the remainder terminated fatally;
a case is added, in which a stricture in the rectum was
ieved by the use of the caustic.

MONTHLY

MONTHLY CATALOGUE,

For FEBRUARY, 1805.

MILITARY AFFAIRS.

Art. 11. *The Exercise of Great Guns, as practised by the Royal Artillery;* containing the Rudiments of that Duty: for the general Use of such Persons as in the present Emergency may be called to the Service. By one of the Trinity House Royal Volunteers. 4to. 1s. Egerton.

THE author of this manual laments that in our situation, and under our present circumstances, '*no horn book* has yet been formed to give our Volunteers a general idea of the duty of serving Great Guns.' He has therefore prepared a few simple directions, exhibiting the words of command used in loading garrison guns, the disposition of the men in serving the gun, and the words and motions used in working, loading, firing, &c. illustrated by a plate.

Art. 12. *A Short Essay on the Construction and Advantages of Light Artillery for acting with Infantry*, and a Description of the Loaded Spear recommended for the Use of the Rear Ranks; with an Introductory Section on the Causes that have contributed to change the old established System of Military Tactics. Containing also some Experiments made with Double Ball Musket Cartridges, &c. &c. By Major John Aldington. 8vo. pp. 60. and a Plate. 2s. 6d. Longman and Co.

It will appear from the title-page, that this small tract contains remarks on a variety of subjects which are particularly interesting at the present moment; and it is not in our power to follow the author through them all; nor to convey, within a short compass, a general idea of his different suggestions. We think, however, that they deserve a recommendation to the notice of military men. The renewed adoption of the antient spear, as here proposed, to be used by the rear-rank man when the ranks are three deep, would surely give us the service of a very powerful and formidable weapon, and one of which the management would be easily learnt. Major A. informs us that his ideas respecting Light Artillery were the result of observations made in actual service, and have been shewn to and approved by military men in high stations.

Art. 13. *Instructions for the Formation and Exercise of Volunteer Sharp Shooters.* By Captain Barber, commanding the Duke of Cumberland's Corps of Sharp Shooters. 12mo. 2s. 6d. Boards. Egerton.

Capt. B. states that these instructions were originally composed only for the use of the corps which he commands, but that he was sollicited to print them by many volunteer officers engaged in similar service. They are confined to the operations of a single company, and are divided into two parts, treating: 1. Of the Rifle, and the practice of Firing: 2. Of the Exercise and manœuvring of the Company. The Bugle Horn calls are added, in score; and also ten signals for the

Whistle;

; which, says Captain Barber, ' being very dissimilar, though to one note, have been found sufficiently distinct, and would ıder the whistle a valuable substitute for the bugle horn, in ervice.' The whole forms a convenient manual.

. *Observations and Hints relative to the Volunteer Infantry.* By an Officer. 8vo. 1s. 6d. Chapple. 1805.

observations are rather general than practical, and seem lly intended to controvert Sir Robert Wilson's unfavour- iments respecting the Volunteer establishment. The author ke a man of sense and a gentleman; the scope of his argu- rits consideration; and such practical remarks as occur ap- as well founded.

RELIGIOUS.

. *Words of Eternal Life:* or the Catechism explained on a nd familiar Plan. With Notes. By B. N. Turner, M. A. r of Denton, &c. 8vo. 6d. or 5s. a Dozen. Spragg.

'urner's explanation is intended for young persons previously mation, and the notes for those of riper years. It is divided sections:—The Covenant in Baptism—The Belief—The ıdments, Part I.—The Commandments, Part II.—The Lord's -The Sacraments. The explanation is a kind of paraphrase ition; and the notes, which are short, are intended to obviate es and objections. Thus the promise of the godfathers and ıers at Baptism, the Hell of the Creed, the *which* of the Prayer, &c. are noticed. On the last, it is observed ' Some nagine that the words " *which* art" ought to be " *who* art;" ndeed they ought, if the Almighty was any thing like a mere al man: but when we consider Him as an immense, incom- ble, undescribable being, surely the word *which* is much better e appropriate.' We do not perceive how grandeur of thought promoted by a violation of grammar: but if *which* be more ate than *who*, why was it not preserved in all addresses to the The Common Prayer generally employs the latter; thus we O God, merciful Father *who*;"—" O thou *who* alone workest arvels," &c. &c. If *which* must keep its place in the Lord's it is better to say at once that it is a deviation from grammar, ed by long use, than to offer such a reason for its preservation re given. *Which* occurs in other places in the N. T. where ess requires *who*: but one error is not to be adduced in justi- of another. It is well known that, when the present version Bible was executed, our language was not grammaticized.

nforce the observance of the Sabbath on the lower classes, it is d by Mr. Turner that ' the poor, in particular, should respect erence the sabbath; for it is extremely favourable to them, as their employers to allow them seven days maintenance for only work.' We trust that the poor will respect the sabbath on better , since, otherwise, we must despair of their reformation; for y is it to destroy the reasoning of this statement by inverting y representing the poor as having only the wages of six days tain themselves through seven. The commandment, however, neither of these comments.

Art. 16. *A Letter to the Right Reverend the Lord Bishop of London,* humbly suggesting a further Consideration of a Passage in the Gospel of St. Matthew. 8vo. pp. 78. 3s. Robson.

If we are to take Μικροτερος at his word, (such is the signature of this writer,) and judge him on his report of himself, he must be pronounced guilty of great presumption in publicly grappling with so learned a prelate on the stage of biblical criticism: but if we are to decide on the evidence of his letter, he must rather stand convicted of the affectation of humility. Having given no proofs 'of a feeble mind,' nor of being 'a mere tyro in biblical criticism,' but having demonstrated the reverse, we wish, for his own sake, that he had abstained from such self-abasement. The exercitation is ingenious, discovers considerable acquaintance with sacred literature, and is not beneath the attention of the Bishop of London. It contains an inquiry into the meaning of the first part of the 18th chapter of St. Matthew's Gospel, especially of the 10th verse: "*Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels always behold the face of my Father which is in Heaven.*"

In his paraphrase of this passage, Bishop Porteus adopted the popular notion of guardian angels, which the text, as it stands in our version, appears fully to countenance: but the object of this letter is to shew that our Saviour in this place had no reference to the doctrine of attendant demons, which was prevalent at the period of his ministry, but intended merely to inculcate a doctrine encouraging to the pure in heart; viz. 'that the ὁι μικροι, truly pure and humble Christians are destined to be angels of the highest and most privileged order in the divine presence.' By *boldly venturing* to suggest that Matt. xix. 14. τῶν τοιουτων ἐστιν ἡ βασιλεια affords a similar expression with that in the passage under discussion, the letter writer thus reads it: '*For I say unto you,* of such *are those angels in heaven, who always behold the face of my Father.*' This gloss is supported with ability, and it obviates a difficulty on the subject of demonology: but good Christians, who have cherished the grand idea of having angels as "ministring spirits," may not, by the criticisms of Μικροτερος, be easily persuaded to give up this invisible part of their household.

Art. 17. *Honest Apprehensions:* or the unbiassed and sincere Confession of Faith of a plain, honest, Layman. 8vo. 2s. 6d. White. 1803.

We do not perceive the utility of publishing this long confession of faith, extending through 74 pages; because one lay-man's declaration, 'I do believe,' is no reason why another should believe with him. Be this as it may, such a naked confession of faith is no subject of criticism; and we refer this honest layman, who may require ghostly advice, to the vicar or curate of his parish.

MEDICAL, &c.

Art. 18. *An improved Method of treating Strictures in the Urethra.* By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. pp. 230. 5s. boards. Johnson. 1804.

Mr. Whately is a friend to the use of caustic in the treatment of strictures in the urethra: but, instead of employing, with Mr. Home, the *argentum nitratum*, he has had recourse to the *kali purum*; which he considers as much better adapted for the purpose. This substance, he conceives, unlike the lunar caustic, never produces a slough; it only abrades the membrane of the stricture, and gives rise to the formation of a slimy matter, which adheres to the bougie. He thinks that the armed bougie should never be passed when there is much irritability in the urethra, and should not be introduced oftener than once in a week. He also gives particular directions for ascertaining the exact distance of the stricture, before the caustic is inserted.

The author deprecates the treatment of strictures in the urethra by lunar caustic, and relates several cases in which his own method was successful. The subject deserves consideration, but we apprehend that he does not render complete justice to the success with which Mr. Home's plan has been attended. See Art. X. of this month's Review.

Art. 19. *Practical Observations on Herniæ*; illustrated with Cases. By B. Wilmer, Surgeon in Coventry. 2d Edition, enlarged. 8vo. pp. 98. 3s. Longman and Co.

We formerly noticed with approbation the first edition of this work (See Rev. Vol. lxxix, p. 269): the present contains several cases and remarks which the author's practice has since afforded; and among the rest, two examples of the reduction of the strangulated part having been effected, by steady and continued pressure, after every other method had failed. This mode of attempting the reduction he considers as an important addition to the means in use; and he advises the pressure to be made by a metallic substance, of a cold temperature, and of the weight of two or three pounds, which should be suffered to remain on the part a few hours before the reduction is again attempted. During the application, the hips of the patient should be considerably raised.

The first case terminated favourably, the reduction having been readily effected, after the continuance of pressure for about four hours. In the second instance, the reduction was also effected, but the pain returned in a short time afterward, and the patient died on the following morning. Concerning this case, the author observes that

'Although it terminated fatally, the success, as far as it regards the return of the contents of the hernia, was complete, and the following inferences may be deduced from it:

'1. That the disease under which the patient laboured, was in the first instance enteritis, and that the part of the intestine in the hernial sac being enlarged by inflammation, became strangulated.

'2. That a considerable pressure may be made by a heavy metallic substance during more than twenty hours upon an inflamed intestine without occasioning gangrene.

'3. That the return of the parts was accomplished without producing peritoneal inflammation, either in the hernial sac, or adjoining parts, which probably would have been the case if the operation had been performed, and the patient had died.'

Considering that the mode recommended by the author requires several hours to give it a fair trial, we should have some fears that the delay would, in many instances, prove injurious.

Art.

POLITICAL.

Art 20. *Papers relative to the Discussion with Spain in* 1803 *and* 1804. 8vo. 2s. Stockdale. Additional Ditto. 8vo. 3s.; and Additional Ditto. 8vo. 1s.

The first of these pamphlets contains the papers laid before Parliament on the 24th of January last, and the *Declaration* of His Majesty's Ministers on the subject of the war with Spain: the second includes the papers presented to both Houses on the 2d and 4th of February; and the third contains those which were furnished on the 6th of this month.—We abstain from all comment on documents which have already undergone so much and such able discussion.

Art. 21. *A Letter to the Freeholders of Middlesex*; containing an Examination of the Objections made to the Return at the Close of the late Middlesex Election, and Remarks on the political Character and Connections of Sir Francis Burdett, Bart. By an attentive Observer. 8vo. 2s. 6d. Hatchard.

As the matter in dispute relative to the conduct of the Sheriffs, and the return at the late Middlesex Election, involves a question of the greatest constitutional importance, immediately connected with the exercise of the elective franchise, we could have wished to see it discussed with calmness, and kept distinct from party declamation and gross invective. Citizen Hardy, Colonel Despard, the Corresponding Society, and Jacobinism, can have nothing to do with the discussion, and can only be introduced for purposes foreign to the pure argument. Even the character of Sir Francis Burdett himself stands distinct from the true subject of examination. We venture to say, therefore, that a great part of this pamphlet is irrelevant, as an address to the freeholders of Middlesex on the late election for that county.—The Attentive Observer seems however to be well acquainted with the proceedings at Brentford; he exposes, with proper indignation, the vile attempts which were made to introduce fictitious votes on the poll; and he strenuously vindicates the conduct of the Sheriffs, with regard to the reserved votes at the close of the poll. He argues with ingenuity, but in our opinion, he rather evades than meets the difficulty of the case, as it bears on the right of the elector to exercise his franchise, and on the power of the Sheriff to deprive him of it, by refusing to take his vote. As the subject is engaging the attention of Parliament, we shall wait, without endeavouring to bias the public mind, for its important decision. It is allowed, by the present writer, that the Inspectors objected to Sir Francis's votes *collectively*, which appears to us to be a very strange mode of proceeding. Supposing that this conduct should be declared unfair, and the election made void, he, with great *sans froid*, remarks that, 'at the worst, Sir Francis Burdett will have no reason to complain of any greater injury, than he himself inflicted on Mr. Mainwaring senior.' Would the Attentive Observer insinuate, that the management at the late Brentford election was intended as a Rowland for the Baronet's Oliver?

Art. 22. *The True Interest of the United Kingdom proved in two beneficial Plans of Finance*: to take off all the Taxes, prior to 1803; and provide Thirty Millions for the present Emergency, without the Income and Property Taxes, &c. &c. &c. By Joseph Coad. 4to. 6d. Rickman.

How easy does it appear to some speculators to remove all financial difficulties! This projector supposes that 50,000,000 annually could be raised as a tax on land; and that 30,000,000 annually could be levied as a poll tax, at 3l. per head on 10,000,000 persons: but a scheme so wild and undigested requires little animadversion. It is sufficient to adduce, in proof of Mr. Coad's ignorance, that he states the farmer's expence on an acre of land at only 1l. per annum. From a person so incompetent to the task of giving political advice, the recommendation of a maximum in the price of provisions, to be fixed by the legislature, will be little regarded.

Art. 23. *Apperçu de la Nation Françaiſe, comme Puiſſance Militaire, depuis le Commencement de la Revolution: Conduite des François envers l'Europe en général. Avis à la Grande Bretagne,* &c. *i. e.* A View of the French Nation as a Military Power, since the Commencement of the Revolution; and the Conduct of the French towards Europe in general. 8vo. pp. 104. 2s. sewed. Egerton. 1804.

This pamphlet consists of certain parts of a work intitled *Caractère Militaire des Armées Européennes,* already noticed by us; and to which we thought it our duty to invite public attention *: but it is not a little singular that no hint is here given of its relation to that production. The additions do not seem to be material. It may be, that the author thought that no harm could arise out of the frequent perusal of works of this kind, which warn us of the danger to which we are exposed from our enterprizing and vigilant enemy, and which our miserable party-contests at home have a tendency to make us forget. When our foe dealt out his threats, the nation shewed a spirit of unanimity that was glorious: but the leaders of parties could not sacrifice at the altar of the country, their jealousies, and their lust of power. One person alone is, however, to be regarded as having, by extravagant self-estimation, and an inordinate love of office, prevented the union of public men; an union which would have commanded the confidence and co-operation of our allies, as well as the respect of our enemy, and which would have wound up to the highest pitch the national spirit at home. Great is the responsibility which this individual has incurred!

Art. 24. *Proposals for paying off the whole of the present National Debt,* and for reducing Taxes immediately. By Henry Mertins Bird, Esq. 3d edition. 8vo. 3s. Rivingtons.

The first edition of this pamphlet was published in 1799, at which time we sketched an outline of the plan which it contained, and offered our opinion respecting it. See M. R. Vol. xxviii, N. S. p. 345. In this third edition, Mr. Bird has made no alteration in his calculations; but he strongly urges the execution of his scheme. 'This,' he says, 'is the moment to astonish the world, and appal our enemies by the magnitude of our means, and to convince them that it is as much out of their power to exhaust our resources, as it is to terrify us into submission by *the gasconade of invasion, which they now appear to shrink from themselves.*' It is now, he thinks, the chosen opportunity to convince France that our finances, like our isle, are invulnerable. Not having the former edition in our possession, we cannot ascertain the precise additions now made to this pamphlet; though we suppose, from its enlarged size, that they are considerable.

---

* See Rev. Vol. xli. N. S. p. 540.

POETRY, and the DRAMA.

Art. 25. *The Passions.* An Ode for Music. By the late Mr. William Collins, with considerable Additions; and the second edition of an Elegy on the Death of William Cowper, Esq. By W. Churchey. 8vo. 6d. Crosby and Co.

Mr. Churchey is aware that his attempt to make additions to Collins's beautiful Ode on the Passions will be considered as not less presumptuous than that of a modern sculptor, who should undertake the restoration of the limbs of a mutilated Grecian statue. His motive to this daring is the lamentation of Langhorne, that *Love* is omitted in this brilliant composition, where it should have been introduced as a principal personage; and that the passion of *Pity* is only just '*touched* on.' With what effect these omissions are supplied, let the reader judge by the descriptions of *Love* and *Pity*:

' Then *Love*, sweet sighing, sat with bending Eyes,
   Her Swain's lov'd Picture on her Bosom bound!
She look'd like some soft Angel of the Skies,
   While all the Guests, entranced! flock'd around,
Fear, for *her* sake, snatch'd up the rusty Steel,
   And *Anger* drop'd the uplifted sword,
Revenge and *Malice* lost their maddening zeal,
   And *Envy* now for once ador'd!
Courteous she curtsied as she pass'd along,
   And seem'd to breathe Arabian Air!
A sky blue zone around her waist was hung,
   A Robe of *white* adorn'd the Fair!'——
' But sweeter still, if *Sweeter* can be found,
   Celestial *Pity*, with a Dove like Eye,
Cast a soul melting Look around,
   While from her Bosom heav'd a trembling Sigh!
When her *full* Memory, from historic Page,
   Recorded Tales of agonizing woe,
She felt the Patriot's *Flame*, the Prisoner's *Cage*,
   The *Curse* of treacherous Friend and furious Foe.
So strongly on her Brain impress'd,
   The various *Maladies* of *Man*,
That *Distant* Ills disturb'd her fainting Breast,
   As if *before* her Face they all began.'

The delineation of these passions is poetically correct: but in an ode for music, the measure should have been more varied.

In the Elegy on Mr. Cowper, the writer is not very happy.

' The savage manners of the Gods and *all*'

is a line fit only for a ballad.

ter having celebrated the merit of the deceased bard, this elegiac
e thus concludes;

Peace to thy shade—O where—among the choir
Of *perfect spirits* do thy Virtues shine?
O drop thy *Mantle* and thy matchless *Lyre*,
And soon thy various Raptures shall be mine.'

does not follow that, if Cowper were to drop his mantle, Mr.
they must necessarily find it. He may obtain some admirers:
t him not hence suppose that the genius of Cowper is be-
hed to him.

26. *The Battle of Largs:* a Gothic Poem. With several
cellaneous Pieces. 12mo. pp. 80. 3s. Boards. Highley.
4.

e manufacturer of this little volume has taken for his motto,
d some believed him mad:" but we are very far from doing him
justice,—at least we are ready to declare that he betrays no
oms of that "fine phrenzy," which agitates the muse-struck bard.
erformance 'is really submitted to the public with very humble
and expectations;' and we have really perused it with senti-
of the most profound humility, and with very sober expectations.
composition of the principal poem formed a part of the author's
ment during the leisure intervals of a laborious employment:'
ill the reading of it also form a part of the amusement of the pub-
even of those good-natured creatures, yclept *Reviewers?*—'He
y confesses, that his object is chiefly to ascertain the value of
ent, such as it is, and to determine the degree of importance
he ought to attach to the faculties of taste and imagination in
ture cultivation of his mind.' We frankly confess that his
such as it is, had just as well have remained hidden in his
; and we seriously exhort him to bear his faculties of taste
agination with all becoming meekness, and never again to pub-
Gothic poem without notes, merely to try 'the merits of his
mance by itself;' for this is to submit his effusions to a cruel
—The author may likewise rest assured that no sensible critic
istake 'the Battle of Largs' for an heroic ballad, much less for
c poem; and that, for our parts, we prefer the 'chasm in the
f poetical performances' to a supplement like the present.
our readers judge.

'King Hako, wak'd, like one releas'd,
For Erie had his fancy seiz'd;
And with a hideous pantomime
A lurid white perplexed him.
He thus with gasping haste addrest
His consort, rudely shook from rest:
"Oh, I have had a dream so wild—
Guilt on no villain ere recoil'd
In such a haggard guise, as my
Unmarshall'd thoughts last night did try
To hurl my reason down. Methought
A silent-footed phantom sought

My couch. Her locks sulphureous glow,
Her furnace eyes, that burn'd below
A dismal forehead, glaring wide
(Like caves by night in Hecla's side);
And what her fangs for staff did grasp,—
'Twas fired ir'n." &c. &c.

In the heat of the battle, (which, by the way, is oddly enough postponed to the fifth and last canto,) we are not to wonder if the lines should be rather bustling than regular or musical:

' But mark aloft the scales of Fate,
Hanging on Jah's finger, vibrate,
Loaded with two human lots,
The left the Danes, the right the Scots;
King Hako's wanting lightly flies,
While firm at rest the Scottish lies.'

The concluding verses are awfully terrific:

' For all his proud audacious schemes,
Like the alchymist's golden dreams,
Have burst away with dire explosion,
Tumultuous ruin and confusion.'

The minor pieces are less exceptionable, though not characterized by the true vein of poetry.

Art. 27. *Armine and Elvira.* A Legendary Tale. The ninth Edition. With other Poems. By Edmund Cartwright, M.A. Inscribed to her Grace the Duchess of Bedford. Crown 8vo. pp. 132. 4s. Boards. Murray.

From the beautiful poem which stands at the head of this little collection, we made long extracts when we noticed it on its first appearance in the year 1771, (see M. R. Vol. xlv. p. 103.) and we have nothing to add to the praise which we then bestowed. As to the small pieces which are subjoined to this ninth edition of Armine and Elvira, we must remark that they are proofs of Mr. Cartwright's feeling and elegant mind. They appear to have flowed with ease from his pen, and the sonnets to individuals contain merited compliments elegantly conveyed; though we do not admire the metaphor in the eighth line of that which is addressed to Mr. Warton:

' And pick with patient care *the spars of thought*,'

for those who seek after jewels, or the precious metals, do not collect what are called *spars*. The *gems of thought* would have been a preferable expression.—We cannot enumerate the several elegies, odes, and sonnets, which compose the additions in this volume: but we shall copy two of the shortest sonnets:

' SONNET.—Written in the Year 1793.

' With sails expanding to the gales of Hope,
My vent'rous bark pursued her leading star;
Her's was a voyage of no common scope,
A voyage of discovery, distant far!
To bright Invention's intellectual clime
In search of USEFUL ARTS, 'twas mine to roam.

I reach'd the objects of my views sublime,
And, richly freighted bore the cargo home.
My friends, expectant, fill the crowded strand;
But, ere I gain the shore, what storms arise!
My vessel founders, e'en in sight of land,
And now a wreck upon the beach she lies!
Firm, tho' submissive, the sad wreck I see,
"Nor think the doom of man must be revers'd for me!"—

' *Written in the same year*

' When Fortune smil'd, my friends how kind and true!
Those friends, when Fortune frown'd, alas how few!
Hurt tho' I am, yet why should I repine,
While Susan's unabating love is mine?
Of this possest I wealth nor friendship need;
Of this depriv'd, I should be poor indeed!'

We quote also an

' Inscription for a Bust of Francis late Duke of Bedford.

' By days and years alone if life we scan,
Bedford, how short was thy contracted span!
And yet, if measur'd by thy virtuous deeds,
Thy span, tho' short, a Patriarch's age exceeds!
' That life was thine which dignifies high birth:
Its brilliant course proclaim'd thy matchless worth;
Its crowded space thy energy of mind;
Its toils and cares thy love of human kind.
With kindred chiefs enroll'd, thy patriot name
Shall stand recorded in the lists of fame;
While future Russels, in the generous strife
Of virtuous ardour, emulate thy life!'

Art. 28. *The Sailor's Daughter:* a Comedy, in five Acts, now performing at the Theatre Royal, Drury Lane. By Richard Cumberland, Esq. 8vo. 2s. 6d. Lackington and Co.

Experienced play-wrights adapt the sentimental colouring of their dramas to the circumstances of the times, and draw their characters to suit the talents of the actors who are to personate them before the public. Mr. Cumberland has, on the present occasion, shewn his address in both these respects. Our navy is complimented by exhibiting a heart beating with the most generous and refined sentiments ' under an anchor button;' and some of the parts are evidently written for the persons who were intended to perform them. The comedy can scarcely be said to have any plot. In the first act, the catastrophe is clearly developed; and the course (as the tars would say) is pursued with very little traverse sailing. Captain *Sentamour*, the hero of the piece, is a very noble character; and *Hartshorn*, the apothecary, displays that blunt comicality to which Mr. Bannister is so well qualified for giving the fullest effect. *Varnish* is a common character, introduced only as a foil to Sentamour, and who aspires to the possession of the heroine, *Julia Clareville*, only to expose himself, and to exalt the merit of his rival. The courtship between *Mandeville* and *Louisa Davenant*, (the part performed by Mrs. Jordan,) if not copied from nature, is of that teazing and provoking kind which is often to be found on the boards, and is better adapted to a comedy than dull love-making.—The dialogue is easy, and occasionally enlivened by sprightly corruscations; and, with the help of good acting, the finale might be reached under such impressions, that the audience would not object to *Hartshorn* giving out, in the true style of the shop,—*The same to be repeated.*

Art. 29. *The Paragraph:* a Musical Entertainment, in two Acts; as it is performed at the Theatre Royal, Covent Garden. By Prince Hoare. 8vo. 1s. 6d. R. Philipps. 1804.

Some humour will be found in these scenes; the object of which is to expose such city-sparks as are ashamed of those characteristics by which alone they can become respectable, and set up for fine gentlemen, a character to which they have not a shadow of pretension. The circumstance on which the laughable catastrophe of the piece turns (viz. a paragraph in a newspaper) was suggested to the author, as he informs us, by the effects which he himself experienced from a misrepresentation of his situation in one of the public prints. Young *Toppit*, the city fashionable spendthrift, (who in some respects resembles Young *Philpot*, in one of Mr. Murphy's farces,) is deceived by a paragraph, inserted by his sister for another purpose, in the public papers, falsely announcing that his uncle was dead, and had left to him the whole of his fortune. The incidents which this paragraph occasions are of the farcical kind; and Young *Toppit* (who had invited his genteel friends to accompany him to his uncle's villa, to be present at the funeral,) is completely mortified and brought to his senses by having more than ocular demonstration that his uncle was alive. The duet between Old *Toppit*, sick with taking physic, and *Eliza*, his niece, sick with love, must have had a laughable effect. *Field-Air*, the apothecary, is as honest a character as *Hartshorn*, in Mr. Cumberland's comedy; he cures Old *Toppit* of his rage for *doctor's stuff*; and puts health into his old veins by the simple process of air and exercise. Let the valetudinarian take this hint.

Art. 30. *Une Folie.* A Comic Opera, in two Acts. Being a Translation from the original of Love Laughs at Locksmiths. A Piece performed at the Theatre Royal, Haymarket, with universal Applause. 8vo. 1s. 6d. Lackington and Co.

This title, which is not by itself sufficiently explanatory of the fact, is elucidated by an 'Address to the Public,' which informs us that the opera performed at the Haymarket, under the title of "Love laughs at Locksmiths," was the translation of a favourite French piece: but that it was preceded, in point of time, by the translation now before us, which the author has given to the public, on finding that "Love laughs at Locksmiths" has not been printed. The plot is strewed with improbabilities: but, as stage-effect seems to be consulted, it may have been more amusing in the representation than it can be in the closet. Though Love performs wonders, it cannot accomplish impossibilities. The French have properly styled this tissue of incoherent incidents, *Une Folie.*

MISCELLANEOUS.

Art. 31. *The Censor.* 12mo. 3s. Boards. Prince, Old North-Street, Red Lion Square.

The proposed intention of this publication is to satirize with good humour the prevalent follies of the age, and to suggest useful hints for the amelioration of the evils of life. Some good remarks will be found in several of these papers: but we observe of them in general, that the language is not sufficiently polished, nor the style and composition sufficiently correct, to insure their currency and success.

Art. 32. *Gradus ad Cantabrigiam:* or a Dictionary of Terms academical and colloquial, or cant, which are used at the University of Cambridge. With a Variety of curious and entertaining Illustrations. 12mo. pp. 139. 3s sewed. Richardsons.

The common saying, "dull as a dictionary," will not apply to this work, which is explanatory of the University *slang*; for know, gentle reader, that the children of *alma mater* have their *slang*, as well as the heroes and heroines of St. Giles's; and many, besides *freshmen*, especially if they love a pun, will be amused by this comical manual, in which the cant terms employed at Cambridge are humorously announced. We see no harm in *sporting* a little ridicule on the peculiar language used at college: but we think that all personal reflections and allusions should have been avoided. To *bitch—bore—cat—cram—cut—pluck—quiz—raff—row—size*, &c. are words into the meaning of which the sons of *science* must be initiated; and with which, when they become *knowing ones*, they will profusely lard their discourse, to prove that they are not such *raffs* as not to be *up* to a *quiz*, and able to *kick up* a *row*. The vulgar multitude will enjoy some of Mr. Gradus's illustrations; and grave doctors, we think, will occasionally vouchsafe him a smile. We subjoin two or three explanations:

'To CUT; to look an old friend in the face, and affect not to know him; which is the CUT-DIRECT!

'To look any where but AT him—which is the CUT-MODEST, or, CUT-INDIRECT!

'To 'forget names with a good grace,'—as, instead of Tom, Dick, or Harry, to address an old friend, "Sir," or, "Mister,—*What's your Name?*" This is the CUT-COURTEOUS. Lastly,

'To *dart* up an alley, *dash* across a street, *whip* into a shop, or do any thing to avoid the *trouble* and mortification of nodding the head, to some one whom, perhaps, you have as *much* reason to dislike, as the man in the Epigram—

'Non amo te—*nec possum dicere quare*—This is the CUT-CIRCUMBENDIBUS!'

'HACKS. HACK PREACHERS; 'the common Exhibitioners at at St. Mary's, employed in the service of defaulters, and absentees. A piteous, unedifying tribe.' (*Gilb. Wakefield. See Memoirs of his Life,* 1792.) It must be confessed, however, that these HACKS are good fast *trotters*—as they commonly go over the course in twenty minutes, and sometimes less. The following memorial may serve to shew, how much the *patience* of an auditory has declined from what it was in former times.

'J. Alcock, divina gratia, Episcopus Elliensis, prima die dominica MCCCCLXXXIII, bonum & blandum sermonem prædicavit, in ecclesia B. Mariæ, Cantabrig. qui incepit in hora *prima* post meridiem, & duravit in horam *tertiam & ultra*.

'*Dr. Barrow* was the last of the family of the *Spintexts*.'

'TO SPORT. A word *sacred* to men of fashion. Whatever they do, is nothing but sporting. 'One man *sports* a parodoxical walking-stick,' (*Grose's Olio*.)—Another *sports* his hat at noon-day, *sports* his dog, and his gun—*sports* his shooting-jacket.—"With regard to the word SPORT, they (the Cantabrigians) *sported* knowing, and they *sported* ignorant—they *sported* an *Egrotat*, and they *sported* a new Coat—they *sported* an *Exeat*, they *sported* a *Dormiat*, &c." (*Gent. Mag. Dec.* 1794.)

'TO SPORT A DOOR; to break it open. "To break the windows of a College, to disturb a peaceable Student by what is called SPORTING his door at midnight, &c. these are the methods which young men of spirit have often adopted to display their fire." (*Dr. Knox.*)—The practice is very ancient.

Non est flagitium—adolescentulum
- - - - *fores*
Effringere. *Ter. Adelph. A.* 1. *Sc.* 2.'

These peculiarities of phrase may be regarded as instances of the playfulness of scholars,—as incipient attempts at wit, as Johnson would express it,—and as the nonsensical froth on the surface of learning.

Art. 33. *The Encyclopedia of Wit*. 12mo. pp. 520. 6s. Boards. R. Philipps. 1804.

Art. 34. *A World of Wit*, containing characteristic Anecdotes and Bons-mots of eminent living Persons. By the Hon. Mr. S——r. 12mo. 3s. sewed. Hurst.

Of every publication of this nature, which we have seen, nearly the same character may be given; viz. that its contents are partly good, partly mediocre, and partly bad: the only difference consisting in the comparative proportion of these qualities. The present volumes, particularly the first, do not offer so many *stale* jests as most of their predecessors, but some of the anecdotes, which are ascribed to living characters, really belong to *ci-devants*. The wit of '*the World*,' too, is often confined to a pun, and often seasoned only by obscenity. Out of the dross and the dirt, however, some witty and some laughable stories may be picked. We copy one or two:

'J. BANNISTER.

'The late John Palmer, whose father was a bill-sticker, and who had occasionally practised in the same humble though hereditary occupation himself, being one evening strutting in the green room in a pair of glittering buckles, a gentleman who was present remarked, that they really resembled diamonds. "Sir," said the actor with some warmth, "I would have you to know, I never wear any thing except *diamonds*."—"I ask your pardon," replied the gentleman, "I remember the time when you wore nothing but *paste*." This produced a loud laugh, which was heightened by Jack Bannister's jogging him on the elbow, and dryly saying, "D—n me, Jack, why don't you *stick him against the wall?*"

'PETER PINDAR.

'It being remarked of a picture of *the Lord Mayor and Court of Aldermen*, in the Shakespeare Gallery, that the varnish was chilled, and the figures rather sunk, the proprietors directed one of their assistants to give it a fresh coat of varnish. "Must I use copal or mastic;" said the young man. "Neither one nor the other," said the facetious Peter Pindar; "if you wish to *bring the figures out*, varnish it with *turtle soup*."

'LORD THURLOW.

'Mr. Pitt, when chancellor of the exchequer, was sufficiently notorious for the positiveness with which he delivered and supported his opinions. Lord Thurlow once rebuked him in his own way. Mr. Pitt was declaiming, at a cabinet dinner, on the energy and beauty of the Latin language; and, amongst other things, mentioned as a peculiar elegance in it, that two negatives made a thing more positive than one affirmative possibly could.—"Then," said Thurlow, "your father and mother must have been two *negatives*, to have made such a damned *positive* fellow as you are."

Among other illegal transfers of mental property in these collections, are Dr. Johnson's well-known repartee on difficult music, ascribed to Mr. Monk Lewis; the old compliment of the dust-man, applied to the Duchess of Devonshire; the sailor's idea of a nest of nightingales being in a female singer's belly, applied to Mrs. Billington; &c. &c.

The compiler of the latter of these publications ascribes the former to the Rev. Philip Smyth. Its contents are very ample, the volume being bulky, and the type small; and the profession in the preface, of avoiding 'whatever might be offensive to decency and morals,' is generally fulfilled. The old anecdote of Lord Townshend, p. 432, wants the point; "Oh, then," replied his Lordship, "there is no hope," and immediately departed. If Mr. S. be disposed to insert jokes on *Reviewers*, *our experience* could furnish him with better than that which he has here printed; and which he has spoiled by attributing it to our late venerable friend Dean Tucker:—it *might tell* from the mouth of some poor *d—d author*.

ART. 35. *An Admonition to Parents and Children: chiefly* intended for the lower Classes of Society, by James Cowe, M.A., Vicar of Sunbury, Middlesex. 8vo. 1s. Rivingtons. 1803.

This author is already known to the world; his Sermons on Christianity, and his Philanthropic Tracts, have recommended him to regard. Immediately connected with the latter, is the present performance; which is an address to parents and children, delivered at the close of a charity-sermon, and which he had been repeatedly requested to make public. It contains very seasonable and sensible advice to those for whom it is immediately intended, and we hope that it may be productive of beneficial effects to themselves and to society in general.

Art. 36. *The General Character of the Dog:* illustrated by a variety of original and interesting Anecdotes of that beautiful and useful Animal, in Prose and Verse. By Joseph Taylor. 12mo. 2s. 6d. Boards. Darton and Harvey.

An entertaining and benevolent compilement; designed to prevent the thoughtless and inhuman treatment to which this faithful animal is too often subjected. Some of the recorded instances of the dog's sagacity will almost startle belief: but we have *known* many such astonishing instances of his powers, that we cannot refuse our assent to them.

Art. 37. *A Letter addressed to the Right Hon. Lord Hobart,* His Majesty's late Principal Secretary of State for the Colonial Department. By Colonel Thomas Picton, late Governor and Captain General of the Island of Trinidad, and Brigadier-General commanding His Majesty's Troops in that Island. 8vo. 2s. Lloyd.

Art. 38. *A Refutation of the Pamphlet which Colonel Picton lately addressed to Lord Hobart.* By Col. Fullarton, F.R.S. 4to. 2s. 6d. Stockdale.

Colonel Fullarton, Colonel Picton, and Commodore Hood, were sent by Government as Commissioners for the affairs of Trinidad: but a difference soon arose among them, which ultimately dissolved the commission; and the circumstances of the case are now under the examination of the Privy Council. In the mean time, with some impropriety, as we think, two of these three gentlemen appear before the public with pamphlets which display unbecoming asperity and personality, but which afford no clear insight into the origin and grounds of the dispute. For our part, it certainly is neither our duty to state an opinion on the merits of the case, nor do we feel competent to form one from these very unpleasant recriminations.

Art. 39. *Concise Statement of Facts, relative to the Treatment experienced by Sir Home Popham,* since his Return from the Red Sea: to which is added the Correspondence, naval, military, and commercial, *to* his Excellency the Marquis Wellesley, &c. *from* Sir Home Popham, during his Command in the Red Sea, and his subsequent Embassy to the States of Arabia. 8vo. 2s. 6d. sewed. Stockdale. 1805.

Art. 40. *Observations on a Pamphlet which has been privately circulated,* said to be *a Concise Statement of Facts,* and the *Treatment experienced by Sir Home Popham,* &c.: to which is added, a Copy of the Report made by the Navy Board to the Admiralty, on investigating the Account of Expenditure for the Romney and the Sensible at Calcutta, in 1801, while under the Orders of Sir Home Popham. 8vo. 2s. Ginger.

Art. 41. *A few brief Remarks on a Pamphlet published by some Individuals,* supposed to be connected with the late Board of Admiralty, intitled *Observations on the Concise Statement of Facts,* &c., in which the Calumnies of those Writers are examined and exposed. Together with Strictures on the Reports of the Navy and Victualling Boards, &c. &c. By Æschines. 8vo. 2s. Swan, 76, Fleet Street.

In this dispute, as in that which is the subject of the preceding arcle, we profess ourselves neither able nor willing to become parties, ut equally sorry for the style in which it is brought before the pubc. The pamphlet of Sir H. P. is not objectionable on the score of crimony and personality, but the *Observations* are very open to this ensure; and Æschines, who is certainly a writer of talents, is by no eans deficient in severity. This certainly is not the mode in which n affair of this nature ought to be argued; nor should it be interixed with party politics.—From the late conversations in the House f Commons, we suppose that the question will be farther agitated, nd we hope more thoroughly elucidated.

SINGLE SERMONS.

Art. 42. *On the universal Prevalence of Christianity*: preached at Nottingham, April 23, 1804, at the Archdeacon's Visitation: to which is added an Appendix relating to the Restoration of the Jews. By Edward Pearson, B.D., Rector of Rempstone. 8vo. 1s. Hatchard.

Christianity is a religion which, on account of its superlative excellence, ought to prevail throughout the world; and prophecies occur in scripture, by which the pleasing expectation of such an event is cherished. Divines, however, are not agreed on the precise meaning of these texts. Will the Gospel so far triumph as to destroy the selfishness, the pride, and the passions of men; and, by causing virtue and benevolence to be universally diffused, bend the useless lance into the scythe, and link the world in the golden chain of peace? Prophecy, in pointing to this event, employs metaphorical language borrowed from pastoral poetry;—language which even Virgil has copied. With great judgment, Mr. Pearson disclaims all extravagant interpretation of these passages; expecting only such blessings as would be the natural result of Christian principles, generally and uniformly operating on the conduct of men. He also rejects the romantic notion of the restoration of the Jews to their own land; judiciously observing that, as the Mosaic dispensation is superseded, there is no reason for their being kept a distinct people; and that the N. T., while it mentions the conversion of the Jews, never adverts to the circumstance of their being called from their dispersion to re-occupy Palestine.

Art. 43. *The Antiquity and Advantages of Church-Music considered*: preached in the Cathedral Church of Worcester, Sept. 27, 1803, at the annual Meeting of the three Choirs of Worcester, Gloucester, and Hereford, for the Relief of the Widows and Orphans of the poor Clergy of the three Dioceses. By the Rev H.A. Stillingfleet, Rector of How-Caple, &c. 8vo. 1s. Rivingtons.

Music is one of the most antient of the arts. The harp and the organ are as old as Jubal. The present preacher, having reminded us of the inventor of these ante-diluvian instruments, and observed that the use of instrumental as well as of vocal music in divine worship is sanctioned by the example of remote antiquity, and by the personal attendance of our Saviour and his apostles on the temple service at Jerusalem, proceeds to argue in behalf of its introduction into the Christian church; where, he remarks, 'the harp of the son of Jesse may still avail to "dispossess the evil spirit." If sacred melody can "drive away the foul fiend," this is a sufficient reason for its adoption in all churches and chapels, as well as in cathedrals; and we would recommend piety to move to the sound of the harp and the organ. Mr. S., however, advises the concord of sweet sounds as friendly to charity as well as to piety; and after this who can say a word against Church Music?

Art. 44. *The Obligation and Mode of keeping a Public Fast:* preached at the Parish Church of Rempstone, Nottinghamshire, May 25, 1804. By Edward Pearson, B. D., Rector. 8vo. 6d. Hatchard.

The hints of this sensible preacher have no reference to political controversy, but to that practical morality which concerns all Christians. A fast-day having been appointed in consequence of our being "exposed to the dangers and calamities of war, and threatened with invasion by a fierce and haughty foe" (the passage does not proceed, "who would swallow us up *quick*, so wrathfully is he displeased at us," but it is added) 'who would gladly destroy us as a nation, and blot out our name from under heaven;' Mr. Pearson exhorts his parishioners to real penitence, and calls on them 'on this day, to form resolutions, which may have an happy influence on all their *future* ones.' The rules here given are intended to apply to the solemn fast of Good Friday, as well as to fasts appointed in seasons of public danger or calamity. Mr. P. recommends self-examination to accompany abstinence; for, he remarks, it is not the *pain* of fasting, but the good *effects* of it, which must recommend us to God.

CORRESPONDENCE.

Our acknowlegements are due to our friendly Correspondent for the copy of Sir W. Jones's epitaph: but we are obliged to postpone, till the next month, the farther notice of his letter.

The '*Anglo-Farmer*', near Dolgelly, in course does not expect us to enter into any public discussion of the subject on which he writes.

An anonymous note, respecting the *author* of a recent 'licentious' publication, can have no weight with us.

⁂ In the Appendix to Vol. 45. of the M.R. which was published with the last Number. P. 487. l. 6. for 'remarked,' read *evidence*, and l. 7. for 'discovered,' read *remarked*.

☞ In the Rev. for January, p. 103. l: 13. fr. bot. dele 'to' after '*attempting*.' P. 107. l. 5. for '*Publicaia*', read *Publicata*.

THE
MONTHLY REVIEW,
For MARCH, 1805.

ART. I. *Philosophical Transactions of the Royal Society of London for the Year* 1804. Part I. 4to. pp. 210. 10s. 6d sewed. Nicol and Son.

WHEN we last paid our respects to the memoirs published by this truly philosophic Society, we introduced our report of the papers, which it is our custom to range under distinct classes, by the account of a communication which stood single in respect to its nature. In the same manner we are now induced to commence our analysis, by the occurrence of a similar essay; viz.:

Experiments and Observations on the Motion of the Sap in Trees. In a Letter from Thomas Andrew Knight, *Esq. to the Right Hon. Sir* Joseph Banks, *Bart., K.B. P.R.S.*—In our 37th Vol. N.S. p. 295, and 44th Vol. p. 64, we noticed the previous attention which has been given by Mr. Knight to this subject. The present paper may be regarded as a supplement to the foregoing, in which he offered a conjecture 'that the vessels of the bark which pass from the leaves to the extremities of the roots, were, in their organization, better calculated to carry the fluids they contain towards the roots than in the opposite direction;' and though he had made no experiment at that time directly to maintain his position, he thought that 'the forms generally assumed by trees in their growth, evinced the compound and contending actions of gravitation, and of an intrinsic power in the vessels of the bark to give motion to the fluids passing through them.' Mr. K. now adduces some facts in support of his inference. Experiments with inverted branches of vines, and cuttings of currant-trees, &c. proved that 'the vessels of plants are not equally well calculated to carry their contents in opposite directions, and afford (he thinks) some grounds to suspect that the vessels of the bark, like those which constitute the venous system of animals, (to which they are in many respects analogous,) may be provided with valves, whose extreme minuteness had concealed them from observation.' As Mr. K.

promises a continuation of his researches, we shall not minutely detail the contents of this paper; at the conclusion of which we are informed that the author has at last succeeded in his efforts to engraft a bunch of grapes, by approach, on the leaf stalk; though the grapes, thus drawing their nutriment through the leaf stalk, did not acquire their full size.

PHILOSOPHICAL PAPERS.

The Bakerian Lecture. Experiments and Calculations relative to Physical Optics. By Thomas Young, *M.D. F.R.S.*—The author of this paper, who is already known to the scientific world by his speculations concerning the eye, sound, and light, here designs to establish, by experiment, what he calls the *law of the interference of light.* To opticians of the old school, this term will not explain itself: but it may be thus rendered intelligible:—suppose, with the hypothesis of the undulatory propagation of light, equal *waves of light* to arrive at a certain point, and there to meet other waves, equal, and moving with the same constant velocity; then these waves must interfere with each other after this manner: if the elevations of one series coincide with those of the other, greater joint elevations are the consequence: but if the depressions of the one correspond with the elevations of the other, a counteraction takes place, and in the resulting effect neither elevation nor depression occurs.

The experiments of the author are simple and easily executed, and he proposes to demonstrate by them this proposition, that fringes of colours are produced by the interference of two portions of light. If the lengths of the paths described by two portions of light be equal, then colour disappears, or the light is white; and from the dimensions of the fringes of colour, he calculates the differences of the paths described by the portions of light: for which purpose he employs some experiments contained in Newton's Optics, and constructs three small tables.

In the 4th article, which is intitled, 'Argumentative Inference respecting the Nature of Light,' Dr. Young observes:

> 'From the experiments and calculations which have been premised, we may be allowed to infer, that homogeneous light, at certain equal distances in the direction of its motion, is possessed of opposite qualities, capable of neutralising or destroying each other, and of extinguishing the light, where they happen to be united; that these qualities succeed each other alternately in successive concentric superficies, at distances which are constant for the same light, passing through the same medium. From the agreement of the measures, and from the similarity of the phenomena, we may conclude, that these intervals are the same as are concerned in the production of the colours of thin plates; but these are shown, by the experiments of Newton, to be the

er, the denser the medium; and, since it may be presumed that number must necessarily remain unaltered in a given quantity of it follows of course, that light moves more slowly in a denser, in a rarer medium: and this being granted, it must be allowed, refraction is not the effect of an attractive force directed to a r medium. The advocates for the the projectile hypothesis of must consider which link in this chain of reasoning they may to be the most feeble; for, hitherto, I have advanced in this no general hypothesis whatever. But, since we know that diverges in concentric superficies, and that musical sounds conf opposite qualities, capable of neutralising each other, and sucng at certain equal intervals, which are different according to the ence of the note, we are fully authorised to conclude, that there be some strong resemblance between the nature of sound and of light.'

n *Account of a curious Phenomenon observed on the Glaciers of nouny; together with some occasional Observations concerning Propagation of Heat in Fluids. By* Benjamin *Count of* Rum- *V.P.R.S.*, &c.—The phænomenon here examined is thus d in the commencement of the paper:

n an excursion (says the author) which I made the last summer, e month of August, to the Glaciers of Chamouny, in company Professor Pictet of Geneva, I had an opportunity of observing, at is called the Sea of Ice, (*Mer de Glace*,) a phenomenon very on, as I was told, in those high and cold regions, but which was ctly new to me, and engaged all my attention. At the surface olid mass of ice, of vast thickness and extent, we discovered a pit, ctly cylindrical, about seven inches in diameter, and more than feet deep; quite full of water. On examining it on the inside, a pole, I found that its sides were polished; and that its bottom emispherical, and well defined.

his pit was not quite perpendicular to the plane of the horizon, clined a little towards the south, as it descended; and, in conence of this inclination, its mouth or opening, at the surface of the as not circular, but elliptical.

rom our guides I learnt, that these cylindrical holes are frequentund on the level parts of the ice; that they are formed during ummer, increasing gradually in depth, as long as the hot weather nues; but that they are frozen up, and disappear, on the return nter.'

e Count then proceeds:

would ask those who maintain that water is a conductor of how these pits are formed? On a supposition that there is no communication of heat between neighbouring particles of that which happen to be at different degrees of temperature, the phenon may easily be explained; but it appears to me to be inexplion any other supposition.'

e confess that this appears to us a peculiar way of writing, ether new in philosophic discussion. We do not see why those who maintain that water is a conductor of heat—a fact in our opinion most certain and well established—are obliged, on a hasty summons, to give an explanation of every phænomenon which may be found in vallies and mountains:—but let us attend to the author's own explanation:

> ' These curious phenomena may, I think, be explained in the following manner. The warm winds which, in summer, blow over the surface of this column of ice-cold water, must undoubtedly communicate some small degree of heat to those particles of the fluid with which this warm air comes into immediate contact; and the particles of the water at the surface so heated, being rendered specifically heavier than they were before, by this small increase of temperature, sink slowly to the bottom of the pit; where they come into contact with the ice, and communicate to it the heat by which the depth of the pit is continually increased.'

This explanation is very unsatisfactory. How is the initial formation of the pit explained? How happens it that, out of an extended plane of ice, a circular lamina only is melted? and granting the existence of the pit, how do its vertical sides act? Why do not they congeal the contiguous water? or if the water be above the freezing temperature, why does not the breadth of the pit continually increase?—We take both example and licence from the author. By interrogatories, he challenges those who dissent from him, to afford an explanation of the phænomenon which he relates; and, in the form of interrogatories, we express our doubt and distrust of his own explanation.

On the remaining part of the paper, we do not animadvert, with reference either to its matter or its manner; yet both are fair objects of criticism. The task and business of refutation are in better hands; and the experiments and reasonings of Dr. Hope of Edinburgh will probably for ever settle the question of the non-conducting powers of fluids.

An Enquiry concerning the Nature of Heat, and the Mode of its Communication. By the Same.—The interesting subject of this paper is not altogether new; and it has already been presented to the public through our medium of communication and comment. In the review of Mr. Leslie's work *, we stated the curious result at which he had arrived; and we expressed our doubts, and our astonishment, at the almost miraculous coincidence of his speculations, in their object, conduct, and termination, with those of Count Rumford. We have now, however, ceased to wonder; and, as we are not inclined to give credit to miracles out of religion, we rejoice that the men-ed coincidence can be explained in a manner quite natural satisfactory. In fine, we regard Mr. Leslie as the original or of those curious experiments which are contained in the part of his work, and in the present paper.

---

* See Rev. Vol. xlv. N. S. pp. 76, 193.

he scientific world is not, however, without great obliga- s to Count Rumford. He has confirmed and illustrated curious facts respecting the cooling of bodies, by many varied experiments; and he has drawn from them practi- nferences of no small importance. It cannot reasonably xpected of us to be again diffuse on this subject, and par- arly to examine the contents of this long paper: which is ed too long for either the place or the matter. Suffice it y that, instead of Mr. Leslie's cubes to be filled with hot r, or with pounded ice, Count Rumford uses cylinders: instead of calling that delicate instrument, by which small ions of heat are measured, a *differential thermometer*, the nt *has chosen to call* it a thermoscope; and that, instead of loping the heated vessels with folds of flannel, he has pped them up in Irish linen.

the principal facts, in those facts which form the chief t of Mr. Leslie's book, the present author and that gentle- are by no means at variance. The Count establishes, by riment, that a naked brass cylinder, filled with hot water, s more slowly than the same vessel surrounded with a le fold of linen: that, with the same vessel, the process oling is progressively accelerated with one and more coats arnish; and that, when the sides of the heated vessel are kened, the process of heat is also accelerated.

s to theory and speculation, however, Count Rumford and Leslie are widely opposed: the former attributes one e of the refrigeration of heated vessels to *radiation*, or, if we rstand it rightly, to the particles of heat diverging in right , like the rays of light, from the heated body: while Mr. ie affirms the cause to be the undulatory propagation of by the medium of air. The Count asserts the reflection of heat and of cold; and Mr. L. asserts that heat only is cted:—but in one speculative circumstance they both agree; each gives the rein to his imagination, and occasionally lges in visionary conjecture, with which the sobriety of osophy has no concern.

the deductions and practical results from the experi- ts and connected theory, Count Rumford is more parti- r than Mr. Leslie. Some of these inferences and remarks, h are easy of apprehension and of general concern, we n it proper to subjoin:

'It is well known that *negroes*, and people of colour, support the heats of Tropical climates much better than white people. Is it not probable that their *colour* may enable them to throw off calorific rays with great facility, and in great abundance; and that it is to this circumstance they owe the advantage they possess over white people, in supporting heat? And, even should it be true, that bodies are cooled, not in consequence of the rays they emit, but by the action of those frigorific rays they receive from other colder bodies, (which I much suspect to be the case,) yet as it has been found by experiment, that those bodies which emit calorific rays in the greatest abundance, are also most affected by the frigorific rays of colder bodies, it is evident, that in a very hot country, where the air and all other surrounding bodies are but very little colder than the surface of the skin, those who by their colour are prepared and disposed to be cooled with the greatest facility, will be the least likely to be oppressed by the accumulation of the heat generated in them by respiration, or of that excited by the sun's rays.'

Having then established by experiments, that the process of cooling is accelerated by blackening the surface of the heated substance, the Count avows the following resolution; which, however reasonable and philosophic, will not fail, we think, to extort a smile from our readers:

'All I will venture to say on the subject is, that were I called to inhabit a very hot country, nothing should prevent me from making the experiment of blackening my skin, or at least of wearing a black shirt, in the shade, and especially at night; in order to find out if, by those means, I could not contrive to make myself more comfortable.

'Several of the savage tribes which inhabit very cold countries, besmear their skins with oil, which gives them a shining appearance. The rays of light are reflected copiously from the surface of their bodies. May not the frigorific rays, which arrive at the surface of their skin be also reflected, by the highly polished surface of the oil with which it is covered?

'If that should be the case, instead of despising these poor creatures for their attachment to a useless and loathsome habit, we should be disposed to admire their ingenuity, or rather to admire and adore the goodness of their invisible guardian and instructor, who teaches them to like, and to practise, what he knows to be useful to them.

'The Hottentots besmear themselves, and cover their bodies, in a manner still more disgusting. They think themselves *fine*, when they are besmeared and dressed out according to the loathsome custom of their country. But who knows whether they may not in fact be *more comfortable*, and better able to support the excessive heats to which they are exposed? From several experiments which I made, with a view to elucidate that point, (of which an account will be given to this Society at some future period,) I have been induced to conclude, that the Hottentots derive advantages from that practice, exactly similar to those which negroes derive from their black colour.'

The experiments of Count Rumford are, as we have already said, almost always ingeniously conducted and interesting. Among those which are related in the present paper, the subsequent are, in some respects, novel; and though we have sought for an adequate explanation of them, they are not a little embarrassing:

'Taking a clean polished silver spoon, I blackened the inside of it, by holding it over the flame of a wax candle; then, putting a large drop of water into it, I found, as I expected, that the drop took a spherical form and rolled about in the spoon, without wetting its blackened surface.

'I now held the spoon over the flame of a candle, and attempted to make the water boil; but I found it to be absolutely impossible. The handle of the spoon became so very hot, that I could not hold it in my hand without being burnt, though it was wrapped up in three or four thicknesses of linen; but still the drop of water did not appear to be at all affected by this intense heat. If the bowl of the spoon were touched with the finger, a hissing noise announced that it was extremely hot; but still, the water remained perfectly quiet in the spoon, without being evaporated.

'Having in vain attempted to make this drop of water boil, and not being able to hold the spoon over the flame of the candle any longer, on account of the heat of its handle, I now poured the drop into the palm of my hand. I found it to be warm, but by no means scalding hot.

'By holding the spoon, with a pair of tongs, over the flame of the candle for a longer time, I found that a drop of water in the spoon gradually *changed its form*, became less, and was at length evaporated: from being spherical and lucid, it gradually took an oblong form, and its surface became obscure; and, when, it was evaporated, it left a kind of skin behind it, which was evidently composed of the particles of black matter, which had by degrees attached themselves to its surface, and which probably had contributed not a little to its being at last heated, and evaporated.

'The change in the form of the drop of water, and more especially the gradual loss of its lucid appearance, made me suspect that it had turned round during the experiment. If it really did so, its motion must either have been extremely rapid, or very slow; for, though I examined it with great attention, I could not perceive that it had any rotatory motion.

'I will take the liberty to mention another little experiment, which I have often made, to amuse myself and others, though it may perhaps be thought too trifling to deserve the attention of the Royal Society.

'If a large drop of water be formed at the end of a small splinter of light wood, (deal, for instance,) and this drop be thrust quickly into the centre of the flame of a newly snuffed candle, which burns bright and clear, the drop of water will remain for a considerable time in the centre of the flame, and surrounded by it on every side, without being made to boil, or otherwise apparently affected by the heat; and if it be taken out of the flame, and put upon the hand, it will not be found to be scalding hot.

'If it be held for some time in the flame, it will be gradually diminished, by evaporation; but there is much reason to think, that the heat which it acquires is not communicated to it by the flame, but by the wood to which it adheres, which is soon heated by the flame, and even set on fire.'

To these experiments succeeds an attempt to account for the phænomena of heat, and of cold, by the internal and vibratory motion of the particles of bodies. We wish that the ingenious author had not swelled the volume by such conjectures; which do not convince, and are far from being amusing. If we might presume to offer our advice, we would recommend it to Count Rumford not only to retrench useless matter and unprofitable speculation, (and this surely is reasonable advice,) but also to be less diffuse in establishing truths long received and familiar to the scientific world. In a volume of the Philosophical Transactions of the Royal Society, we think that three-fourths of a quarto page is too much to be allotted to the proof of the hundred-times-proved proposition, that the density of rays varies inversely as the square of the distance from the luminous points.

We pass over much hypothesis that might be controverted, and some assertions which are by far too positive and dogmatical, in order to arrive at those practical remarks, which, in such cases, Count Rumford is accustomed aptly and judiciously to deduce:

'In all cases where it is designed to *preserve the heat* of any substance which is confined in a metallic vessel, it will greatly contribute to that end, if the external surface of the vessel be very clean and bright: but, if the object be to *cool* any thing quickly, in a metallic vessel, the external surface of the vessel should be painted, or covered with some of those substances which have been found to emit calorific rays in great abundance.

'Polished tea urns may be kept boiling hot with a much less expence of spirit of wine (burnt in a lamp under them) than such as are varnished; and the cleaner and brighter the dishes, and covers for dishes, are made, which are used for bringing victuals on the table, and for keeping it hot, the more effectually will they answer that purpose.

'Saucepans, and other kitchen utensils, which are very clean and bright on the outside, may be kept hot with a smaller fire than such as are black and dirty; but the bottom of a saucepan, or boiler, should be blackened, in order that its contents may be made to boil quickly, and with a small expence of fuel.

'When kitchen utensils are used over a fire of sea coal, or of wood, there will be no necessity for blackening their bottoms, for they will be made black by the smoke; but, when they are used over a fire made with charcoal, it will be adviseable to blacken them; h may be done in a few moments, by holding them over a wood or fire, or over the flame of a lamp, or candle.

Proposals have often been made for constructing the broad and ow vessels (flats) in which brewers cool their wort, of metal; on pposition that the process of cooling would go on faster in a me- vessel than in a wooden vessel; but this would not be found to he case in fact, a metallic surface being ill calculated for expe- g the emission of calorific rays.

The great thickness of the timber of which brewers' flats are com- ly made, is a circumstance very favourable to a speedy cooling of wort; for, when the flats are empty, this mass of wet wood is h cooled, not only by the cold air which passes over it, but also, more especially, by evaporation; and, when the flat is again filled hot wort, a great part of the heat of that liquid is absorbed by cold wood.

In all cases where metallic tubes filled with steam are used for ming rooms, or for heating drying-rooms, the external surface of e tubes should be painted, or covered with some substance which itates the emission of calorific rays. A covering of thin paper answer that purpose very well, especially if it be black, and if it losely and firmly attached to the surface of the metal with glue.

Tubes which are designed for *conveying* hot steam from one place nother, should either be well covered up with *warm* covering, or ld be kept clean and bright. It would, I am persuaded, be worth e, in many cases, to gild them, or at least to cover them with is called gilt paper, or with tin foil, or some other metallic sub- e which does not easily tarnish in the air.

The cylinders, and principal steam-tubes of steam-engines, might overed, first with some warm clothing, and then with thin sheet , kept clean and bright. The expence of this covering would, confident, be amply repaid, by the saving of heat and fuel which ld result from it.

If garden walls painted black acquire heat faster, when exposed e sun's direct rays, than when they are not so painted, they will wise cool faster, during the night; and gardeners must be best to determine whether these rapid changes of temperature are, or not, favourable to fruit trees.

Black clothes are well known to be very warm in the sun; but are far from being so in the shade, and especially in cold ther. No coloured clothing is so cold as black, when the tem- ture of the air is below that of the surface of the skin, and n the body is not exposed to the action of calorific rays from other tances.

It has been shown, that the warmth of clothing depends much he *polish* of the surface of the substance of which it is made; and e we may conclude that, in choosing the colour of our winter nents, those dyes should be avoided which tend most to destroy polish: and, as a white surface reflects more light than an equal ace, equally polished, of any other colour, there is much reason to think that white garments are warmer than any other, in cold weather. They are universally considered as the coolest that can be worn, in very hot weather, and especially when a person is exposed to the direct rays of the sun; and, if they are well calculated to reflect calorific rays in summer, they must be equally well calculated to reflect those frigorific rays by which we are cooled and annoyed in winter.'

Whatever variety of opinion may exist with regard to the real author of the above experiments, no one will be found, perhaps, to deny that they are exceedingly curious and attractive. We rejoice that Count Rumford has given attention to these inquiries and the connected theory; since by native ingenuity, by practice, by leisure, and by abundant means, he is well qualified to improve a hint, and to advance on an opened route. In philosophic narration, however, he is prolix and wandering: in the way of theory and speculation, he makes too many experiments with his pen; and he either does not possess, or will not exercise, the art of *blotting* and the talent of compression. Though we despair of being heard, and of effecting a change, we confess our wish that this expert and indefatigable philosopher would make experiments and record their results, but leave to others the more arduous and delicate task of deriving general conclusions, and of founding systems.

ANATOMICAL *and* CHEMICAL PAPERS.

Continuation of an Account of a peculiar Arrangement in the Arteries distributed on the Muscles of slow moving Animals, &c. in a Letter from Mr. Anthony Carlisle *to* John Symmons, *Esq. F.R.S.*—In a paper which this author presented to the Royal Society some time time ago*, he described a peculiarity observed by him in the limbs of slow-moving animals; which consists in the arteries distributed to them being suddenly divided into a number of equal-sized cylinders, occasionally anastomosing with each other. Mr. Carlisle concluded that this singular disposition of the vessels of their extremities was destined to retard the motion of the blood, and thus in some way to contribute to the long continued contractions which are necessary in the limbs of such animals as exhibit this phænomenon.

Pursuing the same subject, Mr. C. has had occasion to remark a disposition similar to that which he formerly noticed, in the human spermatic, intercostal, and diaphragmatic arteries, and in those of the iris in man and other animals.—The muscles of the tails of such animals, as have the power of suspending themselves for some time by these parts, are also, he observes, supplied with one cylindrical artery; as are likewise the swimming bladders of many fish, and the alimentary canal of several animals. In conclusion, he remarks that

---

* See Rev. Vol. xxxiii. N. S. p. 270. (Phil. Trans. Part I. for 1800.)

> 'Slowness of muscular action, and extraordinary duration of the contractions, are frequently united; and that such unusual phenomena in muscles, are accompanied with a peculiar distribution of the arteries which supply them: but, whether the slowness or the duration be the principal end, or whether the equable supply of blood by a set of appropriate arteries, be the only adaptation convenient for the peculiar offices of such muscles, are subjects not easily determined.'

A plate, annexed to this paper, gives a view of the cylindrical distribution of vessels in the double swimming bladder of the Tench, and in the ileum of the *Cavia Aguti.*

Description of a triple Sulphuret of Lead, Antimony, and Copper, from Cornwall; with some Observations upon the various Modes of Attraction which influence the Formation of Mineral Substances, and upon the different Kinds of Sulphuret of Copper. By the Count de Bournon, *F.R.S. & L.S.*—The nature of this substance was first determined by Mr. Hatchett. It is very scarce, and though it has for many years been known in England, it has hitherto been found only in Cornwall.

> 'The colour is a dark gray, inclining to black. It has a very brilliant lustre.
>
> 'It is very brittle; fragments of it may be easily broken off by means of the nail
>
> 'Its hardness is such, that it very easily cuts calcareous spar; but it is not sufficiently hard to scratch fluor spar.
>
> 'When rubbed pretty strongly on white paper, it leaves on it a faint black mark; but not so readily as lead, or sulphuret of antimony
>
> 'It does not, when rubbed, emit any smell.
>
> 'When grossly powdered, the powder still retains the metallic lustre.
>
> 'When thrown in the last mentioned state, upon an iron not quite red hot, it emits a phosphorescent light, of a bluish-white colour, but without any smell whatever; no such light, however, can be obtained from it by means of friction.
>
> 'Its specific gravity is 5765: it is consequently superior to that of sulphuret of copper, or sulphuret of antimony, but very inferior to that of sulphuret of lead.
>
> 'The fractures of its crystals are not smooth, neither are they lamellated in any particular direction, but are generally granulated, and have rather a coarse grain.'

The crystals are brilliant, and various in size and appearance. Their particular shapes and modifications are specified at some length; and the descriptions are illustrated by a plate.

In a subsequent part of this paper, the author gives some observations on the various modes of attraction which influence the formation of mineral substances. The first kind of attraction, to which mineral bodies are subject, is the *attraction of composition;* which takes place between the most simple or primitive molecules of a substance, but at the same time exists only between molecules that are dissimilar. To this action is owing the formation of secondary or integrant molecules, which arise from the combinations of the primitive molecules of two or more different substances.

At the instant of the formation of these molecules, if they happen to be properly circumstanced, they are forced to obey the second species of attraction, that of aggregation, by which they are united into one or several homogeneous masses. The attraction of aggregation is separated by the author into two modifications, the *crystalline*, and the *simple*.—The former is divided into the *regular*, *irregular*, and *amorphous*. Of these three, the regular takes place, when the molecules arrange themselves as solid bodies, constantly of the same form, or subject to certain laws of variation. This species of attraction requires that the molecules should be situated in a fluid in which they possess a freedom of motion; and that this fluid should be at rest, and in a situation in which it can evaporate gently. When the action of this process is by any means disturbed, irregular crystalline attraction takes place, and produces various appearances in the crystals. Some substances, as chalcedony and girasol, (which latter in a decayed state is called opal,) are influenced by an attraction which the Count de Bournon terms *Amorphous*; and which does not allow the substances, on which it acts, to take any defined figure.

> ‘ Besides the attraction which takes place between the *similar* integrant molecules of substances, there exists another, between these similar molecules and those which are *dissimilar*, or of a different nature. In consequence of this kind of attraction, during the formation of a substance by the aggregation of its similar molecules, other molecules of a different substance, being situated near them, enter into union with them, either by one molecule uniting with another, or by a collection of molecules uniting themselves to a molecule.’

To the first of these modes, the Count gives the name of *simple homogeneous attraction of aggregation;* the other he designates by the term of *heterogeneous attraction of aggregation;* and by that of *accidental integrant molecules*, those extraneous molecules

which

the last-mentioned kind of attraction introduces into a
ice.

ingenious paper is concluded by some observations on
ferent kinds of sulphuret of copper; for which we must
o the communication itself.

lysis of a triple Sulphuret of Lead, Antimony, and Copper,
ornwall. By Charles Hatchett, *Esq. F.R.S.*—From se-
xperiments here detailed, Mr. Hatchett was led to con-
that the constituent parts of this ore 'are lead, antimony,
, and a little iron combined with sulphur; and when the
c gravity, the external and internal colour, fracture, grain,
her characters are considered, there can be no doubt but
t least the three first metals exist in the ore, in, or nearly
e metallic state, combined with sulphur so as to form a
sulphuret.'

ascertain the proportions of these substances, an ana-
as instituted, of which the following are the results:—
rains of the ore afforded

	Grains.
'A. Sulphur - -	34.
B. Oxide of antimony -	63.
C. Sulphate of lead -	120.20
D. Iron - -	2.40
E. Black oxide of copper	32.

t the metals composing this triple sulphuret are evidently in the
ic state; and white oxide of antimony precipitated from muri-
id by water, is to metallic antimony as 130 to 100; therefore,
grains of the oxide must be estimated at 48.46, grains of the

gain, sulphate of lead is to metallic lead as 141 to 100; there-
20.20 grains of the former are = 85.24 grains of the latter.
lastly, black oxide of copper contains 20 *per cent.* of oxygen;
uently, 32 grains of the black oxide are = 25.60 grains of
ic copper.

The proportions for 200 grains of the ore, will therefore be,

	Grains.
Sulphur - -	34.
Antimony - -	48.46
Lead - -	85.24
Iron - -	2.40
Copper - -	25.60
	195.70
Loss -	4.30

Or,

Or, per cent.	Grains.
Sulphur	17.
Antimony	24.23
Lead	42.62
Iron	1.20
Copper	12.80
	97.85
Loss	2.15

'These proportions (continues the author) I have reason to believe, are tolerably exact; for I did not observe any essential variation in the results of two other analyses, which I made of this substance, with every possible precaution.

'The loss may be principally ascribed to the oxide of antimony and sulphate of lead; but especially to the former, which has a great tendency to adhere to filters and glass vessels.

'In some of the preliminary experiments, I obtained a small portion of zinc; but, having received, through the kindness of Mr. R. Phillips, of Lombard-street, some pure crystals of the ore, I found that the zinc had proceeded from blende, which was imperceptibly mixed in the specimens which I had first examined.'

Observations on the Orifices found in certain poisonous Snakes, situated between the Nostril and the Eye. By Patrick Russell, *M.D. F.R.S. With some Remarks on the Structure of those Orifices; and the Description of a Bag connected with the Eye, and with in the same Snakes. By* Everard Home, *Esq. F.R.S.*— These orifices have hitherto been found only in poisonous snakes. They have by some been supposed to be the external organs of hearing, but this opinion has been disproved by Mr. Home.

'The orifices (says Mr. H.) situated between the eye and the nostril, in the rattle-snake, and in some species of coluber, do not lead to the nostril or to the ear, but to a distinct bag, of a rounded form; there is a hollow of the same shape surrounded by bone, and adapted to receive it.'—

'These bags bear a relative proportion to the size of the snake; they are lined, as also the eyelids, with a cuticle, which forms the transparent cornea, making a part of the outer cuticle, and is shed with it; and, when examined after the snake has cast it off, their shape is more perfectly seen than under any other circumstances.'

Such snakes as are furnished with these bags have another peculiarity; namely,

'An oval cavity, situated between the bag and the eye, the opening into which is within the inner angle of the eyelid, and directed towards the cornea. In this opening there are two rows of projections, which appear to form an orifice, capable of dilatation and contraction. From the situation of these oval cavities, they must be considered as reservoirs for a fluid, which is occasionally to be spread over the cornea; and they may be filled by the falling of the dew, or the moisture shaken off from the grass through which the snake passes.

'This apparatus in the snake, has that position which is best adapted to pour out the fluid upon the cornea, when the head of the snake is erect.'

The deer and the antelope have also bags in the same relative situation respecting the eye and nose, resting on the skull, and a cavity in the bone adapted to receive them. 'These bags have a secretion of their own; the quantity of which varies, according to the climate and other circumstances; and there is no reason for thinking that the tears ever pass into them, the passage into the nose being unusually free, and the orifices in the bags, in many species, unfavourably situated for the reception of the tears.' The use of the fluid secreted in these bags is at present unknown.

The customary *Meteorological Journal* finishes this Part.—The second Part for the last year is before us, and we hope speedily to attend to it.

Art. II. *The Complaynt of Scotland.* Written in 1548. With a preliminary Dissertation, and Glossary. 4to. 2l. 2s.—8vo. 1l. 5s. Boards. Edinburgh, Constable; London, Cadell and Davies. 1801.

When we state the pressure of urgent claims on our labours as an apology for our tardy notice of this publication, we are far from insinuating any thing like disrespect to the editor or to his laudable exertions. On the contrary, we are fully aware that, as a relict of the language of North Britain, and as a specimen of the political compositions of the sixteenth century, the Complaynt of Scotland, which had become extremely rare, was well worthy of the illustrative talents of a judicious and lettered antiquary.

The pliancy and versatility of genius manifested by Mr. Leyden, to whom we owe this impression, bespeak a mind of no ordinary resources. On more occasions than one, we have mentioned his poetical effusions with commendation: in the volume before us, he appears to singular advantage in the more sober and self-denying character of an editor and commentator; and, if our information be correct, he now figures in the medical department at Madras. With an individual who combines so much ability and accomplishment, we are very unwilling to break a lance. In the present instance, then, we are happy to announce that the extraneous matter, with which he has sometimes encumbered his preliminary essay, forms in our apprehension almost the only objectionable portion of the volume. Those parts which have an immediate reference to the subject, we have perused with pleasure, if not always with entire conviction.

It is properly observed that, in the earlier days of the literary history of Scotland, it was reckoned a superfluous labour to register the life and character of any celebrated writer, when his name survived in the memory of his cotemporaries. Hence, in modern times, the difficulty of assigning anonymous publications of those periods to their respective authors; and hence we need not be surprized if much doubt has existed concerning the real writer of a political satire, who had strong inducements to conceal his name. This curious invective has been attributed, though on very slight and insufficient grounds, to Sir James Inglis, to Wedderburn, and to Dunbar. In the general want of external evidence, Mr. Leyden has recourse to arguments of another description; and he urges, at least with plausibility and ingenuity, the pretensions of Sir David Lindesay, of the Mount.

> ' Though aware of the fallacious nature of such speculations, their frequent futility, and the slight degree of conviction which they are calculated to produce, I am not deterred from hazarding an opinion, which early occurred to my own mind, and which successive enquiries have tended to confirm. It is true, that when a person has inadvertently adopted an opinion, the bias which his mind receives, represents objects in a proportion and colouring, which, in the eyes of another, they never assume. As I have therefore reason to suspect, that some arguments, which, to me, appear to possess considerable force, may, by others, be deemed wholly unsatisfactory, it is with considerable diffidence that I propose my opinion, especially as the discovery of a single copy, with the author's name on the title-page, would essentially injure any inductive argument of this species.'

The coincidences of thought and style, on which the editor founds his hypothesis, are stated at length, and with considerable felicity. The identity of many of the historical examples in Lindesay's Monarchy and in the Complaynt is particularly striking. In respect, however, to the general argument, a suspicion arises that, by proving a great deal, Mr. Leyden has proved too much. Would Lindesay, if he courted concealment, thus openly copy from his own writings? Is it not more reasonable to conjecture that, in the dearth of knowlege and of Scottish compositions, Sir David's works were in high and popular request, and occasionally *put in a state of requisition* by the few who wrote in the vernacular idiom? The spirit of the times and of party animosity might even suggest the base stratagem of assuming the Knight's manner and expression, with the view of escaping detection, or of involving him in the consequences of irritated power.

We have no leisure for accompanying the author of the Dissertation in his analysis of a curious MS. intitled, *Collectanea Domini Davidis Lindesay de Mounthe*, &c. The sketch of its contents, accompanied with suitable extracts, might form a separate essay, well worthy of the attention of the professed antiquary, but which bears no particular relation to 'the Complaynt of Scotland.'

In his review of the last mentioned production, the writer again digresses, though with learning and ability, into several important collateral topics; such as the manners which characterized the age of chivalry, the state of antient music and poetry in Scotland, the popular tales which were recited in that country, the various denominations of the pieces of artillery which were first used in this island, &c.:—but we must pass to the more immediate object of our remarks.

The *Complaynt* is preceded by a Dedication and a Prologue; the first intitled 'the Epistil to the Queenis Grace.' It paints, in glowing colours, the turbulent and distracted state of the country, extols the public conduct of the Queen Regent, and celebrates the virtues of her ancestors, from Godfrey of Boulogne to her father the Duke of Guise, in terms of pedantic encomium. The English, on the contrary, are described as ravenous wolves, who desolate the land. In the 'Prolog to the redar,' the author, with affected humility, deprecates the charge of presumption, and apologizes for the defects of his composition by alleging his earnest desire to promote the public welfare. As an apology seems also to have been expected for writing in the vulgar dialect, he has recourse to the same arguments which had been urged by Chaucer and Lydgate:

'The work (says the editor) is naturally divided into three parts, of which the first may be properly denominated, the Complaint of the author; the second, the Monologue of the author; and the third, the Dream of the author, or the Complaynt of Scotland. In the first, the author, deeply afflicted by the miseries of his country, begins to speculate concerning their causes. In the second, which has little connexion either with the first or third, a variety of rural scenes and occupations are depicted, which are ingeniously diversified with a sea-fight, and a dissertation on natural philosophy. This division is terminated by the author in a profound sleep, during the unsuccessful experiment of shutting his eyes, and looking through his eye-lids; and, in the third part, he relates his dream or vision. The subject of the third part is the same with that of the first—the miseries of

Scotland; but the description is more particular, and the machinery is allegorical.'

We have now given a summary of the piece: but it may, perhaps, be expected that we should trace its plan rather more minutely. In his investigation, then, of the calamities which had overtaken his country, the author adverts to the fortunes of states and empires, and to those signs which are supposed to prefigure the displeasure of heaven. National revolutions are, in his estimation, national punishments for public vices; and this sentiment he endeavours to corroborate by various examples taken from sacred and profane history. His spirited reprobation of the doctrine, which resolves all changes into the will of Fortune, is directed against Boccaccio, Lydgate, and some others, who had erected the fickle Goddess into the Sovereign Dispenser of good and evil.

This first part concludes with a curious intimation of the approaching end of the world: but we fear that many of our readers will scarcely be able to understand the strange language in which it is written:

'Nou, to confound the opinione of Socrates, ande to confound al them that vil nocht beleue that the varld is neir ane final ende, i vil arme me vitht the croniklis of master ihone carion, quhar he allegis the prophesye of helie, sayand, that fra the begynnyng of the varld, on to the consummatione of it, sal be the space of sex thousand zeir. the quhilk sex thousand zeir sal be deuydit in thre partis. the fyrst tua thousand zeir, the varld sal be vitht out ony specefeit lau ĩ vrit, quhilk vas the tyme betuix adam ande abraham. the nyxt tua thousand zeir vas the lau of circoncisione, vitht ane institutione of diuyne policie, ande vitht adoratione of god, quhilk vas the tyme betuix Abraham ande the incarnatione, quhen crist ihũs resauit our humanite for our redemptione. the thrid tua thousand zeir sal be betuix the incarnatione & the last aduent, quhilk sal be the cõsummatione of the varld. bot thir last tua thousãd zeir (as master ihone carion allegis in the prophesye of helie) sal nocht be completit, be rason that the daye of iugement sal be antecipet, be cause of them that ar his electis, as is vrityn in the xxiiii. cheptour of Sanct mathou, & nisi breuiati fuissent dies illi, non fieret salua omnis caro: sed propter electos breuiabũtur dies illi. quha listis to reide al the xxiiii. cheptour of Sanct mathou, tha sal persaue euidently that the varld is verray neir ane ende, be rason that money of the singis & taikkyns that precedis the daye of iugemẽt that ar expremit in the foirsaid cheptour, ar by past, & the remanent ar nou presently in oure dais: ther for, efftir the supputatione of helie, as mastir ihone carion hes reherseit, the varld hes bot four hundretht fyfty tua zeir tyl indure, be cause that ther is fiue hundrethe fourty aucht zeir by past of the foir said sex thousãd zeir; bot efftir the voidis of Sanct mathou, the cõsummatione of the varld sal be haistriar nor foure hũdretht fyftye & tua zeir; zit god hes nocht affixt ane certan daye to fal vitht ĩ the said terme of iiii. c. lii. zeir, as is reherseit in Sanct mathou, de die autẽ illa & hora

> nemo scit neque ãgeli celorũ, nisi solus pater. ther for ye haue mistir to be vigilant ande reddy, sen the terme of cristis cumming is schort, ande the day oncertane, as is said in the foir said euangel. vigilate, ergo quia nescitis qua hora dominus vester venturus sit. this veil considrit, maye be ane probabil rasõ that the varld is near ane ende, quhilk suld be occasione til haue it in detestatione, ande til haue premeditatione of the future eternal beatitude & felicite, that gode hes promeist til al them that haldis it in abhominatione.'

The second part, '*ane Monolog of the actor*,' is wholly episodical; yet it is not the least curious portion of this singular production.—Fatigued with his lucubrations, the author takes an airing in the fields, salutes the redolence of spring, and paints, with some poetical effect, the charms of rural scenery. These however, he unadvisedly endeavours to enhance by a minute *enumeration* and *imitation* of the cries of birds; including those of domestic fowls, and the song of the nightingale, which is not an inhabitant of Scotland:

> 'Thã eftir quhẽ this dyn vas dune, i dreu me doune throucht mony grene dail. i beand sopit in sadnes, i socht neir to the see syde. than vndir ane hingand heuch, i herd mony hurlis of stannirs and stanis that tumlit doune vitht the land rusche, quhilk maid ane felloune sound, throcht virking of the suellãd vallis of the brym seye. than i sat doune to see the flouyng of the fame. quhar that i leukyt far furtht on the salt flude. there i beheld ane galiasse gayly grathit for the veyr, lyand fast at ane ankir, and hyr salis in hou. i herd mony vordis amang the marynalis, bot i vist nocht quhat thai menit. zit i sal reherse and report ther crying and ther cal.'

The nautical phraseology, which follows, is valuable only on account of its antiquity: being too strictly technical and by much too minute for any popular composition. The 'crying and cal of the marynalis' form, in fact, a concert not less discordant and unintelligible than that of the feathered tribes.

A pastoral scene succeeds to the sea-piece. While tending his flock, the shepherd beguiles his solitude with the buck-horn and corn-pipe, till his wife and daughter arrive with his rustic meal, and prepare for him a seat of moss, rushes, sedges, and meadow-sweet:

> 'As the flocks of sheep,' observes the editor, 'after grazing some hours, are always disposed to rest, in the sunny days of summer, basking themselves on some dry acclivity; a concourse of shepherds, for a social meal, enlivened with songs and stories, and occasionally diversified by a dance, is by no means an uncommon incident. The different kinds of food mentioned by our author, are strictly pastoral, and all of them well known in Scotland. The resemblance of the domestic œconomy which prevailed on the Scottish Border, even to a late period, with the domestic manners of the Welch in the middle of the 14th century, is extremely curious, and demonstrates, that in pastoral

and mountainous countries, a similarity of manners may be perpetuated, among kindred races, even when a diversity of language has been introduced.'

All at once, the 'rustic pastour' delivers a very sapient lecture on Astronomy and Physics: but his wife, impatient of the tedious, dull harangue, suggests the more appropriate entertainment of tales, songs, dances, and instrumental music, which greatly enliven the narrative.

The variety of wild flowers, scattered over an unmown meadow, next diverts the author's attention to the superstitious pharmacy of the times; and we are duly regaled with the medical properties of certain plants, and the stars from which they derive their influence.

The third part commences with chapter VII. which has for title '*The visione that aperit befor the actor in his sleipe.*' This vision is entirely political, and forms the proper subject of the piece. Dame Scotia, and her three sons, the nobility, clergy, and commons, are portrayed in grotesque allegory. The mother bitterly upbraids her children with their mutual dissensions, the causes of their mutual disasters, and loudly inveighs against English cruelty and treachery. In confirmation of her vehement censure, she quotes examples from history, and concludes by exhorting to unanimity and a vigorous resistance of the common enemy. In vain the third son attempts to fix the blame on his two elder brothers, and taxes them with pride, cruelty, and oppression. His lady-mother resumes the language of violent objurgation, and, addressing her expostulations to each of her sons, paints their particular follies and vices, and again warmly inculcates concord and active patriotism:

> 'Such,' says Mr. Leyden, 'is the outline of that part of the work, which may be properly denominated the Complaynt of Scotland. It exhibits many curious indications of the state of factions, and of the mutual acrimony of the two nations; it presents many characteristic traits of domestic manners, and contains some allusions to historical facts. But these historical allusions seldom relate to either Scotland or England; they almost constantly refer to Greece and Rome. Though the author appears occasionally to have recourse to the compendious chronicles or systems of events, which were so common at this period, the references to the Latin classics, at least, are stated with correctness and precision. Before this period, Douglas had executed his translation of Virgil, and Ballantine his Version of the five books of Livy.'

From this part of the work, we shall venture to make two extracts; the first relating to the poisoning of the Emperor, Henry VII., and the second to the origin of gentlemen:

* Ther is ane exēpil of the trason that ane blac iacopyne frere cōmittit cōtrar henry the seuynt of that name. the toune of florens vald nocht obeye to the empir, quhar for the said Empriour Henry brotht ane grit armye to seige the toune of florens. than ane blac iacopyne frere gat ane grit some of moneye fra the florentynis to tak on hād to sla the empriour, be cause this said frere was familiar witht the said empriour. than he trocht avereis he poysont the host of the sacrament vitht poyson. ther eftir that nobil empriour past to resaif the body of god vndir the forme of brede, and as soune as he hed resauit it ī his moutht, his body begā to suel, and sa he decessit. The verity of this trason was persauit be the phicisians and medicinaris: quhar for the men of veyr of this nobil empriour gart quartyr that fals frere betuix iiij hors, and sa he vas reuardit for his trason.'——

' And nou sen this purpos hes occurrit to speik of gentreis ande nobilnes, i vil fyrst discriue the origine of gentil men, be the quhilk ze may knau, quha is ane vilaine. Bot fyrst i man reherse the stait of the pepil that var in the gude anciant dais, quhilk sum men callit the goldin varld. there vas na defferens of staitis at that tyme amang men, nothir in preeminens, dignite, superiorite, nor honour, for at that tyme al men var egal, & nocht partial nor deuidit, for the pepil lyuit al to gydthir in ane tranquil & louabil cōmunite, ande thai left no thing to there posterite bot regrettis for the alteratione of that gude varld. in thai dais, the pepil eit nor drank nocht bot quhen hungir constrenzet them. & than there maist delegat refectiōe vas acquorns, vyild berreis, green frutis, rutis & eirbis, ande thai drank the fresche vattir. at sum tyme thay past in the forrestis to the course and hunting, and sleu vyild beystis, syne dryit the flasche at the sune or thai eit it. and thai that var of maist tendir complexione, couurit thē vitht the skynnis of tha vyild beystis to keip them fra cald. At that tyme ther vas no ceremonial reuerens nor stait, quha suld pas befor or behynd, furtht or in at the dur, nor zit quha suld haue the dignite to vasche ther hādis fyrst in the bassine, nor zit quha suld sit doune fyrst at the tabil. at that tyme the pepil var as reddy to drynk vattir in ther bonet, or in the palmis of ther handis, as in ane glas, or in ane tasse of siluyr. At that tyme thai lay al to gydthir in ane cauerne, as dois presently the sophistic egiptiens. thai purgit ther belleis, ande excercit the verkis of nature, ilk ane in vthirs presents vitht out schame, reproche, or offens. than ane lang tyme there eftir, nature prouokit thē to begyn sum little police. for sum of them began to plant treis, sum to dāt beystis, sum gadthrid the frutis, ande kepit them quhil on to the tyme of necessite, ande sum neurist there childir. at that tyme the pepil drank nothir vyne nor beir, nor na vthir confekkit drynkis. at that tyme straynge cūtries var nocht socht to get spicis, eirbs, drogis, gūmis, & succur for to mak exquisit electuars to prouoke the pepil til ane disordinat appetit. At that tyme, there vas no sumpteous clethyng of fine claytht and of gold & silk of diuerse fassons. at that tyme ī the begynnyng of ther police, coppir, bras, and yrn and vthir mettellis var meltit to mak vtēsel veschel necessairto serue ane houshald, and var nocht meltit to be gunnis ande cannons to sla doune the pepil. Ande nou sen that goldin varld is

past, ther hes succedit ane yrn varld, quhilk hes altrit euerye gude thing in infelicite and myscheif, for meikens is changit ī maleis, trauail in ydilnes, rest in excesse, pace in veyr, eyse in pane, loue in hatrent, cherite in crualte, iustice in extorsions, almis in thyft, kyndnes in persecutione, supporting of ignorance in detractione, pitie in rigor, ande faytht in ypocrysie, and sa euyrie thing is altrit fra ane gude stait in ane abhominabil qualite. The cause of this alteratione hes procedit fra the euyl cōditiōs of men that began tyl oppresse there nychtbours. ande til eschaip sic oppressione, the pepil chesit ane certain of gouuernours of the maist robust & maist prudent to be there deffendours, ande alse thai randrit thē tributaris ande subiectis to there said gouuernours, ande there gouuernours gat for their panis and laubyr, the butin and spulze that thai cōqueist fra the tirran oppressours. Thai gouuernours var sa nobil in there auen curage, that thai distribut the maist part of the butine ande spulze amāg the pepil that hed vsit them maist vailzeantly contrar there enemeis, ande thai that var lasche couuardis gat nothing. Of this sort began the fyrst nobilnes ande gentreis in the varld, for thai that var vailzeant, thai var reput for nobilis, ande gentil men, ande thai that var vicius & couuardis, var reput for vilainis ande carlis.'

To the above abstract and samples, it is almost unnecessary to add that, if the work before us displays more learning than judgment, and more pedantry than taste, its faults are those of its age; that traits of *naiveté* and of forcible expression occasionally relieve the scholastic complexion of the whole; and that some of the passages may contain beauties which none but a native of Scotland can feel and appreciate.

In regard to the nature and extent of the editor's task, we shall allow him to speak for himself, with the greater confidence, because we believe that he has been scrupulously guided by the rules which his own judgment and his knowlege of the subject prescribed:

'Of the Complaynt of Scotland, only four copies are known to be extant; one of which is deposited in the British Museum; another belongs to his Grace the Duke of Roxburgh; a third to John M'Gowan, Esq.; and the fourth to Mr. G. Paton. All these copies were imperfect; but three of them have been completed from each other. The two last have been constantly used in this edition; and the Museum copy has been occasionally consulted*. For convenience of reference, the pages in this edition correspond exactly with those of the ancient copies. The orthography of the original, however barbarous or irregular, has always been preserved, except in the case of obvious typographical blunders. With all his respect for ancient authors, the editor has never ceased to recollect, that no ancient of them all, is so old as common sense; and he is ready to admit, that the preservation of an obvious typographical error, has always ap-

---

'* For this favour, I beg leave to acknowledge the polite assistance of Mr. Heber, Mr. Ellis, and Mr. Park.'

peared to him as flagrant a violation of common sense, as the preservation of an inverted word or letter; a species of inaccuracy, which the most rigid antiquary does not hesitate to correct. To enable every person to determine, whether this licence has been abused, a list of such alterations is subjoined. In marginal quotations of classical authors, which were generally very erroneous, without being capable of illustrating any point of orthography or grammar, the true reading has been silently restored. With respect to the punctuation, as that of the original was almost constantly erroneous, without any attention to system, it has been corrected when necessary; and the semicolon, which does not occur in the original, has been sometimes employed.'

In spite of the authority of Pinkerton, we agree with Mr. Leyden, that the z should be retained as the representative of *ȝ*, since the Complaynt itself furnishes several apposite instances of this double function. The same character appears to have been occasionally substituted for hard *g*, as in *forzettis* for *forgets*.

The corrections, which Mr. Leyden has hazarded, amount to about 160; and most, if not all of them, seem requisite to complete the sense. His *proposed* emendations, which are only thirteen, are also extremely judicious.—In his glossary, we meet with few forced or absurd etymologies: but a person unacquainted with the Scottish dialect will regret the omission of such terms as *veyr*, *stertland*, *nolt*, *prettishyt*, *lyffing*, *bernis*, and some others.—The editor himself is not wholly exempt from the charge of careless and provincial modes of expression, and from such affected innovations as *Bret* for *Breton*, *Scandic* for *Scandinavian*, *involvement* for *entanglement*, *vocable* for *word*, &c.: but let the writer who is wholly free from these blemishes "cast the first stone."

ART. III. *Sermons, upon Subjects interesting to Christians of every Denomination.* By Thomas Tayler. 8vo. pp. 455. 7s. Boards. Longman and Co.

THESE discourses proceed from the pen of a veteran in the service of religious instruction; for Mr. Tayler informs us that he has been, during thirty-six years, the minister of the congregation of the Protestant Dissenters in Carter-lane, to which they are dedicated. Such a pastor may be supposed to possess a mind imbued with the momentous principles of piety and morality; and, from a frequent discussion of the doctrines of the Gospel, to enjoy a clear perception of their nature and tendency. Crude indigested theories, wild unauthorized expositions, and intemperate or illiberal declamation, cannot be expected to flow from such a source; especially if literary diligence and application have been superadded to a serious spirit. It is bare justice to Mr. Tayler to add that he seems to us, judging from the evidence before us, to be well qualified, both by the temper and the endowments of his mind, to lecture on religious subjects. If we read him rightly, he is a modest and unassuming, though far from an uncultivated Christian. He makes no attempt to shine in brilliant and studied periods: the graces of style are no objects of his solicitude: but to be instructive, perspicuous, and impressive is all his care. To Christians in the ordinary walks of life, and not to the fastidious and disputatious, he directs his admonitions; and he makes no effort to render the preacher obtrusive and prominent on the canvas, which is not unfrequently the case in modern pulpit-compositions.

Mr. Tayler's sermons are not delivered in the form of loose essays, but are regularly divided discourses, and are even subdivided when the subjects require it, with the addition of practical reflections. This mode of sermonizing is useful to preachers, hearers, and readers. It enables the clergyman, if he be indeed a student, to be textual, discriminating, and various in his compositions; it assists the hearer in following him; and it affords the reader an opportunity of abbreviating and compressing, when the discourses are found to be too long for family uses. The *danger* of such a practice is formality of division, and it certainly requires judgment and taste to avoid this evil; and indeed we observe in Mr. Tayler a tendency to cast his thoughts into a certain mold, by which too great an uniformity of structure is produced. His discourses, without being controversial, are moderately orthodox; and in this respect, in addition to their being plain and serious, they will be acceptable to the generality of Christians: but it must not be inferred from the title that the sentiments which they contain will be acceptable to 'every denomination' of believers. Papists, Baptists, Universal Restorationists, and Unitarians, will object to certain parts: but these bear no proportion to the whole, which abounds with practical matter highly interesting to all, as will be seen from an enumeration of the subjects.

The volume contains 20 sermons,—On the moral Government of God.—On our accountableness to him for our Religious Opinions.—On genuine Religion distinguished from that which is counterfeit.—On the superior excellence of the Righteous.—On the wisdom of doing every thing in its proper season.—On the present State as our only State of Trial.—On the duty and obligations of Religious Worship.—On the Divine Authority of the

he Christian Sabbath.—On the Piety and Fortitude of Daniel,
nd his miraculous Deliverance.—On the authoritative Man-
ıer in which our Lord delivered his Doctrines.—On the per-
ect purity of his Character—and on his Crucifixion.—On the
onduct of the Disciples in deserting their Master.—On the
uty and obligations of imitating Christ.—On the peculiar
ffections which Christians owe to each other.—On the
ssons to be deduced from the story of Jonah's Gourd.

In the 2d discourse, from Matth. ix. 4. the preacher tells
that 'the false reasonings and mistaken principles of the
ribes and Pharisees our Lord calls, *thinking evil in their*
arts:' but it appears to us that *ενθυμεισθε ϖονηρα* must refer,
t so much to their false reasoning or mistaken principles, as
their evil surmises, or to the secret workings of their hearts;
d Mr. T. himself, in the next page, views the passage in this
ght; for he explains the evil state of their minds to consist in
the corrupt prejudices and passions of their breasts.' Should
e text, however, be regarded as not the most appropriate to
e subject selected for discussion, the principle maintained is
questionable,—that our opinions generally take the colour
d complexion of our temper and habit; consequently, that
e source of them is a matter of serious examination. The
eacher thus states the doctrine of his discourse:—'It is a
ty of high importance and of moral obligation to form the
st judgment we are able on religious subjects; and men
ay incur real guilt, in the sight of God, by not thinking and
dging, as well as by not acting uprightly: in other words,
at we are accountable to him for our religious opinions,
well as for our outward conduct.' This proposition he
shes

'To hold up to view as a caveat against an evil, which is too pre-
lent in the world, and certainly productive of the most michievous
ects; namely, the groundless conceit which some persons have
ken up, and endeavour to propagate, that it is of little consequence
at religious principles men entertain; that they are at full liberty
think and judge upon the most interesting subjects, as humour and
lination, or as fashion and secular interest may invite; at least, that
ey are under no sacred and moral obligation to think and judge,
th care, and seriousness, and impartiality; and that they are as little
countable to God, as they are to one another, for the principles
ey choose to adopt.'

Persuaded that this is a conceit of so pernicious a kind that,
generally encouraged, it would soon banish truth and reli-
on from the earth, Mr. T. strenuously opposes it, and for
is purpose endeavours to impress these sentiments on the
ind:

'That religion is the most sacred and venerable thing in the world—that the study of it ought to be considered as a business of interesting concern—that we are not at liberty to receive and treat, in any way we choose, what it has pleased God to reveal concerning it; but are here, under law to him, the great Lord of conscience, and our final judge; to whom we are accountable, for the light which he has afforded us, and the use or abuse we make of it—that therefore, it becomes us, as we value *his* favour, who can alone weigh the hearts and spirits of men, to think soberly, as well as to act rightly; and the one, in order to the other.'

Aware, however, that his doctrine is open to some objections, and must be taken with some qualifications, he premises the following proper distinctions:

'First, that the sacredness and importance of right-judging, which is now asserted, does not extend to all subjects which may be termed religious. *Some questions* there are, which curious and learned men have started, and *others* of a more uninteresting nature still, which in the lapse of ages have crept into the Christian church, upon which men may think as they please, or not think at all, without suffering any injury. The subjects to which the present argument extends, are those which are fitted to purify our nature, govern our temper, direct our conduct, administer to our consolation, and establish our eternal hopes. And in proportion to their influence here, is our obligation to form a right judgment concerning them. Nor farther,

'Secondly, would I be understood to assert that all mistakes of judgment, even upon subjects of real importance, expose those who adopt them, to the charge of guilt.

'The most upright minds, in this frail state of flesh and blood, cannot always, by any methods which they are capable of adopting, certainly secure themselves from falling into error. They may not enjoy the proper means of information; or, they may labour under innocent prejudices, even upon very interesting subjects, which will as unavoidably darken the eye of the mind, as a film, or a disorder of the nerves, does the eye of the body. And God, we may be sure, will not charge that, upon any man as a crime, which ought really to be considered as his calamity. The censure, now intended, does not extend to the involuntary, and unavoidable mistakes of a humble, upright, teachable mind, who wishes to know the path of truth and duty, and diligently uses every mean in its powers to find it. A person of this excellent temper, has nothing to dread from the sentence of his merciful and righteous judge. No, *Sirs*, such serious and impartial inquirers, may look up to him with an assured hope, that their unwilling mistakes shall never be brought in charge against them. It is indolent and superficial inquirers, who are so enamoured with the pleasures, and profits of this world, that they care not what judgement they form upon religious subjects; it is the proud and self-confident, who are so vain of their own knowledge and penetration, that they refuse to accept the assistance of that wisdom which is from above; in fine, it is men of corrupt minds, whose judgement is blinded by evil prejudices and passions, to whom the guilt of error belongs;

and upon whom, even the knowledge and belief of the truth confers no praise. It should be further observed,

'Thirdly, That though all men are accountable to God for the use, or abuse of the light which he has afforded them; and consequently, for the thoughts and opinions they form, as well as for their external conduct; yet none are accountable to us, nor are we accountable to any other person.

'This is a business, which lies, altogether, between God, and every man's own conscience. And the reason is obvious; we are not capable of judging in the case; for we cannot appreciate exactly, either the advantages which others have enjoyed, or, the disadvantages under which they have laboured. "To his own Master," therefore, our omniscient and unerring judge, "every man must stand or fall." And surely it highly becomes us, by the faithful improvement of every assistance which we can obtain, so to acquit ourselves that we may, finally, appear before him with joy, and not with grief.'

Within these limitations, the above proposition must be considered as confined; and the preacher's arguments in its support and elucidation all tend to demonstrate the connection between principles and practice, the influence of passion and vice in blinding the moral discernment, the importance of assisting young persons in forming right apprehensions, and the propriety of inviting those who are advanced in life to habits of self-examination.

A delineation of Religion, in its external act and inward principle and temper, is given in the third discourse. Here it is observed that

'Religion begins with laying its foundation deep in the heart—rectifies the disorders which sin has introduced and fomented between the higher and lower powers of our nature—sets reason and conscience upon the throne, and makes passion and appetite bow to their authority—gives a right bias to the will and the affections, and disposes the mind to prefer the things that are most excellent.'—

'We see also what Religion is, as it affects the external conduct. It is not composed of lifeless notions, and a formal profession; it does not consist in sudden heats of the passions, or rapturous flights of devotion; it supposes a continued uniform course of holy living: in which piety to God, and justice and benevolence to men, are the leading characters; and from which, all allowed and wilful transgression is carefully excluded.'

The first inference, which the preacher deduces, evinces his liberality of mind: but an expression inadvertently occurs, which is foreign to the subject, having no connection with accountableness for religious opinions. We shall satisfy ourselves by merely printing the words in italics:

'I. We learn from hence, that the genuine spirit and power of Religion, may really prevail amongst persons of very different sects and parties, whose sentiments, upon a variety of subjects, differ widely from one another.

'The fear, and the love of God, and an earnest solicitude to please and glorify him, are principles, which may, and do govern the heart, under great disadvantages for acquiring knowledge; and amidst many real mistakes of judgment. I do not mean to assert, that it is of little consequence, what religious sentiments we adopt. Certainly, the more exactly they agree, with the great standard of truth—the sacred Scriptures,—the better advantages shall we enjoy for acquiring and promoting a religious temper. And the man who is unconcerned what sentiments he adopts, or who takes no pains to form any, discovers so shocking an indifference to Religion itself, as must necessarily forfeit all just pretensions to it. But surely, there are prejudices and disadvantages, from which the most humble and upright minds are not exempted, that may betray them into errors, which, though it would have been their happiness to have avoided, yet still, shall not prove fatal to their religious character and interest.

'Without entering into the inquiry, what truths are fundamental in Religion; of one thing we may be sure, that no man shall be finally condemned for involuntary mistakes; and that God will accept to his favour and acceptance, through Christ Jesus, all, *on whom he has stamped his own image.* In judging, therefore, whom we are to consider and love as brethren, let us look to their habitual temper and conduct, rather than to their particular sentiments, or outward profession.'

In the 10th and 11th sermons, on the Divine Authority of the Christian Sabbath, Mr. T. introduces his arguments with a degree of diffidence. He employs considerations which must have weight on the minds of his readers in convincing them of the importance of this institution, as connected with the order and regularity of public worship: but it appears strange that he should have selected a text from Exodus (chap. xvi. ver. 29, 30.) to prove its *divine* establishment under the Gospel. It is here contended that the Sabbath was observed by the Israelites, long before the Mosaic ritual was promulgated, and that it is not dependant on it: but we cannot yield a full assent to this branch of Mr. T.'s reasoning. The circumstances related in the chapter might be supposed to indicate that the Sabbath was a new thing to them, and it is very certain that not a word occurs of its having been kept before this period. Had the author looked a few verses below, he would have seen the ark of the testimony mentioned before it existed, and would not have laid so much stress on a short portion of the Mosaic history in which an evident parachronism occurs. Had a Sabbath been meant in the notices of the piety of the patriarchs, the argument would so far have been conclusive. Mr. T. next takes stronger ground:

'The institution of the Sabbath was enforced upon the Jews, not merely as a ceremonial rite, but a duty of moral obligation, and comes recommended to us by considerations which affect both them and ourselves,

selves. It cannot, therefore, be justly represented as dependant upon, and coeval with, their ritual worship.

'Whatever there might be of a positive and ceremonial nature, in the Jewish mode of observing the day, consecrating some stated portion of our time to religious purposes, has so much of a moral nature and tendency in it, that we cannot justly put this on the same level with other institutions that are merely positive. If social worship itself is a moral duty,—setting apart some portion of time for that purpose, without which it could never be maintained and carried on in the world, to any advantage, partakes very much of a moral nature also.'

If the Sabbath, however, be a part of general morality, it must be supported on those general considerations which we shall endeavour to adduce.

That the primitive Christians assembled for the worship of God on the first day of the week, is generally allowed; and the subserviency of this practice to public piety and general decorum cannot be disputed. It is an arrangement which is a blessing to man and beast, and we sincerely wish to see it wisely respected: but the N. T. contains no positive order for setting a part a seventh portion of time, nor for changing the day of holy rest from the seventh (the Jewish) to the first day, the Christian Sabbath. The alteration was unquestionably made in honour of Christ's Resurrection; and the necessity of the regular recurrence of a day of cessation from secular labour, for the orderly maintenance of divine worship, has perpetuated the practice. Our Lord might have purposely abstained from making it a positive institution, on observing the absurd rigour and enervating superstition with which the Sabbath was kept by the Jews, and which, by his own recorded practice, he endeavoured to abate. Perhaps he thought that it would be better that the appointment of this day of rest should be left to the good sense of Christians, like the other arrangements respecting the circumstantials of exterior religion, than that it should be made the subject of an express injunction. No order is given for the erection or preparation of churches, or houses of prayer; nor for the precise mode in which public worship, and the celebration of sacraments shall be conducted: but the duty of social devotion and Christian fellowship being inculcated, the place, the mode, and the time are left to be arranged by the church or body of believers united for the purposes of mutual edification. Every agreement, whether more or less extensive, which embraces all the means for the regular worship of Almighty God, might be called an Establishment; and this agreement, if not expressly sanctioned by a law of the Gospel, is consonant with the spirit of it. A Sabbath, as an essential part of such a system, is propitious to the

the cause of religion, and in this view merits our constant observance.—We request Mr. T. to reflect whether such reasoning is not preferable to the bold assertion that the Christian Sabbath rests on Divine Authority, when there is no direct command for its observance, in the same manner as one is prescribed for the celebration of the positive ordinances of Baptism and the Lord's Supper.

How the Sabbath ought to be kept by the community at large, is a subject on which Christians are much divided. It includes pious rest and public worship: but is the day to be entirely spent in a state of seclusion and religious abstraction? We may ask, can the bulk of the people so employ it? It is not our desire to dictate in so important a concern: but we may remark, as a general principle, that the Sabbath is best observed when it is kept in such a way as shall most effectually promote love to God, and love to our fellow Christians and mankind. The example of the great will tend more to its decent and general observance than rigid laws, which must invade Christian liberty, and which are at variance with the Apostle's declaration on this subject, Rom. xiv. 6. The *Society for the Suppression of Vice* seems solicitous to restore the Jewish or puritanical Sabbath: but severity is not a proper instrument in this case; and, as we applaud the purity of their motive, we should be happy if these hints could induce them to review the question respecting the observance of the Sabbath, in connection with our Saviour's own remark, "The Sabbath was made for man, not man for the Sabbath." We are persuaded that the subject is not rightly understood; and that between Superstition on the one hand and Indifference on the other, the value of this important portion of time is not rightly appreciated.

It is justly remarked by this preacher that 'a devout mind will thankfully embrace all stated and convenient seasons for drawing near to God; whether they be expressly enjoined by his authority or not.' With the truly pious, then, there is no difficulty: but the point to be considered is, how are the young to be trained up to love the day of religious rest, to look forwards to it as a source of pleasure, and to be prevented from regarding it as dull and tiresome? How, as an institution for all classes of the community, can it be converted to the greatest use? Mr. T. remarks that 'the day ought to be so observed as to render the return of it welcome to the devout mind;' he should have added, "and welcome to those in whom it is of importance to cherish the habits of piety and decorum."

The concluding discourse is a specimen of that pulpit ingenuity, in the exercise of which preachers often endeavour to surprize as well as instruct, by shewing how many practical doctrines can be deduced from a topic which at first sight appears to be barren. *Joseph's coat of many colours* was to an old divine a most copious subject of discourse; and Mr. Tayler has found in *Jonah's Gourd* (Jonah, iv. 6, 7.) several instructive lessons adapted to all Christians. The circumstances of this Gourd's growth and decay prescribe to us piety, gratitude, moderation, and resignation. One of the preacher's reflections is, that

'The subject teaches the precarious tenure by which we hold the dearest of our earthly comforts; and should teach us how dangerous it is to place any great dependance upon them.

'They resemble the gourd of Jonah, in the uncertainty of their continuance; and, not unfrequently, in the sudden transitions from joy to sorrow, which they occasion.

'Whatever be the object on which we set any particular value, and, from which we expect or derive peculiar comfort, the observation of what passes continually in the world must convince us, that it is precarious and fluctuating, liable to a thousand melancholy disasters, and may be suddenly wrested from our possession, at the very time too, when we think it most necessary to our happiness, or are least apprehensive of losing it. Such melancholy proofs of the instability of all earthly comforts so frequently occur, and within the knowledge of every soul present, that to enlarge here would be needless. Who of us, my brethren, do not recollect instances in which we ourselves have been the sufferers? How often has the gourd, under which, for a while, we found a refreshing shade, been suddenly withered? With how many flattering prospects have we pleased ourselves, in the journey of life, which Providence has unexpectedly blasted! And which, of all the enjoyments we possess to day, can we certainly depend upon being continued in our hands to-morrow? Health and riches, power and fame, agreeable friends, and commodious habitations, easy circumstances, and prosperous undertakings, are all fickle and changeable things: either we may be totally disabled from enjoying them; or they may be embittered and lost by disasters which we have neither power to foresee nor prevent. The friend of our bosom, and the child whom we love as our own souls, are frail and mutable, and mortal as ourselves. At the very time, when we are entertaining ourselves with the pleasure they give us, a secret worm may possibly be lying at the root of our happiness; and when the sun next rises, it may be withered.

'I say these things, not to embitter your enjoyment of any blessings which the Providence of God bestows, but to make it more secure;—not to prevent you from taking delight in the gifts of his bounty, but to prevent you from placing that confident dependance upon them, which would lay you open to cutting disappointments, if they should, as they may, be suddenly removed.'

Just as these remarks are, it will admit of dispute whether they are fairly deduced from such premises; and whether such displays of ingenuity are sanctioned by sound criticism.

A few errors occur in this volume: but on the whole the style, if not brilliant, is correct.

of our New Series, (p. 256.) we noticed a work
“ Remarks on local Scenery and Manners,” by Dr. S
In the course of his Tour, the Doctor was accompa
Mr. Nattes, who executed the drawings which Mr. Fi
now etched in his very masterly style.

As the present work is rather a collection of engravi
a production strictly literary, it is inconsistent with
to criticize it with much minuteness. When we be
due praise on the design and execution of the views, a
we recommend them as forming an elegant addition t
braries of amateurs, we must take the liberty of remark
they are by no means sufficiently numerous and varied t
the very comprehensive range of the title. Like every
tainous country, Scotland abounds in bold and pic
scenery. Her ruined feudal mansions and religious b
are also numerous; and her landholders, in later da
manifested even an improvident predilection for stately
dwellings. From these sources, connected with the
constitution and history of North Britain, Mr. Natte
lected a few specimens: but twenty volumes of the s
would be inadequate to the delineation of a *Picture of*
Besides the great variety of landscapes and edifices
published by different hands, many more, not less
especially in the northern counties, may still be terme
subjects.

It may likewise be proper to observe that Mr. Nattes
happy in architectural than in rural painting. Thu
Castle, *Cullean*, *Glasgow Infirmary*, &c. are much mo
rately pourtrayed than the *Trosachs* and *Taymouth*. I

Besides a frontispiece, of which the subject is Fingal's Cave Staffa, and a handsome vignette representing the sepulchral onument of David Hume, this elegant volume contains forty-ght views of the following subjects: Balgonie Castle, Fall on e river Tilt, Ruins of Pitsligo, Wallace Nook in Aberdeen, dinburgh, Gordon Castle, Taymouth, Brechin Castle, The leedle's Eye, Tarnaway Castle, Gannachie Bridge, Glasgow ifirmary, Dunfermline Abbey and Mill, Lochan Eilan, [illegible]ie, Waterfall at Duneira, Gilmerton Quarry, The Park of iverary, Cullean Castle, A Plane Tree, D[illegible] Bridge, Eglinton Castle, The River Divie, Perth from the North, Ayr, ingal's Cave, Drummond Castle, Melrose Abbey, Cavern in len Croe, New Galloway, Edinburgh Castle, St. Andrew's, t. Bernard's Well, Cromarty House and Bridge, [illegible]ing, Elcho Castle, Lauriston Castle, Leslie House, The Trochs, Doune Castle, Pluscardine Abbey, Glencoe, Dunblane athedral, Rowalan Castle, Dryburgh Abbey, Huntly Castle, unkeld, Register-Office at Edinburgh.

The annexed descriptions are limited to a few partial details, d frequently present us with extracts from Dr. Stoddard's blication, the Statistical Account of Scotland, Pennant's Tour, c. Vague tradition is more than once adopted as historical ct; and we observe that Lord Gardenstone, who was only a nator of the College of Justice, is mentioned as a nobleman. e extract Numbers 9 and 20, as fair and not uninteresting mples of the descriptive part.

'The Needle's Eye of Troup.

'No part of the Northern coast of Scotland, full as it is of rotic and wild scenery, affords bolder, or more picturesque views, the parish of Gamrie, in which this cavern is situated. It is in county of Bamff, the northern limits of which are circumscribed that part of the sea, called the Murray Firth. This parish exds above nine miles along the coast, which consists of an unbroken in of stupendous rocks, in many places near two hundred yards ve the sea, and almost perpendicular. Among a variety of other erns, with which this shore abounds, is the remarkable one, chosen the subject of the present plate.

'The peninsula, or projecting point of land, called Troup Head, is, some distance from its extremity, perforated from sea to sea by a bterraneous passage about one hundred and fifty yards in length, in ne parts of which the roof is so low, that a man can with difficulty ep through. At the northern end, however, this narrow passage ddenly expands, and presents a vast cavern, twenty feet high, thirty ide, and one hundred and fifty in length, containing a space of not s than ninety thousand cubic feet. The whole of this vaulted space supported by immense columns of rock, against the base of which e sea sometimes dashes with incredible fury. Nothing of a similar nature can be upon a grander scale; and the effect, as it strikes a person, who has come through from the southern entrance, when from the narrow passage he suddenly bursts upon this expanded cavern with the light breaking upon the opposite rocks, and the sea in front, is truly wonderful. This view is taken from the inside of the cavern near the entrance, and shews the rocks leading towards Gamrie Head, with a part of the Murray Firth towards the west. 'The cavern, as well as the adjoining coast and land. is on the estate of—Gardener*, Esq. This view was taken in 1799.'

'A PLANE TREE†.

'Many parts of Scotland completely refute the splenetic remark of a late eminent writer, who asserted, that North Britain did not produce a tree: and this plate is an evident proof of its fallacy. This beautiful Plane Tree is growing on the estate of John Sterling, Esq. of Kippenross, in the county of Perth, about a mile from Dumblane. The circumference at its base is twenty-eight feet nine inches, and it begins to branch at the height of thirty feet.

'In the neighbourhood of this tree, and through the same estate, the beautiful little river Allan winds its devious course, which, with its accompaniments of bold black rocks, partially covered with thick and varied foliage, and the frequent mills placed on its banks, presents a variety of highly picturesque and romantic scenery, worthy of the observation of the admirers of nature, and of the pencil of the artist.'

In paying a merited compliment to the memory of Hume, Mr. Nattes has made the *amende honorable* for his more fastidious fellow-traveller.

As, in the preparation of this work, the publishers seem to have spared no time, diligence, nor expence, we heartily wish that the list of subscribers had been more numerous: but we trust that a generous public will recompense their laudable exertions.

ART. V. *Transactions of the Asiatic Society, Vols. VI. and VII.*

[*Article continued from p.* 304—313. *Vol.* 45.]

ON *the Course of the Ganges through Bengal. By Major* R. H. Colebrooke.—This celebrated stream, rapidly impelling its vast body of waters through a plain composed of a light sandy soil to a considerable depth, is continually changing its bed, and producing alterations which excite the astonishment of Europeans. Islands and sand-banks are in a short time formed in places which were once the deepest parts of the river, some towns and villages which were once near its banks are deserted by it, others are undermined, and the vast body of earth on which they stood is entirely carried away. Major Colebrooke seems to have examined this river with attention, and he describes its most striking phænomena. He represents 'the banks of the Ganges as exhibiting a variety of appearances, according to the nature of the soil, or the degree of force with which the current strikes against them. In those parts where the velocity of the stream is greatest, and the soil extremely loose, they become as perpendicular as a wall, and crumble in so frequently, that it is dangerous to approach them.' The shifting of the current, and the effects of inundations, produce alluvions, and islands of an unusual extent. The reader may form some idea of these operations by a particular instance:

---

* We believe that the family name is *Garden*. Rev.

† Is it not rather the *Great Maple* (*Acer Pseudo-Platanus* Lin.) of which *Plane-Tree* is the Scottish appellation? Rev.

> 'The alteration of the river at *Colgong*, may be reckoned among the most extraordinary which have ever been observed in the Ganges; and of this I can speak with great confidence, having been an eye witness of the state of the river at this place at four several periods, in three of which I observed a considerable difference, viz. in the dry seasons of 1779, 1788, and 1796-7. I have a drawing of *Colgong*, taken by myself at the former of these periods, which represents the river to be a broad and open stream, and free from shallows; at the same time, although the three rocks near *Colgong* do not come into the view, yet I can remember that they were surrounded by dry land, and appeared to be at some little distance from the shore. This is confirmed by the old map, only that the *Boglepore* Nulla is represented as passing between the rocks and the town. In January, 1788, I found the three rocks completely insulated, and the current rushing between them with great rapidity; the river having undermined and borne away the whole of the soil which had for many years adhered to them, and having formed a bed for itself, with a considerable depth of water, which continued for several years to be the principal, and indeed the only navigable channel of the river in the dry season. Here boats were frequently in imminent danger of striking against the rocks, as during the period of the river's encroachment, and particularly in the rains, it was difficult to avoid them when coming down with the stream. While the river continued thus to expand itself, an island was growing up in the middle of its bed, which, when I last saw it (in January 1797,) extended from near *Pattergotta*, 5 miles below *Colgong*, to a considerable distance above the latter place, being altogether 8 miles in length, and 2 in breadth; and filling nearly the whole space which had been occupied by the principal stream in the year 1779. The quantity of sand, and soil, which the river must have deposited to effect this, will appear prodigious, if it be considered, that the depth of water in the navigable part of the Ganges is frequently upwards of 70 feet; and the new islands had risen to more than 20 feet above the level of the stream. Again, the quantity of earth which it had excavated in forming a new channel for itself, will appear no less astonishing: some idea of this may, however, be conceived, from the soundings which I caused to be taken near the rocks, which varied

ried from 70 to 90 feet. If we add 24 feet for the height of the soil that had formerly adhered to these rocks, as indicated by the marks it had left, it will appear that a column of 114 feet of earth had here been removed by the stream.'

From the survey here taken, the author considers the Ganges as having under its dominion a considerable portion of the flat country, and thinks that its bed cannot be stated as permanent in any part of its course through Bengal.—Remarks are subjoined on the smaller rivers and branches of the Ganges; and a chart of the Ganges, from Golgong to Hurrysonker, exhibiting the state of the islands and sands during the dry season of 1796-7, is annexed to this amusing memoir. One of these islands is delineated, by which an European may judge of the nature of the landscape:

> 'The appearance of some of these islands is singularly rural and pleasing, if not altogether romantic; for, although an extensive flat can hardly come under the latter denomination, yet it may partake of a degree of wildness, that will please the lovers of nature; at the same time, that the peaceful appearance of the flocks, fields, and habitations, will give delight to the philanthropist. If we present to our imaginations a wide extended plain, with pens for cattle, and a few humble huts, whose tops are crowned with gourds, and the intervening space highly cultivated; suppose wheat, barley, and pulse of all sorts, to be growing in abundance, the flowers of the latter presenting to the eye a variety of rich tints; let us conceive numerous herds of cattle to be grazing, and a few scattered villages at a distance; suppose the horizon to bound the view, with no other remote objects than a long line of grass *jungle*, and a few trees, which, from their great distance on the main land, are barely discernible; and we shall have a tolerable picture of an island in the Ganges. If we fancy, at the same time, that the lark is soaring, the air cool, and the sky perfectly unclouded, we shall have a still more lively idea of the state of these islands during at least six months of the year.'

Remarks on some Antiquities on the West and South Coasts of Ceylon; written in the Year 1796. *By Capt.* Colin M'Kenzie.—We are here presented with descriptions of sacred places, edifices, and images, appertaining to the religions or superstitions of the East. Captain M'Kenzie conducts us to the isles of Ramisur and Manar,—to the figure of the *Coutt Rajah*,—to the temple of *Boodhoo* at Villigaam,—to the ruins of a *Hindu* temple (or Dewullum) on Dewunderhead, or *Diví-nóor*, (called in the charts Dunder-head,) the southerly point of Ceylon—to an *antient Inscription* on a rock at *Decgamme*, near Caliture—to the temple at *Calanee*,—and to the temple of *Oogulbodda*. The worship of *Boodha* (the word is spelt three different ways by the three writers who advert to this subject in the volumes now before us) may be considered as the popular religion of

Ceylon, or that which prevails among the great majority of the inhabitants; and as an accurate account of one of the temples dedicated to this deity may give some idea of the mode in which he is reverenced, our readers will be gratified with that part of Captain M'Kenzie's journal which includes his visit to Villigaam:

'Passing on from the figure of the COUTTA raja, we came to *Villigāām*, or *Billigāām*, a place of some consideration, near a bay of the coasts; houses are scattered about, among the trees and cocoa woods, which obstruct all view and give the idea of a thick planted grove or garden rather than of a village. Being desirous of seeing a *Cingalese* temple here of some repute, I was conducted by a winding road of about half a mile, to a small eminence enclosed at top by a low stone wall, surmounted by a kind of balustrade in the midst of thick surrounding groves. At the gate, to which we ascended by some steps, the priests received and conducted me to the door of the temple; they were bare headed, and their hair cut close; they had none of the distinguishing marks worn by the *Hindus*, on the forehead; their garment consisted of a cloth of a dusky snuff colour, which folded round the body and descended to the feet; their dark complexions, and inanimate features, exhibited no symptom of superior intelligence, of deep penetration, or of keen genius; nor did any of that mild cast of countenance, or chastened resigned features, which sometimes distinguish the recluse, or devotee of every nation, appear here; neither severe, nor shy, their looks rather indicated a kind of apathy, or indifference. The building had no decorations without; a close gallery ran round the body of it, to which only one door opened, that rendered it so close, for want of fresh air, with the strong fumes of the oil of several lamps burning, and the aromatic odour of yellow flowers, profusely scattered on a raised terrace before the idol, that it almost overcame me on entering the interior apartment. On our being introduced, a curtain which enclosed the shrine, was drawn back, and the figure of BOODHOO, of a gigantic size, reclining at full length on his side, was at once displayed. His head lay on a pillow supported by one hand, the other extended on his body; the habit was very simple, of a saffron colour, covering him from the neck to the heels, and the only decoration was a kind of plain belt across the body. This statue was about eighteen feet long, and well proportioned, but whether made of wood or of composition, I could not learn. The countenance was mild and full, and the top of the head painted to represent the hair in several small curls of a black colour. This was the grand idol of the place, but on approaching it, placed thus at full length on a raised terrace on which several lamps and a profusion of flowers were placed, no external signs of adoration or respect were shewn by the priests. In a corner of the room was a smaller figure represented sitting cross-legged on a coiled snake, the expanded head of which shaded him. From the same habit and the same rotund turn of feature, it was easy to see that BOODHOO was also here represented. A female figure, the natural size, decently, and not ungracefully, arrayed in the same garb, was represented standing in another corner, and holding a lamp in the extended

'I proceeded to *Rajamundry*, and having recrossed the *Godavery*, encamped under the north side of the fort. Here I had the first grateful sight of an European countenance, which was productive of the most pleasing sensations; for I had now been four months in the society of the natives; through paths the most rugged; and in situations that required their utmost perseverance to surmount. Their patience was frequently called forth, to enable them to subsist on the scanty provision, which they were necessitated to carry on their own shoulders, in a mountainous wilderness; and their greatest fortitude was summoned to contend with savage hordes; to whose mercy had it been our fate to submit, but little chance could have been expected of escaping with our lives. The due southing in this journey was little more than eight degrees; but the circuitous windings we were obliged to take, to penetrate through the country, had increased the whole distance to 1125 British miles. The hard service which the cattle had endured, had reduced them so low, that a fourth part were now too much exhausted to recover, and perished. Two of my *Hirkarrrahs* had been cut off by the *Goands*; which, with four followers attached to the *sepoys*, was the whole loss our party had sustained: And considering the difficult nature of the service, it was as little as could be expected. Indeed, the utter impossibility of any individual escaping, who might leave the party, had necessitated the utmost precaution and indefatigable exertions of the whole, for our mutual preservation; and in many situations of difficulty, I was infinitely obliged to them for that zealous support and attachment, which were productive of so fortunate and successful a termination to our toils.'

Captain Blunt, in some places, found the tigers very numerous; the savages having abstained from destroying them, under the notion of the retaliation of the tigers, who would be revenged for the death of an individual of their race.

An Account of a new Species of Delphinus, an Inhabitant of the Ganges. By Dr. Roxburgh.—The *Delphinus Gangeticus* which belongs to the class of *Mammalia*, is here minutely described. 'The body is nearly of a lanceolate shape and almost round. The jaws long and slender; with sixty teeth in each. No dorsal fin.—Soosoo is the name by which it is known among the Bengalese about Calcutta.—The length of a young male, half-grown, is about 6½ feet, and the weight 120lb.'

Translation of one of the Inscriptions on the Pillar at DEHLEE, called *the Lāt of* FEERŌZ SHAH. *By* Henry Colebrooke, Esq. *With Introductory Remarks by Mr.* Harrington.—This paper is accompanied by several plates representing elevations of the stone building near Dehlee, called the hunting place of Feerōz Shah, with the pillar in the center, commonly called Feerōz Shah's Lāt; and also copies of the inscriptions on this pillar. Some of these have not yet been translated. A version of that which is the subject of the present communication was given in the 21st Number of the 1st volume of the Asiatic Society's Transactions: but it has been found to be defective and inaccurate in several parts; and the date, instead of being 123 of the æra of *Vicramaditya*, or A.D. 67, is now clearly ascertained to be 1220 of the above æra; or A.D. 1164. Mr. C. gives the Sanscrit Inscription in Roman characters, and then subjoins a verbal translation, with explanatory notes.

Account of the KOOKIES *or* LUNCTAS. *By* John Macrae, *Esq.*—Many curious particulars are here detailed, respecting the mode of life, funeral ceremonies, and religion of the Kookies, who are the least civilized of any of the people yet known among the mountains. To be a brave warrior, good hunter, and expert thief, forms a high character among these savages. Their villages or *Parahs* are erected on the steepest and most inaccessible hills, from which all strangers are carefully excluded. In their predatory excursions, they destroy all persons except children, whom they carry away captive; and from one of the latter who had made his escape after a long exile among the Kookies, this account of them was obtained. Mr. Macrae noticed the singular coincidence which subsists between the funeral rites prevailing among these uncivilized Asiatics, and those which are practised by some tribes of North American Indians, as related in Bartram's Travels.

On the Sanscrit and Prácrit Languages. By H.T.Colebrooke, *Esq.*—Though the study of the Oriental Languages be a laborious undertaking, we are happy to find individuals whose zeal and assiduity seem prepared to surmount all difficulties. Mr. C.'s lecture on this subject manifests considerable erudition: but, as it is not capable of brief analysis, we shall merely observe that his remarks relate to the *Sanscrit*, or polished dialect, to the *Prácrĭt*, or provincial dialects, and to the *Magad'hí* or *Apabhrans'a*, or jargon destitute of regular grammar.

'The *Sanscrĭt*,' he observes, 'is a most polished tongue, which was gradually refined until it became fixed in the classic writings of many elegant poets, most of whom are supposed to have flourished in the century preceding the Christian æra. It is cultivated by learned *Hindus* throughout India, as the language of science and of literature, and as the repository of their law civil and religious. It evidently draws its origin (and some steps of its progress may even now be traced) from a primeval tongue which was gradually refined in various climates, and became *Sanscrĭt* in India; *Pahlaví* in Persia, and Greek on the shores of the Mediterranean. Like other very ancient languages, *Sancsrĭt* abounds in inflections, which are, however, more anomalous in this, than in the other languages here alluded to; and which are even more so in the obsolete dialect of the *Védas*, than in the polished speech of the classic poets. It has nearly shared the fate of all ancient tongues, and is now become almost a dead language;

guage; but there seems no good reason for doubting that it was once universally spoken in India. Its name, and the reputed difficulty of its grammar, have led many persons to imagine that it has been refined by the concerted efforts of a few priests, who set themselves about inventing a new language; not like all other tongues, by the gradually improved practice of good writers and polite speakers. The exquisitely refined system by which the grammar of *Sanscrĭt* is taught, has been mistaken for the refinement of the language itself. The rules have been supposed to be anterior to the practice, but this supposition is gratuitous. In *Sanscrĭt*, as in every other known tongue, grammarians have not invented etymology, but have only contrived rules to teach what was already established by approved practice.

'There is one peculiarity of *Sanscrĭt* compositions which may also have suggested the opinion that it could never be a spoken language. I allude to what might be termed the euphonical orthography of *Sanscrĭt*. It consists in extending to syntax the rules for the permutation of letters in etymology. Similar rules for avoiding incompatible sounds in compound terms exist in all languages; this is sometimes effected by a deviation from orthography in the pronunciation of words, sometimes by altering one or more letters to make the spelling correspond with the pronunciation. These rules have been more profoundly investigated by *Hindu* grammarians than by those of any other nation, and they have completed a system of orthography which may be justly termed euphonical. They require all compound terms to be reduced to this standard, and *Sanscrĭt* authors, it may be observed, delight in compounds of inordinate length; the whole sentence too, or even whole periods, may, at the pleasure of the author, be combined like the elements of a single word; and good writers generally do so. In common speech this could never have been practised. None but well known compounds would be used by any speaker who wished to be understood, and each word would be distinctly articulated independently of the terms which precede and follow it. Such indeed is the present practice of those who still speak the *Sanscrĭt* language; and they deliver themselves with such fluency as is sufficient to prove that *Sanscrĭt* may have been spoken in former times with as much facility as the contemporary dialects of the Greek language, or the more modern dialects of the Arabic tongue.'

On the Origin and peculiar Tenets of certain Muhammedan Sects. By H. T. Colebrooke, *Esq.*—The sects whose tenets are here detailed are the *Bôhrahs*, the *Âli-ilahiyahs*, the *Sádikiyahs*, and the *Húzárees*. Of the dogmas of the second of these sects, we extract a specimen:

'The *Âli-ilahiyahs* hold, that celestial spirits, which cannot otherwise be known to mankind, have frequently appeared in palpable shapes. GOD himself has been manifested in the human form, but especially in the person of ÂLI MURTEZA´, whose image, being that of ÂLI ULLAH, or ÂLI´ GOD, these sectaries deem it lawful to worship. They believe in the metempsychosis; and, like others who maintain that doctrine, abstain from flesh meat. They imagine, that

ÂLI

EZA′, when he quitted this earth returned to the sun which
with himself; and hence they call the sun ÂLÍ ULLAH.
does not admit the authenticity of the *Korán* as it is
: some pretending that it is a forgery of ABUBECR's,
d ÓTHMA′N's; others condemning it, simply because it
by the last mentioned *Khalif.* The members of this sect
ary in regard to some points of doctrine; but the leading
sal tenet of this sect is, that. in every age of the world,
anifested in the persons of prophets and of saints; for in-
was ADAM, and afterwards AHMED and ÂLI′: and in like
se sectaries believe in the transmigration of GOD into the
the *Imáms*. Some of them affirm, that the manifestation
e being, in this age of the world, was ÂLÍ ULLAH; and
is glorious posterity: and they consider MUHAMMED as a
nt by ÂLI′ ULLAH. When GOD, say they, perceived
ED's insufficiency, he himself assumed the human form for
e of assisting the prophet.'

*mary Account of the Life and Writings of Avyar, a
male Philosopher. By the Rev. Dr.* John.—The seven
(*homines*) of the East consist of four females and
les, who are fabulously reported to have descended
same parents, and whose mother was preserved, like
fter having been exposed in a box in the Ganges.
s one of these philosophers; who, having, as the tra-
ates, been educated by a poet, has exhibited her mo-
s in verse. From some of these lessons of Eastern mo-
uropeans might learn wisdom.
ations are also made of two others of the moral treatises
male philosopher, and Dr. J. promises to proceed if he
encouragement.

*t of an hereditary living Deity to whom Devotion is paid
ramins of Poona, and its Neighbourhood. By Captain*
Moor.—The author introduces this account with the
declaration that 'he does not pledge himself for the
eracity of every particular.' As superstition and credu-
early allied, where the former prevails, the latter will
hion. We cannot give a stronger evidence in support
uth, than the story before us, of an extraordinary fa-
o are believed to enjoy the distinction of an hereditary
ion of the divinity from father to son. We are told

ABA GOSSEYN was a *Bramin* of *Poona*, who by abstinence,
ion and prayer, merited, above others, the favourable regards
mighty GUNPUTTY, the most common name in this coun-
g the many hundreds of SREE GANESA, accordingly vouch-
ppear to him, at *Chinchoor*, in a vision by night; desired him

to arise, and bathe; and while in the act of ablution to seize, and hold sacred to the godhead, the first tangible substance that his hand encountered. The GOD covenanted that a portion of his Holy Spirit should pervade the person thus favoured, and be continued as far as the seventh generation, to his seed, who were to become successively hereditary guardians of this sacred substance, which proved to be a stone, in which the GOD was to be understood as mystically typified. This type is duly reverenced, is carefully preserved, and hath ever been the constant companion of the sanctified person inheriting with it the divine patrimony.

'This annunciation happened about the year A. D. 1640, and six generations have since passed away.

'It doth not now appear what was the precise extent of the divine energy originally conceded; but it is inferred to have been a limited power of working miracles. Such as healing sickly uncleanlinesses, granting to a certain degree the desires of pious suppliants, and the faculty of foretelling, under some restrictions, the events of futurity.

'These gifts appear, indeed avowedly, to have been enjoyed in a more extensive degree by the first possessors, than by the latter.—The *Bramins* admit that the farther they remove from the favoured man in whom the GOD became incarnate, the greater is the chance of degeneracy; although such degeneracy might not have been inevitable. It is therefore presumable that the early inheritors worked more conspicuous miracles than have of late been manifested.'

We take no notice of the history of the holy inheritance.

On the Religion and Manners of the People of Ceylon. By Mr. Joinville.—From a letter addressed to the Secretary of the Asiatic Society, we learn that this essay was concluded before the arrival of Colonel Symes's Embassy, or the receipt of the account of the Religion and Customs of the inhabitants of *Burmah* by Dr. Buchanan, contained in the sixth volume of these Researches, which we have already noticed. Mr. Joinville treats of the antiquity of the religion of *Boudhou*—Cosmogony—Theogony—Chronology—Kings—Temples—Priests—Marriage—Divorce—Dress—Casts—Deaths—Music—and Abridgment of the History of a chief cast, with a list of books from which the particulars mentioned in the essay are extracted. In Captain Mahony's paper, the etymology of *Bhoodda* is attempted: but Mr. J. here tells us that there is no etymology for the word *Boudhou* (the same as *Bhoodda*) in the antient languages of Ceylon. Mr. J. discusses the question respecting the claim of superior antiquity between the *Brahmins* and the *Boudhists*:

'The *Brahmins* calculate the antiquity of the world beyond what can be conceived by the most extravagant mind; but these calculations are supported by astronomical periods ingeniously combined together. As the world never was created in the opinion of the *Boudhists*, their calculations only relate to the immense number of transmigrations of

Boudhou, from the time he first thought of becoming Boudhou, till that when he became *Nivani*; and this period they compute at an unit followed by sixty-three *zeros*, being the result of some combinations so intricate, that it may be easily imagined that very few of their wise men understand them. There are traces, however, of the *Brahmin* calculations to be found in those of the *Boudhists*. The *Brahmins* and *Boudhists* are equally bigoted and extravagant, with this difference, that in the former religion are found very deep ideas of astronomy, in the latter none: I have till now searched in vain for an instructive work in *Singalese*, relative to the heavenly bodies, and have only found uninteresting speculations on the influence of the stars on the affairs of the world: the *Brahmins* respect fire, the *Boudhists* do not. The former eat of no animal, the latter are restricted only to the not partaking of the flesh of nine, of which the ox is the principal

'I am rather of opinion, upon a comparison of the two religions, that that of Boudhou is the more ancient for the following reasons —The religion of Boudhou having extended itself in very remote times, through every part of *India*, was in many respects monstrous and unformed. An uncreated world and mortal souls, are ideas to be held only in an infant state of society, and as society advances such ideas must vanish.—A fortiori, they cannot be established, in opposition to a religion already prevailing in a country, the fundamental articles of which are the creation of the world and the immortality of the soul. Ideas in opposition to all religion cannot gain ground, at least cannot make head, when there is already an established faith; whence it is fair to infer, that if *Boudhism* could not have established itself among the *Brahmins*, and if it has been established in their country, that it must be the more ancient of the two.

'In looking into the *Singalese* books, we find several striking resemblances between their astronomical system, and that of the *Brahmins*; for instance, we see the number 432, followed by any number (no matter how great) of zeros, which among the *Indians* is the result of certain combinations in the movement of the heavenly bodies; combinations which agree almost exactly with the calculations founded on Newton's system. This same number 432, among the *Boudhists*, is no longer the result of astronomical combinations, but of arithmetical ones, arranged expressly to obtain it. The *Boudhists* have only a mechanical knowledge of it, and generally attach sixty *zeros* to it; whereas the *Brahmins* put but three or four: had the former received it from the latter, they would have either kept it entirely, or changed it entirely, in its mysticonumeric details, so that the number 432 would either have been kept in its original purity, or entirely lost; but if, on the contrary, they transmitted the science to the *Brahmins*, as in the unfortunate, wars which they must have suffered in the reformation by the *Brahmins*, they were driven from their country; and their effects, books, observatories and astronomical tables were lost; they could preserve only a loose remembrance of their former science, (for they were obliged to wander a long time before they could unite in a body either on *Ceylon* or *Siam*.) Hence is it not evident that the *Boudhists* were possessed of atronomy before the *Brahmins*,

mins, and as both religion and astronomy are united, is it not probable that the religion of the *Boudhists* is the more ancient?'

We are sorry that our limits will not allow us to make extracts from other parts of this curious essay.

A Chronological Table of the Moghul Emperors, from UMEER TYMOOR *to* ALUMGEER *II., the Father of the present Emperor* SHAH ALUM, *being from A. H.* 736 *to* 1173, *or A.D.* 1335 *to* 1760. *By* Lewis Ferdinand Smith, *Esq.*—This table contains the names and titles of twenty emperors, with the names of their parents,—the date and place of their birth and coronation,—the place, date, and manner of their demise,—the place of their interment, their age, and the period of their reign.

DAGOBERTI CAROLI DE DALDORFF *Scarabæorum (i. e. Insectorum, quæ sub nomine generis superioris Scarabæus militaverunt in* FABRICII *Entomologia Systematica, em. et auct) distributio in genera proxima (id est naturalia) divisiones, subdivisionesque, instrumentis cibariis, larvarum imaginumque victu et œconomia, aliisque insecti perfecti partibus consultis, No. I.*—This classification of *Scarabæi* is given on a half sheet of paper, and does not admit of abridgment.

An Account of a Method for extending a Geographical Survey across the Peninsula of India. By Brigade Major Lambton.—The measurement of bases on Hounslow Heath and Romney Marsh, by General Roy, for the purpose of making a correct topographical survey of England, suggested to Major Lambton the idea of undertaking a similar process on the Table Land of the Mysore Country, near Bangalore, where a degree had never yet been measured. The first division of the present paper contains the principles on which the author conducts his measurements; and the second includes an account of the operations, and of the instruments of which he made use. If the practical part of the operation be carefully and dexterously executed, the survey will prove highly useful in a geographical point of view, and may throw some light on that unascertained point, the figure of the earth: since the author seems theoretically to understand his subject, and some of his instruments were made by the best of our English artists. A table is subjoined, containing the particulars of the measurement, commencing in lat. 12° 54′ 64″, and extending 74.321 miles N. Easterly; making an angle with the meridian, 0° 57′ 7″.

Demonstration of the 12th Axiom of the first Book of Euclid. By the Rev. Paul Limrick.—This is an antient subject of difficulty and discussion; and the ablest of modern Geometricians have attempted either to prove, on new grounds, the propositions relating to parallel lines; or to prove what Euclid assumes as an axiom, and which, not being sufficiently simple and self-evident, it is desirable to reject as an axiom. The present author labours for the last mentioned end; and his fundamental proposition is this;—that, if two equal right lines be drawn, on the same side, perpendicular to a base line, and their upper extremities be joined by a right line, then a right line drawn from any point in the joining line, perpendicular to the base line, is equal to either of the two perpendicular lines. We have looked over the demonstration, and it seems to us exact: but we speak with caution, because we are aware of the probability that, in such a subject, some sophism may lurk unobserved. In the ground of his proof, the author, if we recollect rightly, has been preceded by D'Alembert and Thomas Simpson.

On the Maximum of Mechanic Powers, and the Effects of Machines when in Motion. By Lieutenant William Lambton.—In the very outset of this paper, the author appears to us to have fallen into mistakes. In the case of a line, or of a straight and uniform beam ($=a$) oscillating round a point situated at a distance (x) from the extremity, he finds the distance (d) of the centre of percussion $= \frac{2}{3} \frac{a^2 - 3a\,x + 3\,x^2}{a - 2x}$, which is a true expression: but he says, if $x = \frac{a}{2}$, that is, if the point of suspension be in the centre of the beam, $d = o$, 'or the centre of percussion coinciding with the centre of the beam, the *power* of oscillation will cease.' Now it seems to us that, in this case, d is infinite, and that oscillation ceases because there is no force to produce motion in the beam.—Again, he inquires the distance of the point of suspension, when the vibrations are the quickest possible: then d, he says, becomes a *maximum*, (a minimum), and the fluxion of its value, viz. $\frac{2}{3} \cdot \frac{a^2 - 3ax + 3x^2}{a - 2x}$, $= o$, making x variable. Certainly there results an equation, as $bx^2 - bax + a^2 = o$, whence $x = \frac{a}{2} + \frac{a}{2}\sqrt{\frac{1}{3}}$ which agrees with Mr. L.'s result: but the process of obtaining the result, according to the author, is certainly wrong, since he makes x variable in the Numerator and a in the Denominator. We are *indulgent* in the *extreme*, if we attribute these blunders to the carelessness *of the printer*.

[*To be continued.*]

Art. VI. *The Divina Commedia of Dantè Alighieri:* consisting of the *Inferno*, *Purgatorio*, and *Paradiso*. Translated into English Verse, with Preliminary Essays, Notes, and Illustrations, by the Rev Henry Boyd, A.M. 3 Vols. 8vo. 1l. 7s. Boards. Cadell and Davies.

As the father of Italian poetry, and as a bold original genius, Dante has high claims to the respect and gratitude of posterity. At a period in which the literature of Europe had scarcely awakened from its long and degrading lethargy, in which his country was harassed and torn by civil contentions, and in which he himself was involved in proscription, his works procured for him a rank and celebrity that can die only with the language in which they are written. Confiding chiefly in his native powers, and in the resources of an idiom till then esteemed vulgar and unclassical, he produced a poem which is still admired for extent of design, fervour of fancy, energy of description, picturesque imagery, and occasional displays of lofty and pathetic diction. His numerous characters are so many distinct portraits, touched by a masterly hand; and the kind and degree of posthumous retribution, awarded to each, are apportioned with nice discrimination.

Of the faults of Dante, which are likewise great and numerous, not a few may be charitably ascribed to the untutored taste and prejudices of his age; and more are, perhaps, the inseparable concomitants of a vigorous mind, disdaining controul, and soured by persecution. When pedantry passed for learning, and the harmony of versification was little understood, we may expect the frequent occurrence of scholastic allusions and untuneful numbers: but gross violations of probability, unnatural distortions of images, and the blending of antient with modern manners and incidents, ought rather to be placed to the account of a glowing imagination, unsubdued by the calm and salutary admonitions of taste and criticism. Before we can completely relish the beauties and the spirit of the *Divine Comedy*, we should imagine ourselves living in the fourteenth century, cultivate an acquaintance with the principal personages who then flourished in Italy, and mark the circumstances which characterized the mutual and implacable resentments of the Guelf and Ghibelline factions. Even thus prepared, we may still expect to encounter those obscurities which arise from the fluctuations of a spoken language, and from the peculiar situation of a writer who might sometimes be constrained to assume the tone of reserve and circumspection.

While all discerning critics will be disposed to admit that Dante has imbibed much of the dignity and elegance of his favourite Virgil, they will likewise allow that he has not tamely copied his expressions, nor trenched on that dark and solemn style of painting which especially marks the complexion of the *Inferno* and *Purgatorio*. We may, moreover, remark that, in various instances, the Florentine compresses his thoughts in language too concise and unadorned to bear comparison with the full, smooth, and alluring strains of the Mantuan bard; nay, we had almost said, in diction too homely and naked to merit the name of poetry. At the same time, it will be granted that, after every deduction has been made on account of an unlettered age, provincial passions and prejudices, an unruly imagination, and a borrowed manner, much will remain to please, to interest, and to agitate the mind of an enlightened reader.

In the course of these observations, we have glanced at several circumstances which obviously impose on the translator of Dante peculiar difficulties and hardships. These, however, Mr. Boyd has encountered with such boldness and perseverance, that he has executed an entire English version of the *Commedia* with a degree of success which has surpassed our expectations. The ideas of the original are, on the whole, faithfully rendered; at least, according to the most approved interpretations. The genuine spirit of poetry likewise pervades most of the striking passages; while the kind of measure which has been selected is more adapted to the genius of English versification, than the interminable rhyme of the original, and leaves the translator more at ease to dilate the scanty expressions of his author into perspicuous and flowing diction. In some cases, indeed, we fear that Mr. Boyd has too freely indulged in this licence of accommodation, and has weakened the force of his text by unnecessary expansion; whence languor and dulness have sometimes overtaken us in the perusal of these volumes. A few liberties, which we are not very willing to pardon in the translation of any work of acknowleged celebrity, are openly avowed; such, for example, as *embellishing* the list of names, in the fourth Canto of the *Inferno*, by the *introduction* of extraneous imagery, and *curtailing* a description in the twenty-ninth Canto of the same poem.—Smaller blemishes, if thinly scattered, we should gladly overlook in a performance of such extent and magnitude: but we are sorry to remark that they have too much crowded on our observation. Such grating lines as the following, and others which might be cited, have a very unpleasing effect, in the midst of much smooth and musical versification:

> 'Then th' ignoble brethren of the sty.'
> 'Whether the province of the sword or of the gown.'
> 'With giant wafture bore deep to deep.'

'And open'd the portal which my hopes withstood.'
'That o'er Earth's dim face benighted stole.'

A moderate sprinkling of antiquated phraseology might not only be tolerated, but even recommended as suitable to the venerable aspect of the original. So far, however, from availing himself of such a privilege, Mr. Boyd seems to have preferred new words of his own coining. Thus we have *viperious*, *cerrial*, *suspense* (for *suspended*), &c.; and the ear is hurt by such improper accentuation as *confines* (borders), *siníster*, *orísons*, *dolórous*, *impíous*, *infántine*, &c.: while false rhymes are not less frequent, as *shook* and *struck*, *led* and *shade*, *disgrac'd* and *blest*, *fear* and *chair*, *seiz'd* and *amaz'd*, *vale* and *hill*, *cave* and *brave*, *bewails* and *conceals*, &c. In several passages, we have stumbled on incorrect regimens, and the indiscriminate use of the singular and plural numbers of the second personal pronoun.

It is now time to furnish our readers with a few specimens of Mr. Boyd's talents and manner.

The thirteenth stanza of the fourth Canto of the Inferno is highly poetical:

'Soon, glimm'ring on the verge of ancient night,
Afar we spy'd a faint, deceitful light
Vesting the nether world in twilight grey;
There many a spirit fam'd in ancient time,
From many an old and celebrated clime,
The dim Battalia form'd in deep array.'

Stanza II. of the sixth Canto is not less happily rendered:

'The prospect low'rs beneath eternal storms,
Dire vollied hail the hoary scene deforms,
And drifted snows their endless rigour keep:
Dark rain hurtles thro' the dusky air,
Foul steams arise and fill the troubled *sphere*,
Incessant floating round the awful steep.'

The eighteenth Canto commences thus:

I.

'Here Malebolge spreads, a vale profound,
Eternal battlements the waste surround,
And from afar their gloomy height display:
Across the deep they fling a livid stain,
And mark with fateful shade the seats of pain,
Where ten Cimmerian gulphs divide the bay.

II.

'Long lofty mounds dispart her various face,
Huge rocky theatres her skirts embrace,
As stately ramparts round the fortress wind,
And many a bridge continued from the shore

Turn'd their innumerable arches o'er
The foaming flood, and at the centre join'd.'

f pathetic and beautiful simplicity, we have a fine example
he fourth stanza of the twenty-seventh Canto:

'Sweet is the dialect of ARNO's vale!
Hail, native tongue! congenial spirits, hail!
Still, in the shades below, Remembrance keeps
The mournful image of her ancient joys:
Still on the sadly-pleasing task employs
Her settled thoughts, and o'er the picture weeps.'

s the story of *Uggholino* may be familiar to many of our
ders, we transcribe Mr. Boyd's version, without a com-
nt:

I.

'Slowly the sinner left his bloody *meal*,
Then, gazing upwards from the depths of *Hell*,
He smooth'd the clotted hair, and thus reply'd:
"Mortal! thou bid'st me recollect my doom,
An horrid scene! that lives beyond the tomb,
And stops my speech with sorrow's whelming tide.

II.

"And, oh! if aught it grieves the sentenc'd dead,
In other worlds their infamy to spread,
Attend—but first the gushing tear will flow:
I know not whence thou art, nor whose command
Sent thee, a mortal, to the frozen strand,
To view the wonders of the world below.

III.

"Thou speak'st the TUSCAN tongue! then, Mortal, hear
A story, yet unknown to human ear!
The sad detail of UGGHOLINO's fate:
Here the curs'd Prelate, by whose arts I fell,
Still feeds my vengeance in the depths of Hell,
The joint betrayer of my parent state.

IV.

"Haply thy young remembrance yet may trace
The deadly rancour of SISMONDI's race,
And how this Prelate fann'd the gen'ral flame:
The man who first my confidence abus'd;
Yes, Traitor, thou! 'twas thou thy friend accus'd,
Led him astray, and then divulg'd his shame.

V.

"But to myself, and to the Fiends alone,
The consummation of my woes are known.
How terrible and long I felt my fate!
When in the doleful tow'r of famine pent,

For treason built, a gloomy tenement,
With my four guiltless sons I drooping sat.

VI.

" The first sad night I past, unknown to sleep,
The circling hours beheld me wake and weep;
'Till thro' an op'ning of my gloomy goal,
When now the flaming couriers of the night
On day's fair confines quench'd their waning light,
With pale and ominous dawn the morning stole.

VII.

" That moment first beheld my eyelids close,
A short, sad respite to my ling'ring woes;
But dire, prophetic dreams the curtain drew,
And shew'd my doom at large! Methought I stood
And saw a Wolf along the plain pursu'd,
While this infernal Priest the bugle blew.

VIII.

" Thence, with her whelps she sought the Julian steep,
But LANFRANC seem'd the woody pass to keep;
SIMONDI's Chiefs, and those of GUALAND's name,
Their fleet and famish'd pack of blood-hounds join'd.
Which clos'd the trembling prey before, behind;
Fasten'd at once, and tore the savage game.

IX.

" Ere smiling Morn had purpl'd o'er the sky
I woke, and heard my children faintly cry,
And all demanding food, tho' still asleep:
Thy heart is marble, if a father's woe
It feels not now! what bids your sorrows flow,
If for such dire distress you fail to weep?

X.

" They woke at last, and now the time drew nigh
That brought their morning meal—a scant supply!
A sad presage in ev'ry bosom grew,
As they recall'd their dreams. Just then, below,
A hand relentless lock'd the den of woe;
And on my sons a fearful glance I threw.

XI.

" No word from me was heard, or plaintive groan,
Methought I felt my heart congeal to stone:
They wept. At last, my sweet ANSELMO cry'd,
" What ails my Father! what a piteous look
You cast around!" My heart with horror shook,
Yet nought to their sad questions I reply'd.

XII.

" Thus pass'd the cheerless day and ling'ring night;
At last the second morn's ascending light

Sent thro' the doleful gloom a dubious ray:
Reflected on each face, it seem'd to shew
The marks of my despair, in frantic woe
From my bare arms my flesh I tore away.

XIII.

'At once they call with agonizing cries:
" Let us supply your want—but spare our eyes;
Less anguish will we feel the means to give
Of life, than such a sight again to view!
Those members you bestow'd, reclaim your due!
And let our limbs afford the means to live!"

XIV.

" Unwilling thus to aggravate their woes,
Gloomy and calm, attendant on the close
Of all our pangs, I sate, revolving slow;
Two days succeed—the fourth pale morning broke,
" O Father help! I feel the deadly stroke!"
My GADDO cry'd, and sunk beneath the blow!

XV.

" Another, and another morn beheld
Three yet remain. At length, by Fate compell'd,
On the cold pavement one by one expir'd;
Groveling amongst the dead, of sight depriv'd,
Two ling'ring days of torture I surviv'd,
And tardy fate with supplication tir'd.

XVI.

" O'er each lov'd face my hands spontaneous stray'd,
And oft' I call'd each dear departed shade:
Assail'd by wasting want, with grief combin'd,
Gaunt famine long had try'd its pow'rs in vain;
But mortal grief at last reliev'd my pain,
And with cold hand the vital thread untwin'd."

XVII.

' He ended stern, and to his dire *repast*
Turn'd with malignant look, and furious *haste*,
Like a staunch blood-hound to his savage game.
—Ye tow'rs of Pisa! may GORGONA's strand,
With lofty mounds the coming flood withstand,
And send it foaming down to whelm thy shame.

XVIII.

' If HUGOLINE his native realm betray'd,
The sons were guiltless, tho' the father stray'd;
My vengeance due thy giant crimes arrest:
Rival of Thebes! BRIGATA's tender age,
And HUGO's tears, thy malice might assuage,
If e'er compassion warm'd a PISAN's breast!'

If the *Purgatorio* and *Paradiso* do not equally abou
passages which we could wish to select, we mean not

Nor from the radiant image turn aside.

VI.

"You see an Envoy from the fields of light;
Soon shall you kindle at the glorious sight,
Whene'er the sons of Ether cross your view;
When habitude your nature shall sublime,
To the dread pageants of the heavenly clime,
And open inlets to perceptions new."

VII.

'Onward, by heav'nly instinct mov'd, we press'd,
When, in the cheerful accents of the bless'd,
The angel cry'd: "The pass you soon shall find,
More gently sloping than the former scale."—
With flying steps we pass'd the rocky pale,
And leave pale Envy's darksome bounds behind.

VIII.

'Soon a sweet symphony was heard *beneath*,
And these soft accents rose on magic *breath*:
"*O happy ye, whom pity warms below!*"—
"*Rejoice thou heavenly Militant! rejoice!*"
Responsive echo'd thro' the bending skies,
And round the verge the gentle accents flow.'

XXVIII.

"Like three fair stars, that gild the face of Night,
Riccardo, Bede, and Isidore unite:
The first a giant Spirit, far above
The pitch of common men: The next, behold,
Is he who burn'd to join Emmanuel's Fold,
And deem'd the stroke of Death a wound of Love.

XXX.

'He ceas'd, like solemn chimes at noon of Night,
That call the Spouse of God her faith to plight,
And love for love with fervent heart return;
When sound to sound responsive vibrates clear,
And falls so sweetly on the Vestal's ear,
She feels her heart with holy ardour burn.

XXXI.

'Thus seem'd the holy Jubilee to move,
While, from the circling Train the Song of Love,
In many a sweet division, rung around
Ineffable, beyond created skill;
Save, where the fount of Inspiration still
Gives mental vigour for the theme profound.'

We should now advert to the portions of prose with which these volumes are so liberally indued.

To the *Inferno*, is prefixed a comparative view of that poem with some others, relative to the original principles in human nature on which they are founded, or to which they appeal. This is a laboured, but heavy and wire-drawn essay; in which common-place ethical remark fairly obtains the ascendancy over appropriate criticism, and in which Dante is virtually preferred to Homer. Towards the conclusion, however, the Rev. author, as if sensible that he had said too much, disclaims all intention of exalting the Florentine to the pinnacle of Parnassus. 'HOMER and VIRGIL,' says he, 'have all the advantages of nature and art; they may easily allow to Dante that single one of appealing to Sentiments and Principles more general and more permanent than their poems refer to.'

The next of the preliminary dissertations is intitled, 'Historical Essay of the State of Affairs in the 13th and 14th Centuries, with respect to the History of Florence; with a view of their influence on the succeeding ages.' Some of the principal facts relative to the Guelf and Ghibelline parties are here well detailed: but the reflections deduced from them are of too general a description; and, we are sorry to add, they may afford a specious apology for intolerance and persecution.

The life of Dante is a subject more intimately connected with Mr. Boyd's publication. As it is well known that Boccaccio, Villani, Manetti, Filelfo, Polentone, and other writers of the fourteenth and fifteenth centuries, exercised their pens on this subject, we are rather surprized that Mr. Boyd should have confined his researches chiefly to the meagre narrative of Leonardo Bruni. He has, indeed, enriched his biographical sketch by several particulars taken from the notes to Hayley's Essay on Epic Poetry:—but, besides the sources to which we have alluded, he might have consulted Benvenuti's Memoirs, and Tiraboschi's History of Italian Poetry, with considerable advantage.

From the present imperfect narrative, we collect that Dante was born in 1265, of one of the first families in Florence, and that his love of the Muses and of his celebrated Beatrice commenced in his *ninth* year. The death of his mistress, who was the daughter of *Folco Portinari*, a noble citizen of Florence, is said to have plunged him into profound melancholy. His friends advised him to marry. He followed their counsel, and was united to a fretful, discontented lady, from whom he separated with violent expressions of dislike, after she had borne him several children. About this period, he seems to have indulged in a profligate course of life; from which he was rescued by the prayers of his Beatrice, now a saint, who prevailed on the spirit of Virgil to attend him through the infernal regions. In 1300, he was elected Prior of Florence, the first executive office in the republic. In consequence of his partiality to the White Faction, he was afterward declared an outlaw, while he was at Rome, soliciting the interference of the Pope to effect an amicable union of the parties. The illustrious *Cane de la Scala*, Prince of Verona, first patronized him in his misfortunes. The poet, however, dissatisfied with what he conceived to be humiliating treatment, took leave of the princely mansion, and sought refuge in France. According to Boccaccio, he disputed in the theological schools of Paris with great reputation.—After the death of the Emperor Henry, Count of Luxemburg, whose interests he had espoused, the poet is supposed to have rambled in Italy, till he was received at Ravenna by Guido of Polenta; a nobleman who treated him with marked kindness and distinction, and who extended his munificence even to his ashes.

> 'Eloquence was one of the many talents which Dante possessed in an eminent degree; on this account he is said to have been employed in fourteen different embassies during the course of his life, and to have succeeded in most of them.
>
> 'His patron GUIDO had occasion to try his abilities in a service of this nature, and dispatched him as his ambassador, to negociate a peace with the *Venetians*; who were preparing for hostilities against *Ravenna*. MANETTI asserts that he was unable to procure a public audience at *Venice*, and returned to *Ravenna* by land, from his apprehension of the *Venetian* fleet. But the fatigue of his journey, and the mortification of having failed in his attempt to preserve his generous patron from the impending danger, threw him into a fever, which terminated in death. On the 14th of September, 1321, he died, however, in the palace of his friend; and the affectionate GUIDO paid the most tender regard to his memory.'

Dante was a man of middle stature, remarked for his solemn gait, olive complexion, long visage, aquiline nose, and thick and shaggy hair. He was uncommonly temperate at table; and to profound learning he united polished manners, and a love of military renown.

'The Republic of Florence, in the year 1373, assigned a public stipend to a person appointed to read lectures on the Poem of DANTE. BOCCACCIO was the first person engaged in this office, but his death happening two years after his appointment, his comment extended only to the first seventeen Cantos of the INFERNO. Another very terrible instance of their veneration for their native bard is told by the author of the *Mémoires de Pétrarque*. *Ceno de Ascoli*, a celebrated physician and astrologer, had the boldness to write parodies on the poem of DANTE. This drew on him the animadversion of the Inquisition. CHARLES, Duke of *Calabria*, thought to protect him, but in vain. The bishop of *Aversa*, his chancellor, a *Cordelier*, declared that it was highly impious to entertain a sorcerer as a physician. There was no business done then without consulting an astrologer, yet CHARLES was obliged to resign him to the secular arm. He was accordingly burnt at *Florence*, about three years after the death of the Poet whom he had maligned.'

The justice of the translator's introductory remarks to the *Inferno* will be readily acknowleged:

'Even before his misfortunes, the Poet was remarkable for a gloomy and contemplative turn of mind; and the ideas of abstraction from mortal cares, which he had learned from his mistress, combating with his ambition, must have occasioned strong convulsions in a mind like his, ardent and active, but seasoned with school divinity and Platonic notions. We are not then to consider this work as merely an acrimonious satire, composed in the bitterness of exile; on the contrary, as part of it was written *before* the commencement of his misfortunes, while he was yet in prosperity and affluence, it appears the vigorous effervescence of a serious and reflecting mind, deeply tinctured indeed with enthusiasm, but versed in all the learning of the times.—The mode of conveying the creations of fancy, and the precepts of morality, in a *vision*, or *dream*, was already familiar from the works of the Provençal Poets, or Troubadours; a mode which continued to the end of the sixteenth century, and seems peculiarly adapted to convey the most vigorous efforts of the imagination.'

To the first volume, is annexed a summary view of the Platonic doctrine relative to a future state, as exhibited in Dr. Scott's Christian Life. The *comfortable* result is 'that, if it be well founded, it precludes all those idle declamations on the absurdity of lasting punishments for temporal crimes, as it appears from this representation, that the punishment arises in a great degree from the acquired habit, which must last at least as long as the existence of the criminal.'

The object of the preliminary essay on the *Purgatorio* is to prove that this part of the poem is an allegorical representation of the means used by Providence to purify the mind by a variety of trials. It was certainly none of the least of the trials to which our patience has been subjected, to peruse this discursive illustration of a novel and untenable literary hypothesis. The essay, which is duly impregnated with ethical and theological disquisition concerning the nature and sanctions of virtue, and the evidence in favour of posthumous retribution, extends to fifty-five pages, and yet is only an *abridgment* of a larger work, destined to appear in a separate form.

As if a prose introduction were indispensable to each division of the *Commedia*, the *Paradiso* is prefaced by a view of the doctrine of seeing all things in God, and a translation of the speech attributed to Socrates, on the means of acquiring the love of God, because similar sentiments appear to have been entertained by Dante.

The explanatory notes are, for the most part, satisfactory: but sometimes they are incumbered with heavy and superfluous illustration. A careful inspection of Zatta's edition would have furnished a more complete series of useful annotations.

The concluding pages of the third volume bristle with errata. Besides misprintings, we have observed various slips in the prose compositions, which want of room prevents us from enumerating. We cannot, however, refrain from quoting the following clumsy and dreary period; which, in an age when *smart* writing is so much in vogue, will doubtless be regarded as a literary curiosity:

> ' The character of the latter Hero and CORIOLANUS, are very similar; yet, I believe, every *Englishman* is more warmly interested for a PERCY, than any old *Roman*; nay, of two beggars, one *whereof* craves our charity in the accent of a distant province, his tones are so discordant to the *recitative*, to which our ears are accustomed, that it checks the genial current of our charity, and we relieve him more from principle than inclination; the other, whose supplications are uttered in a voice more in unison with the vocal harmony which has been long familiar to us, has a much better chance of interesting our feelings at once; such is the different success of two Poets, one of *which represents* antient, the other, modern manners; the modes of life, and even the opinions which we meet with in DANTE, are all, if not familiar to us, at least allied to our own by a very near affinity; our manners of life and opinions are drawn from the same source, most of his characters profess the same faith with us, and exhibit nearly the same manners; hence we feel for them the more strongly.'

We really regret that a writer, who has produced a highly respectable translation of the *Divine Comedy* of Dante, should pay so little attention to the ordinary rules of composition.

RT. VII. *The Official Defence of General Moreau*, before the Tribunal at Paris; wherein that General's Innocence is most fully established. Translated from the original French which has been suppressed in France. 8vo. pp. [illegible]19. 3s. Longman & Co. 1804.

THERE are people in this country who openly avow the chagrin which they felt, on finding that General Moreau, who ad fought the battles of the Revolution, and whose achieveents had diffused around it a lustre which had made even its orrors be in a degree forgotten, did not come forwards as the ordial, the ready, the precipitate partisan of a cause which he egarded as hopeless; which he more than any other man had ontributed to render desperate; and in opposing which he had arned his glory and his fortune. Ignorance alone could have ent an ear to such a tale; and it argued extreme inconsiderateess to attach to it the least belief, without evidence the most inontrovertible. We are here informed 'that an unprincipled renchman, a man of no abilities, occasioned brilliant prospects o be indulged in by our countrymen, of the restoration of the ouse of Bourbon by General Moreau:' but by whom were hey indulged? Did that celebrated statesman who during his isit to Paris was, we understand, often in company with the x-General,—did he countenance the rumour? Some great ersons, whose adherents so absurdly and illiberally censured hat honorable Gentleman's excursion, would have escaped serius mistakes and proportionate disgrace, had they taken steps o procure the information of which he was in possession.

It is here stated, and the story is probable, that Sieyes offered he supreme power first to Moreau, but that the General owned imself to be unequal to it, and pointed out Bonaparte as the ost fit person to take the lead in the change which he agreed ad become necessary. It does appear that Moreau not only cquiesced in the proceedings of the 18th Brumaire, but that e bore a very active part in them; and it is to be supposed hat he soon participated in the prevalent feeling of aversion to he tyranny and frantic ambition of the Consul: but it does not hence follow that he should rashly adopt a cause for which he ever appears to have had any predilection, and of which he ad been the fatal adversary. If the honor of our diplomacy e safe, its penetration and sagacity are rendered questionable y the mystery which still covers the impeached transactions, nd by the scanty notice which has been taken of the accusaions preferred against it. The translator of this tract, wishing o screen our public men, maintains that, though many of the migrants possess the highest honor, there are among them ndividuals of the most dangerous sort, who are careless of the injuries which they inflict on august functionaries, provided that they can advance the objects to which they are devoted. This is no new situation to these characters, but is rather that to which they have been at all times exposed; and if no better apology can be devised for them, the silence of which they have set the example had best be observed.

As the act of accusation, and the evidence for the government, are not here presented to view, the reader is not able to form a satisfactory judgment on the case. The innocence of the brave commander is no longer called in question; and perhaps it is scarcely less doubted that he was disaffected to the consular *regime*: but what expressions of this kind he suffered to escape him, or what are the indiscretions into which he has been betrayed, cannot be clearly collected from an *ex parte* document. It is, nevertheless, a curiosity, as it makes us acquainted with the style of administering justice in modern France. This defence is signed by counsel, but it wears the appearance of one which was dictated by the client himself; not because it exhibits the victor and the hero, but because it wants those oratorical embellishments and those professional artifices which advocates, if left to themselves, would not have failed to have introduced. We do not here recognize the consummate warrior, and the triumphant General; for the production displays scarcely a trait of energy or dignity. The accused rests his defence on his being a friend of France, and a good subject of its present government.—If it were not matter of surprize to us that the Ex-General did not declare himself a royalist, we own that we were disappointed not to find him assuming a higher tone, and protesting not merely against the violation of justice and the infringement of liberty in his own person, but *generally* against the usurpation, tyranny, and oppression of the existing authority. Something more than mere exculpation was expected, but nothing beyond that has been attempted.

The Ex General professes to have no relish for the toils and cares of civil government; his mind is only to be roused by the tumult of war; and he can enjoy nothing intermediate with respect to the agitations of a campaign or the calm of private life. He allows that he did think himself unfit for and unequal to the task of directing the councils of France; and he desires that this confession may not be regarded as proceeding from affectation or false modesty, since there is, he tells us, a place assigned to him in the order of things which he deems himself not unworthy to fill,—the field of battle in the day of danger, when the chief of the state shall deign to call him forth. Every other has staggered his courage. The weight of business has always terrified him. Drawn by an irresistible propensity to the

e of domestic life, he thought that, after having paid his
t to his country, he might sacrifice the rest of his days to
onal enjoyment. To prove his innocence, he refers to the
form moderation of his conduct, his ready obedience to the
ectory, and his willing acceptance of an inferior command
taly under Scherer and Joubert: the latter of whom is said
ave shed tears on seeing the admirable order that had been
blished by General Moreau previously to his arrival, and
noble and modest simplicity with which he resigned to him
chief command. Joubert could not help giving him public
ks of veneration and regard. He assisted, at the invitation
hat successor, without any command, and merely as an
teer, (as he jocularly said) at the battle of Novi, where
ert fell; and where Moreau fought as a common soldier,
three horses killed under him, and performed prodigies of
r in retarding a defeat which he had predicted. He appeals
is exculpation to the services which he has rendered to the
: but he thus appeals to acts which, in the mind of his
as foe, constitute his unpardonable crime.

e of the offences laid to Moreau's charge was that he
ong concealed the treason of Pichegru. To this charge he
s that he had been the friend of that General; that, when
scovery was made by him, the traitorous design had been
oned; that it was out of the power of Pichegru to renew it;
at he saw no one possible advantage which could arise from
g it public. He concludes by saying: 'It is possible that
in some degree blameable towards the Directory; but I
I have made ample amends by gaining since thirty battles,
aving two great armies.'

e next charge is that of being reconciled with Pichegru,
ntering into a treasonable connection with him.—Moreau
s that an explanation took place between him and that
ral: that the overture was made to him by persons pre-
g to be in the confidence of Pichegru, but who really
not; and that these men, by sounding each, and com-
cating to them severally the sentiments of the other,
ed a mutual good understanding without any correspond-
actually occurring between the parties. Any thing beyond
icable explanation, in regard to personal matters, is here
d.

reau is also accused of having promised to re-instate the
es; and the proofs alleged in support of this imputation are
mours which were circulated in London! We do not
it necessary to state how a charge thus grounded is an-
d by the prisoner. Lajolais, an Ex-General, who had
implicated in Pichegru's correspondence, asserted that
Moreau

Moreau had expressed a desire to have an interview with Pichegru: but when again questioned on the same subject, he stated that, being an Alsacian, he did not correctly understand the French language, and that Moreau might only mean that he should be glad to see Pichegru allowed to return to France.

In reply to the accusation of having interviews with Pichegru, Moreau urges that he was surprized into them; and he observes that, Pichegru being dead, there is no one to give evidence of what transpired in the course of them. It appears that Pichegru, relying on the kind nature of an old friend, forced himself twice into Moreau's company; that at the first visit he only spoke of his erasure from the list of emigrants; and that at the second he only threw out hints with regard to the Bourbons, which he did not pursue, on finding that Moreau's sentiments were adverse to his views.

The last charge is that Moreau did not acquaint government with the conspiracy. This, he says, was impossible while he was himself ignorant of its existence. One of the witnesses, named Roland, has accused Moreau of intimating a wish that, in case the Consul and the Governor of Paris disappeared, Pichegru should assist him in getting the dictatorship for himself. It is shewn that the government used arts and threats to extort this testimony; and it is farther observed that this is a most improbable story, when it is not denied that the connection of Moreau with his old friend is such as has been already stated. It is also added that the witness, when he gave his evidence in public, said, he did not understand Moreau to mean by *the Consul and the Governor of Paris disappearing*, their being put to death, but the occurrence of that event in a natural way. Here the Ex-General relies on the improbability of the charge, and on the foul methods by which it was procured; and he directly imputes to the accuser the guilt of wilful falsehood.—The whole business has very much the appearance of being a contrivance of the government, designed, by the arts of its emissaries, to connect General Moreau with those whom it had discovered to be engaged in traitorous proceedings.

We confess that the solemn assurances of this General weigh heavier than the oaths of his accusers; more especially when these are in unison with his natural temper, and the whole tenor of his conduct: while the charges of his enemies ascrib to him predilections which are known never to have existe schemes inconsistent with his habits and views, and proce ings which argue a degree of folly and temerity that are compatible with his character.

The General gives in substance this brief history of h ife since the peace. He returned to his family. His enem ses the lves hemselves at work to give the Consul a bad impression of him; and his good-will having become extinct, Moreau made some vain efforts to regain it. He then retired with his family, and broke off all those brilliant connections which are not suited to a private life. He no longer kept up an intercourse with any public men, nor yet with his old companions. He even in some degree suppressed his attachment and his remembrances, not, certainly, because he was insensible to them, but that he might furnish no ground for uneasiness. A few friends, almost all private men like himself, composed the circle of his acquaintance; and the pleasures of a country life, of the chace, and of the theatre, but above all those of his own family, formed his amusement and his occupation.

In this transaction, we discern the arts of a crafty, jealous, insidious tyrant, directed to crush a rival who eclipsed his glory; who, merely because he exists, exposes that despot's power to hazard; and whose mild and unassuming worth reproach the crimes into which the ruler's boundless ambition has hurried him.

Art. VIII. *The Life of Geoffrey Chaucer.* By William Godwin.

[*Article concluded from p.* 130.]

As in the former part of this work, so in the second we are delighted with some parts, and pleased with many, but uniformly disgusted wherever the immediate subject of the narrative is introduced. After all the display that occurs in these pages, we meet with no addition to our information respecting Chaucer: but we are supplied with endless suppositions which manifest a portion of ingenuity, with scarcely a tittle of probability.—The volume opens with an account of Chaucer's translation of the *Roman de la Rose.* It is always with pleasure that we attend Mr. Godwin in this division of his undertaking. He details at large the history of this poem; enters fully into its merits, which he appreciates with his usual ability and discrimination; and with his criticism he has interweaved a very neat and luminous account of the rise and early progress of the two great Mendicant Orders. Mr. G. takes notice of the imitation of one of the episodes in this poem by Regnier; and his sketches of the character of this poet, and of his more successful rival Malherbe, will prove interesting to most readers.

The project confidently fathered on Chaucer in the following passage, we are persuaded, never once entered his mind. It militates against probability, and is contradicted by facts.

Had the bard found the French idiom as current as it is here supposed to have been, he would have written in it; for the idea of being the saviour of a language was a sort of knight-errantry which did not belong to the age of our old poet. The original being in the hands of the higher classes, and it being much sought by the middle ranks, Chaucer undertook to translate it for the accommodation of the latter:

> 'The translation of the Romance of the Rose was of the utmost importance to Chaucer's grand project, of effecting a complete coalition and incorporation of the language of his native country and the language of poetry. The Romance of the Rose was the great modern poem, which had made its appearance at so early a period. Its popularity was high, and its merit as yet undisputed. It was written in the language, which, even to this time, was the language of the court of London. Unless it were transfused into our native tongue, every lover of poetical sentiment and poetical fiction might be expected to learn French that he might read it; and, having first savoured the choicest beauties of poetry in that language, it would be difficult, if not impossible, to effect a divorce between two things which had been so early and so strongly associated in his mind. We may therefore picture to ourselves Chaucer as entering upon this task, with a concentered mind, "long meditating and beginning late," and having anxiously watched for a period of leisure accommodated to so large an undertaking. It must probably have occupied a space of two or three years at least; and Chaucer must be supposed to have regarded the completion of it as a principal epoch in the youthful engagements of his life. When he had finished it, he no doubt congratulated himself as having effected one principal step toward making the native language of England the genuine and familiar vehicle of poetical fancies, and of rich and many-coloured fiction to the ears of his countrymen.'

About this time, Chaucer received a pension of twenty marks *per annum*. Mr. Godwin finds that this sum was adequate in amount to half the salary of a puisne judge at that period; and he concludes that in effect it was equal to 240*l.* at the present time.—He places the marriage of Chaucer at a late period of life, and traces a resemblance in this respect between him and Spenser.

The singular representation made by Parliament to Edward III., on the subject of the clergy holding places in the State and at Court, is supposed by Mr. G. to be only a gentle method of dismissing great persons from their public situations. This imagined delicacy did not characterize that age, and the conjecture therefore gives it too much credit for refinement. We do not deny that the measure originated from the Crown: but, if we make this admission, it is not because we concede that the Parliament was so powerless at this time as is intimated by Mr. Godwin.

Nothing can be more dubious than the matter of Chaucer's visiting the patriarch of Italian literature at Padua. Amid, however, much ill-placed sarcasm and unsupported conjecture, we here discover considerations intermixed which render the interview somewhat probable: yet because it may be probable, and only probable, are we confidently to state that it did actually take place? Is an estimable and learned critic, because he doubts this fact, to be held up to ridicule and contempt, as having an appetite for the *fascinating charms* of a barren page and a meagre collection of dates? There is a propriety which is attractive even in these characteristics, when a person of learning and indefatigable research confesses that such are the results of all his investigations. Had, indeed, the respectable antiquary in question lent himself to supply what incurious antiquity and the ravages of time have denied us, the fictions would have been more in the spirit of the age to which they might claim to have appertained, than those which Mr. Godwin has chosen to weave. Never were we more disgusted than by such attempts to restore lost history by guesses and inferences. Davila, knowing the facts which occurred in the civil wars of France, was able to divine the counsels and deliberations which had led to them: but Mr. Godwin divines the facts as well as the counsels.—Fortunately, we again quit these topics in order to consider another poem of the antient bard, intitled the House of Fame, of which Mr. G. gives the subjoined account:

'The House of Fame is a Dream; a species of composition which continually presents itself to our observation, among the productions of the thirteenth and following centuries. It is full of imagination; a beauty congenial to, and not to be dispensed with in, a performance of this class. It abounds in passages of a philosophical cast, as might well be expected from a mind like Chaucer's, in the full maturity of its faculties. And it is interspersed, like the poem of William de Lorris and John de Meun, with traits of human nature and strokes of humour, excellencies not most obviously to be looked for in a composition the subject of which is supernatural.'

Mr. G. assents to Warton's supposition that this poem is a translation of some more antient production which has not reached us: but we are at a loss to discover his reasons for denying it to be that of a Provençal poet. We cannot by any means admit the idea that Chaucer was unacquainted with that dialect. The conjectures, which follow the close of Mr. G.'s account of this poem, are not improbable; nor are his reflections deficient in justness:

'It seems indeed that it may safely be pronounced of this poem, that it has much in it of Chaucer. Till the original from which he borrowed the idea shall be discovered, it will be impossible to determine how much of the invention existed before, and how much was the growth of the mind of Chaucer. Perhaps he did in this case much as Shakespear has done, when, upon the tragedies of a Lear and a King John, vapid and spiritless in the extreme, which he found already written, he *erected* those noble *flights* of genius, which render his plays so called, each in its respective degree, the wonders of the world. The rock of ice upon which the castle is built, the philosophy of sound, the two trumpets of Æolus, the whirling motion of the House of Tydinges, and many other parts of the poem, are in the finest style of allegorical delineation. We may add, they are precisely in the style of Chaucer. They have that fresh and wholesome hue, and that muscular and elastic character, which are peculiarly the inheritance of great minds. No elaborateness, no artifice, no affectation. It is the signature of Chaucer's imagination, that he dwells in generals, and by a single happy trait sets fire to his reader's fancy, and conjures up in him the feeling and state of mind which would have been produced, had the reader been present to the objects of which his author treats. Spenser on the other hand, whom among the ancient ornaments of our country we cannot help always recollecting as the great counterpart of Chaucer, deals in minute and microscopic painting, and so finishes his representations, that the reader has nothing further to require, at the same time that he rather sees the object, than feels the emotion which the object should produce. It would be a great mistake, to suppose that there is more of imagination in this, than in the grander and more audacious strokes of our elder poet.

'Pope's performance entitled the Temple of Fame, in spite of his affected intimation to his readers, that, though "the design is in a manner entirely altered, and the descriptions and most of the particular thoughts his own, yet he could not suffer it to be printed without acknowledging his obligation to Chaucer," may afford, to a person unfamiliarised with the phraseology of the elder poet, a tolerably exact idea of the third book of the House of Fame, though stripped of much of the wild and impressive boldness of our venerable bard.'

Though Mr. Godwin has in the former volume exercised his ingenuity on what may be called the philosophy of the doctrines, rites, and usages of the Latin church, and has ascribed to them the happiest and most beneficial tendencies, he hails the assaults made on it by Wicliffe, and appears to be a warm admirer of the reformer. The proceedings of the *Good* Parliament, however, have the misfortune to incur, in no slight degree, the displeasure of Mr. Godwin. If the hero of Cressy could in old age so far forget himself as to suffer a mistress to interfere in affairs of state, to controul the administration of justice, and to eclipse the rank and virtue of the kingdom on great public occasions, we may regret the effects of dotage: but we do not feel our bosoms swell with the indignation which impels the pen of the *courtly* author. To put a stop to this public scandal well became the great council of the nation, and the harsh

ıer of doing it is to be laid to the charge of the age. Had
'arliament been as gallant as Mr. Godwin seems to wish,
ıight still, like other kingdoms, have bowed to the yoke of
resses and Parasites.

aking the best possible use of the spectacles with which we
ırnished by Mr. Godwin, we cannot discern, in the *Com-*
of the Black Knight, the political matters which he sup-
are there allegorized.

hether Chaucer was endowed with the political sagacity
which he is here complimented, we have no means of as-
ning: but, as the representations are ingenious, whether
able to him or not, we are induced to add the passage
contains them to others which we have quoted, or may yet
, and which exhibit reflections not less just than bold,
hat are as happily expressed as they are strongly con-
l.

e was no careless and indifferent spectator of what was acting
great theatre of public affairs. If John of Gaunt had not fore-
ıe tumults of this period, we may well believe that Chaucer
v them. Not exactly in time and place; for that is not the
ce of human sagacity. But he saw the posture of society; he
hat was passing in the minds of men; he heard the low, indis-
murmuring, pent up sound, that preceded this memorable crash
elements of the moral world. He perceived the oppressed and
d multitude shaking their chains, and noted their quick, impa-
ants after freedom, and happiness. Like every good man, and
rue lover of his species, it is reasonable to suppose that he sym-
d in their cause, and wished success to their aims, till he saw
onducting themselves in such a manner, as was no less destruc-
themselves than calamitous to their lords, and as led to the in-
tion of universal ignorance and barbarism. We shall presently
v strenuously he exerted himself two years after for the immu-
of his fellow citizens of the metropolis.

ıe insurrection of this period is in another way connected with
e of Chaucer. The causes which produced the excesses of
'yler and his associates were the causes to which Chaucer owed
ng as a poet. At no earlier period was it possible that a lay-
he son of a trader of the city of London, should have risen to
inence of being the first literary character of his country. He
a writer of extravagant romances, but, in a degree little inferior
man that ever lived, the poet of nature. He paints his fellow
with a free and an intrepid hand. Even the descriptive parts
works testify the freedom of his mind. He breathes the pure
ul-stirring element, he catches the glowing colours that varie-
ıe great landscape of the universe, with senses such as never
ed to the man whose body was in chains, and who was bred a

l nature must be set in motion to make a poet. Every thing
the circumference of political society must concur to ripen his

> talents and expand his powers, to feed his reflections with wholesome aliment, and to awaken in him the consciousness of what he is. Nothing can more strongly confirm this theory than the example of Chaucer. When did England first produce a man, since the revival of literature, worthy to be called a poet?—when the enormous and cumbersome mass of the feudal system was more than half crumbled away, when the popular part of our constitution began to rear its head, and man, in a collective sense, learned to look inward upon himself. We should observe however that the state favourable to the creative and original powers of our species is a state of activity, not a state of turbulence and disorder. The reign of the Plantagenets was auspicious to the improvement of intellect; the period of the civil wars which succeeded, almost overthrew all that had previously been gained. The state of society required must be a state where all is cheerful, every thing is in motion, and the humours of the body politic circulate freely; not a state of fever, wild and incoherent fancies, inflammation and death.'

The particulars of Wicliffe's hostilities against the church are stated with considerable ability: but, as might be expected, the whole relation is more in the spirit of philosophy than in that of theology. Every class of readers will find in it much to approve; and we should gladly have made extracts from it, if our limits permitted.

Those who recollect certain doctrines respecting *truth*, which obtained some celebrity not many years ago, will witness with surprize the extraordinary relaxation for which Mr. G. contends in the ensuing comment. He who anathematized a falsehood the most innocent, which had nearly ceased to be such by usage, and which deceived no one, not only excuses the Apostle who forswears the truths which he preached as the mandates of heaven, but deliberately avers that his perseverance in asserting them is *questionable on the ground of moral rectitude.* A more complete instance of change from one extreme to another, the annals of intellectual caprice do not furnish; the first was indeed innocent, but as much cannot be said of the latter; since this doctrine lays the foundation for the most dangerous laxity of principle. If a former code of the author exhibited all the rigours of a sort of philosophical Jansenism, we fear that, if he were in his present temper to compile one, it would be constructed on the maxims of the disciples of Loyola. They have practised the doctrine which is here recommended, but we do not find that it has forwarded the propagation of the faith. Even the Jesuits have not carried their liberal morality to the extent which is here laid down: but, as some of the adepts of this school do not fall very far short of it, we would refer those who are desirous of information on its tendency and effects to the inimitable *Lettres Provinciales.* The argument in the present case may be cut very short, by observing that the records, from which the reformers of whom we are speaking drew their instructions, require that the disciples should sacrifice their lives for the truth.

'Hume reproaches these early English reformers, that they "seem not to have been actuated by the spirit of martyrdom." It is curious to observe a man distinguished by his indifference to all religion, and of a temper clearly pacific and unenterprising, joining the vulgar cry on this occasion. What satisfaction ought it to afford to an historian or a reader of history, to find that the man who extorted our admiration during life, at last perished by an ignominious, and tormenting death? But, putting this out of the question, let us enquire into the conduct which it becomes the reformer himself, actuated by a view to the benefit of mankind, to adopt in this alternative. We admire, and justly, the spirit of the persecuted individual who flinches not an atom before his tormentors, and refuses to qualify by a single syllable what he once maintained as important truth; but we may be permitted to question the wisdom and moral rectitude of his conduct. Death, inflicted by those who are accustomed to decree the execution of the most profligate and noxious members of the community, will always, to the general eye, appear ignominious. The man who is thus rudely thrust out from the roll of existence, will long be pursued with invective and evil tongues after he is no more. Why should he submit to this, if he can avoid it? It is well for the poor suffering individual if he can persuade himself that his death will be a source of glory and usefulness. But after all, the serenity with which he submits to tortures is no argument. This has as often been seen in the cause of error as of truth: and it is to be wished, in every point of view, that this mode of persuading bystanders to embrace or reject opinions could be totally proscribed. If he be, which the notion of martyrdom implies, a lover of virtue and of mankind, surely his life, though compelled to silence upon certain topics, will be more beneficial than his death. Plainly and directly speaking, it is only the destruction of persons uncommonly perverse and depraved from which we should expect advantage to mankind. Why should he put himself upon a level with these? I ought not to sign a paper containing sentiments opposite to my own, to obtain a sum of money or an office; but I would as willingly do this at the requisition of a chief justice as of a highwayman, if, while he grasps the paper in one hand, he presents a halter or a pistol with the other. The man who acts thus toward me I regard as a ruffian, and there is no impropriety in temporising to a certain degree with a person of that sort. Nothing ought to be refused by me when death is the alternative of refusal, except that which would so destroy my character and honour as to make the further prolongation of my life a burthen and a curse.

'This which Hume and others have treated as a reproach to the reformers of the fourteenth century, is perhaps an additional proof of the genius of Wicliffe. No humane person can contemplate the fires which were afterward lighted in Smithfield but with inexpressible horror; and, if Wicliffe by his mode of proceeding postponed those ac-cursed scenes for twenty years, he is in so doing entitled to the thanks of every friend of man. We do not find that the party of the Lollards perished through the sobriety of Wicliffe. We might have found, if Wicliffe had acted otherwise, the persecutions of the fourteenth century more barbarous and sanguinary than those which afterward took place in the sixteenth. Would it not have been possible, if the founders of the Protestant religion had acted with moderation, yielding in a certain degree to the storm, but never sacrificing the smallest particle of inward principle and resolution, that the human mind might have broken its shackles in peace, and that the day of truth might have risen unpreceded by those fierce and dreadful tempests which actually ushered in the morn?'

The testimony of history, and the principles of human nature, shew that this latter expectation is completely visionary.— Immediately following these most exceptionable passages, occurs a page distinguished, in many parts by superior good sense, and the spirit of mild philosophy:

'In religious innovation, as in almost all critical postures of human affairs, there is much of good and much of evil. The literature and the mind of Europe are and long will be deeply indebted to Wicliffe, and to John of Gaunt his patron. They were eminent instruments in removing that night and torpor in which we had so long been involved. But there is a stern and a rugged character in reformation, particularly religious reformation, which we must deplore, while we love the general result. History informs us, and we might easily have concluded that it was so, that Wicliffe and his confederates were copious in their abuse of all preachers who were not of their sect; styling them false brethren, imps of Satan, and warning their followers to give no ear to their doctrines. Sarcasm and invective, stirring up the angry passions of mankind, have almost always been the resources of innovators. We read of an instance in which two of the preachers, being at a loss for wood to boil their provisions, chanced upon a wooden image of St. Catharine; and, chopping it in pieces, jocosely remarked that Providence must have been concerned in sending them so seasonable a supply. They familiarly styled Our Lady of Walsingham (one of the shrines most in honour among the ancient English) the Witch of Walsingham. There is an internal evidence in this phrase, which may well guarantee to us that it was not the invention of their calumniators. But the tendency of such licentious language must have been, to shock the pious and the worthy, and to overturn the principles of the weak and unstable. With the unenlightened and unthinking part of mankind, the whole circle of moral principles is bound together. They are fastened upon them by education, and confirmed by habit. Things sacred in themselves, are not sacred in their eyes from an intrinsic claim, but as connected with time and place, with outward ceremonies and solemn observances. It is only a virtue founded in principle, and nurtured in the genial soil of a well ordered mind, that will survive unhurt, when the prejudices upon which it used to lean for support are no more. We may therefore reasonably conclude that Wicliffe and his partisans did much of at least temporary mischief. They disturbed the visions and poetic forms of morality and religion. They offended the pious; they sapped the virtues of the unsteady; and they introduced a general spirit of grossness and illiberal sarcasm. We ought not to wonder that they had many enemies, nor to believe that all who persecuted them were actuated by a despotic temper or by sordid motives.'

Mr. Godwin notices the attempts, first of the Lollards and then of the reformers, to father on our old poet a great many productions favourable to their tenets, which are inconsistent with his notions, and which evidently belong to a later period. It is justly observed that 'Chaucer, though an enemy to the artifices and insincerity of the friars, and perhaps personally the friend of Wicliffe, does not seem ever to have enlisted himself in the party of the Lollards. In the Testament of Love, he expresses his belief in the real presence; and, in the discourse of the Person [Parson], with which the Canterbury Tales are concluded, he declaims with great emphasis for the utility of auricular confession.'

Not the least interesting and valuable part of these volumes is that which gives an account of the poem intitled the *Visions of Pierce Plowman*, the author of which is said to have been Robert Langland, a priest, or a monk. Mr. G. thus states the plan of the work:

'The Visions of Pierce Plowman are divided in the printed editions into twenty Passus or Cantos: in two old and perfect manuscripts in the British Museum, the divisions amount to twenty-three. In number of verses however, calculating from the pages and the number of lines in a page, the printed copies do not greatly differ from the manuscript. The plan of the poem is extremely miscellaneous; several of the cantos having very little connection with each other. The object may be defined to be a satire upon the vices of almost every profession, but particularly upon the corruptions of the clergy, and the absurdities of superstition. The personages of the poem are Mede, Conscience, Simony, Theology, Covetise, Hunger, Sloth, Wit, Study, &c. Separately from the question of poetical merit exhibited in the work, it will be seen from the plan, that it possesses a high value, as comprising a picture of the manners of the fourteenth century through almost every class into which society was divided.

'After a variety of unconnected scenes, the author at length meets with Thought, by whom he is introduced to Wit; and this latter directs him to the habitations of Do-well, Do-better and Do-best, three persons concerning whom he was making very anxious enquiry. Their dwelling, when explained, appears to be in a castle, made by Kind [or Nature], and composed of the four elements. This castle is the human body. Kind has closed craftily within it a paramour whom he loves, called *Anima*. Sir Do-well is the guardian of the castle; and Do-better, his daughter, the lady's principal attendant: Do-best is over both, and whatever he bids must be done. The constable of the castle and keeper of the watch, is sir Inwit, assisted by five fair sons, sir See-well, and Say-well, and Hear-well, with sir Work-well, a wighty man of strength, and sir Godfrey Go-well. In this place, the poem is divided in the Cotton and Harleian manuscripts, with the notice, *Explicit Visio Willi de Petro Ploubman*, and, immediately after, *Hic incipit Visio ejusdem Willi de Dowel* [Do-well]. The poem is divided in these copies into the vision of Piers Plouhman in ten Passus, the Vision of Dowel in seven Passus, of Dobet in four Passus, and of Dobest in two Passus, making in all twenty-three. Toward the end of the performance, Antichrist is introduced, whose banner is borne by Pride, and who is welcomed into a monastery with the ringing of bells and a solemn congratulatory procession of all the monks marching out to receive him. This personage at length lays siege to the strong-hold of Conscience, assisted by seven giants, who are the Seven Deadly Sins; and the assault is led by Sloth, who has under him a battalion of more than a thousand priests.'

Chaucer, at this time siding (as it is said) with the Duke of Lancaster, embroiled himself in city affairs, took the part of the popular against the court candidate for the mayoralty, and, proving unsuccessful, was obliged to fly the realm, and seek refuge in Zealand. When he had remained there two years, he returned to England, and was immediately lodged a prisoner in the Tower; where, Mr. Godwin imagines, he continued about three years; and whence he was liberated, as Mr. G. thinks, at the interposition of the Queen, but not without some very unpleasant concessions.

Soon after this period, Chaucer was appointed clerk of the works; which place, the biographer supposes, he did not hold more than twenty months. Tradition describes him as then retiring to Woodstock, where Mr. Godwin employs him on the Canterbury Tales. He then notices the quarrel between Chaucer and his contemporary brother-bard Gower, but states that the cause of it is not known. A pension of twenty (in modern money three hundred and sixty) pounds *per annum* was at this time conferred on our bard.

The author adopts the tale of Chaucer's having resided at Donnington Castle, embellishing it, and adding to it, according to what may not be improperly called the Godwinian manner. In his hands, it grows into a gift from the Duke of Lancaster, ennobling the owner, and rendering him worthy of the high affinity into which the marriage of Catherine Swinford had raised him. The oaks of old Evelyn are also pressed into the cause, and call forth abundance of sentiment, which would be very affecting in a novel.

Mr. Godwin makes his hero behave with becoming moderation, on the elevation of his wife's kinsman to the throne of these realms. According to him, the poet did not suffer his private interest to master his feelings for the public welfare; and he contrasts his decorous silence with the sacrifices made by his rival Gower at the shrine of Usurpation. On the accession of Henry IV. he had his pension confirmed to him, besides an addition of forty marks *per annum* It appears that in the same year he took a lease of a house situated in the garden of the chapel of St. Mary at Westminster, where it is supposed his death happened, which took place in the following year.

There seems to be strong probability in favour of the notion that the Speaker, Thomas Chaucer, was the son of our bard, and that both they and the family were actively patronized by the House of Lancaster,

In his chapter on the character of Chaucer, Mr. Godwin observes:

'It perhaps never happened that a man was so devoted to books as Chaucer represents himself to have been at successive periods of his life, without feeling a very early vocation to the pursuit of letters. Ancient history was at this time an unsubstantial and fleeting shade. The writings of the Greeks were inaccessible to Chaucer. But he studied Latin, French and Italian. Virgil was particularly his favourite. The adventures of romance, and the songs of the minstrels, were listened to by him with avidity. Tales of chivalry, of generous enterprise and heroic adventure, had a double interest with him, because he knew that, when he went forth into the world, the men of whom he read, a race that is now extinct, would be the objects of his daily observation and intercourse. The whole world was then romantic, scenic, and sublime. The castle of the ancient baron, the magnificence of ecclesiastical edifices, the splendour of the tournament, the solemnity of religious worship yet unstripped of any of its decorations, the troops of monks and friars devoted to the things of an invisible world, these were the objects which met the eye on every side. The mind of man was not yet broken down into a dull uniformity. This was the age of reformers and of robbers. Pilgrimages and crusades invited the consent of the pious. Chaucer too had a particular turn for subjects of humour. And those adventures which have since received their last touches from the hands of Boccaccio, Ariosto, La Fontaine, and Voltaire, were not feebly shadowed forth in the tales of the twelfth and thirteenth centuries.'—

'Chaucer was a courtier; but he was a courtier in the best sense of the word, not bowing at levees, not depending upon the smiles and promises of ministers, but associating with their masters, and being the confident of the loves of the generous, and at least as yet uncorrupted, because as yet youthful, offspring of those masters. He probably had a large share in forming the mind of the patron of Wicliffe; the saviour of the bishop of Limoges, of Hereford, and of Swinderby; the generous, gallant, manly, and frank John of Gaunt duke of Lancaster. He was the earnest vindicator of his calumniated reputation. He is said to have been employed by Blanche, the heiress of Lancaster

Bathes Prologue, are in an eminent degree liable to the last of these accusations Yet it has been truly observed that Chaucer never appears more natural, his style never flows more easily, and his vein is never more unaffected and copious, than on these occasions. No writer, either ancient or modern, can be cited, who excels our poet in the talent for comic narrative. The reader of the most correct taste, though offended with Chaucer for the choice of his topics, will peruse these divisions of his work again and again, for the sake of the eloquence and imagination they display. The story of the Cock and the Fox, called the Nonne's Preestes Tale, is the most admirable fable that ever was written, if the excellence of a fable consists in liveliness of painting, in the comic demureness with which human sentiments are made to fall from the lips of animals, or in the art of framing a consummate structure from the slightest materials. The Sompnoures Tale, though exceedingly offensive for the clownish joke with which it is terminated, is equal in its opening and preparatory circumstances to any satirical narrative that ever was penned. The entrance of the friar into the house of the sick man, his driving away the sleeping cat from the bench he thought proper to occupy, the manner in which he lays down his walking-stick, his scrip and his hat, and the conversation which follows, are all in the most exquisite style of comic delineation.'—

'The place which any author of works of imagination shall occupy in the scale of merit and genius, depends upon two circumstances, the merit of his poems, and the merit of the poet. The first of these is of the greatest importance. He who aspires to a permanent station upon the rolls of fame, ought to expect to be tried by a naked and absolute comparison of his productions with those of other men, without taking into the consideration the superior advantages other men may have enjoyed, of language, of fortune, of freedom, of information, of scenery to generate a poetical character, or of living models to excite emulation, which to him may have been denied. The reader has to do, strictly speaking, with the work only, and not with the man. His enquiry is into the invention, the fancy, the sentiments and the style; and if an author tenders to him apologies and reasons why he could not exceed a certain degree of merit in these, this may relieve such an author from the harshness of condemnation, but can never obtain for his performance the stamp of applause. It may be true that the verses of Stephen Duck the thresher, or of the blind bard of Scotland, were extraordinary under the circumstances in which they were written, but a rigorous judge, placed upon the bench of criticism, would answer, "Do not tell me whether the writer of the productions you offer could spell or could see: I am only concerned to know whether the lines themselves are sublime or pathetic, rich in fancy, or sweet and seductive with native simplicity."

'Yet, a writer may lose something of the applause which seems due to him, by the operation of extrinsic circumstances; and therefore it appears but just that he should be permitted to gain something from the same cause. It is the first man who produces an excellent epic, ode, or tragedy, that ever engrosses our principal admiration; and another who composes something only just as good, will infallibly be much less respected, commended, or read. The first is in possession of the ear and the favour of the public, and it is a most difficult task to deprive him of the honourable station he has gained.

'Nay, though it should be determined that the circumstances under which a work of genius was written could never be admitted as matter of plea in the courts of criticism, they would nevertheless be always topics of interesting research. He must be indeed a rigid and cold critic, who, from approving the productions of the muse, does not proceed to entertain some love for the author. And, from the moment when that is the case, every difficulty with which he struggled, and every obstacle which he surmounted, becomes a darling object of contemplation to his admirer. The reader of soul proceeds, from esteem of the work, to friendship, sympathy and correspondence with the author. If he wrote in an obscure, and barbarous age, if he had none but the worst models before him to copy, if in addition to all the other labours of the poet, he had a language to construct in which to express his conceptions, or if he were the first to invent a species of poetical composition unknown before, all these are considerations inexpressibly interesting to his admirer.

'The history of the poet too, as of any other man by whom what is extraordinary has been achieved, is a valuable section in the science of human nature. That such works as the Iliad or the dramas of Shakespear have in any way been the produce of human intelligence is an important fact. But the wonder, and the degree of power displayed in any monument of literature, will often be greatly enhanced, when we come to be acquainted with the circumstances under which it was erected. I want, not only to observe the beauty and solidity of the edifice before me, but also to understand the materials with which it is built.

'Let us apply these principles to the writings of Chaucer. His best works, his Canterbury Tales in particular, have an absolute merit, which stands in need of no extrinsic accident to show it to advantage, and no apology to atone for its concomitant defects. They class with whatever is best in the poetry of any country or any age. Yet when we further recollect that they were written in a remote and semi-barbarous age, that Chaucer had to a certain degree to create a language, or to restore to credit a language, which had been sunk into vulgarity and contempt by being considered as a language of slaves, that history and the knowledge of past ages existed only in unconnected fragments, and that his writings, stupendous as we find them, are associated, as to the period of their production, with the first half-assured lispings of civilisation and the muse, the astonishment and awe with which we regard the great father of English poetry must be exceedingly increased, and the lover of human nature and of intellectual power will deem no time mis-spent that adds to his familiar acquaintance with the history of such a man, or with writings so produced.'

Considerable praise is certainly due to the comments on the works of our bard, which occur in these volumes; and so successful, on the whole, do we regard Mr. Godwin to have been in this province, that we regret his not having extended them to the

Canterbury Tales. Sincerely do we wish that he had suppressed all his puerile and unnatural conjectures, and in the room of them had substituted observations on the principal productions of his author! With all his attempts to make us acquainted with the fortune, the mode of life, the connections, and the habits of Chaucer, we do not perceive that he has imparted to the public any material information which they did not before possess. No very extraordinary claim to merit can be founded on the discovery of the record which relates to the Scrope coat of arms, or on the rectification of a few false references. Out of the materials comprized in these volumes, three distinct performances might be formed. The conjectural narrative might easily be shaped into an entertaining romance: the critical part, if it included the Canterbury Tales, might be converted into a valuable commentary on the poet; while a great proportion of the collateral matter might be advantageously introduced into a history of the literature of the period.

Mr. Godwin has paid less attention to style on the present than on former occasions; many instances of slovenly phraseology, many involved and obscure sentences, and some that are ungrammatical, sully the pages of these handsome volumes. We also meet in them with new-coined terms, which impeach both the taste and the modesty of their author.

If, during the circulation of this performance, it should revive a taste for our early literature, and occasion scholars and persons of leisure to study the neglected compositions of the venerable parent of our poetry, it will have rendered a considerable service to the age: and the reader of discernment and intelligence, who has reprobated the fictions which deform it, will still recollect the perusal of it with satisfaction, as having led him to a most agreeable and profitable pursuit.

The work is very elegantly printed, decorated with portraits, and furnished with an ample index.

ART. IX. *The Song of Songs which is by Solomon.* A new Translation. With a Commentary and Notes. By T. Williams. 8vo. 6s. Boards. Williams.

FEW poems have excited more attention, or have found more translators and commentators, than the *Song of Songs*: but the learned are not yet agreed respecting its arrangement and design. Some consider it as an inspired, others as a human composition; some as a divine allegory, others as a mere amatory effusion. When opinions are at such variance, it is hopeless to attempt by any scheme to secure general approbation.

They who have been accustomed to venerate this production, as descriptive of the love existing between Christ and his Church, will be offended at the suggestion that it is nothing more than a carnal love-song; while, on the other hand, they who perceive only folly and absurdity in the endeavour to affix a spiritual meaning to its impassioned pictures, will be disgusted with the grave comments of those divines who regard the descriptions of a beautiful female's person or dress as references to the elements in the Lord's Supper.

Whether this Song of Songs be indeed a part of Holy Scripture, or even "a *venerable* song," as Mr. Harmer calls it, is a question with many: but Mr. Williams entertains no doubt on this subject; and he has laboured with considerable ingenuity to establish its credit as a beautiful antient writing, which figuratively exhibits and inculcates the most important religious doctrines. His new translation and commentary are introduced by two preliminary essays. In the first, he discusses the origin of language, particularly of figurative language and allegory, and of the Hebrew poetry and music; in the second, he investigates the nature, design, and authority of Solomon's song, including an inquiry into its author,—the occasion of its composition,—its species as a poem,—its imagery,—its mystical sense and inspiration. We cannot minutely attend Mr. W. through the different stages of this disquisition: but we shall offer a few remarks on some of his assertions and arguments.

The essay on the Origin of Language is intended to inculcate the extensive adoption of figurative and typical instruction in the word of God; and to shew how early this mode of teaching began, it is remarked that 'Eden was planted with figurative instruction,' and that 'after the fall the skins of beasts, with which our first parents were cloathed, had, there is reason to believe, a figurative import.' When Josephus and some of the antient Jews amused themselves with discovering in the tabernacle, in holy vessels, and in sacerdotal decorations, allusions to the arcana of natural philosophy, Mr. W. pronounces the system fanciful and extravagant: but he does not deny that the golden candlestick, the shew-bread, breast-plate, girdle, &c. were types; he only objects to their being applied to natural instead of spiritual objects, to the system of the Universe instead of to the mysteries of the Gospel;—expressing as much dislike of the philosophical allegorist as of the rational Christian.

Bards in antient times were supposed to enjoy a kind of inspiration: but Mr. W. mistakes* when he asserts that St. Paul, in accommodation to the style of the Greeks, calls *their* poets their prophets, "As certain of their own prophets have said," referring to Acts xvii. 28.; as if the original words were τινες των καθ' υμας προφητων; whereas they are τινες των καθ' υμας ποιητων, anwering to the translation "Certain of your own *poets.*" How far he is justified in representing Moses, David, and Amos, as differing from each other nearly as Milton, Watts, and Bunyan, we shall not stay to inquire; though perhaps the pastoral Amos would not relish the compliment of being classed with the author of the *Pilgrim's Progress.*

The observations on the poetry and music of the Hebrews conclude with an attempt to explain the hitherto unexplained word *Selah*:

> ‘Above fifty of the Psalms are directed, as our translators express it, to the *chief musician*. There appear, indeed, to have been several leaders upon the different instruments of music: among these *Asaph* seems, in David's time, to have been the chief, and it is particularly said of him, that he played the cymbals. I conceive the performers to have been placed in two choirs, as in our cathedrals; and that the Psalms were most of them in dialogue, so that the choirs answered to each other, and then joined in chorus. This chief musician (Asaph, for instance) I suppose to have stood at the *end*, with the cymbals, by which he directed the performers, aud when he wished a hold or pause, to produce any particular effect, or perhaps any particular change in the performance, he elevated his hands with the cymbals (as we see the Turkish musicians frequently do); and this I take to be the precise meaning of the word *selah*, which has so much perplexed the commentators[*].’

In the second essay, we often find ourselves at issue with the author. We would ask him, in the first place, whether the book of Job can be said properly to rank among the historical books; and whether it does not better answer Josephus's description: since the Song of Songs can neither be called "a hymn to God," nor a book containing admonitions for the correction of human life? Allowing, however, that Josephus meant the Song of Songs to be one of the four, which he specifies at the end of his enumeration of the sacred books of the Hebrews, we cannot subscribe to the argument that it *could not* have been written at the period of Solomon's dissipation, on the ground that this situation was not favourable to finished composition. Can Mr. W. be acquainted with the amatory poems of the Greeks and Romans, and make such an assertion? Has he

---

‘[*] The manner in which the ancient versions have rendered these words has puzzled the critics as much as the words themselves. The LXX, for instance, render למנצח εις το τελος, to the end [*man*], by whom I suppose they meant the leader who was placed at the upper end of the choir. The word סלה they render by Διαψαλμα, which expresses not so properly the literal meaning of the word, as its design—a change in the performance or a deviation in the time.’

not been taught, from his cradle, that Love is the great inspirer of the Muse, and that poetry is the very language of passion? The Song of Songs, taken in its natural sense, is the poem of a lover, written on an impassioned occasion, which occasion has been supposed to be the marriage of Solomon with Pharoah's daughter; and it has been called a *Nuptial Song*,—to which epithet, if it be regarded as an uniform composition, no objection can be made.

Mr. Harmer and Sir Wm. Jones have fully shewn that the imagery of Solomon's Song resembles that which is employed in Eastern Love-Songs; and as a love-song, its descriptions, though luxurious, are perfectly natural. Mr. Williams, contending for its spiritual meaning, is solicitous to remove what he terms the indelicate delineations in the beginning of the 7th chapter; and in his new translation he refers that meaning to the *dress*, which in the common version stands as a delineation of the *naked features*: but here he seems to forget his own remark in another place, that *delicate* and *indelicate* are terms resulting from local associations, and that the picture of the bride's person might not be considered as indecorous in an Eastern poet, though Europeans may be disposed to regard it as too glowing and impassioned. Besides, the features of the royal bride are distinctly enumerated, viz. her feet, limbs, waist, bosom, neck, eyes, nose, and head; and nothing, except 'the influence of hypothesis' by which Mr. W. endeavours to account for one of Mr. Harmer's opinions, could mislead the judgment in so plain a case. Who would compare *a clasp* to 'a round goblet, which wanteth not mixed wine?' or suppose the royal poet to be as much enraptured with the clasp as with the native charms of his beloved fair? In the 45th Psalm, a nuptial poem also, the dress of the queen is chiefly delineated: but in the part of the song before us, the features of the bride are the subject of the poet.

On the mystical sense of the Song of Songs, we now proceed to offer a few remarks. Mr. W. has a host of commentators to support him in this opinion: but setting aside the authority of names, what is the real evidence in favor of this conjecture? The Jews were addicted to allegorizing; and some of the antient Fathers displayed a similar propensity: but they who could find that the golden candlestick represented the signs of the zodiac, and they who suppose that the spies which were entertained by Rahab the harlot were the persons of the Holy Trinity, are poor guides as expositors. It is justly observed that allegorizing is perfectly in the Eastern taste, and that much of the same imagery is employed in other undoubted parts of Scripture; yet this, in our judgment, is not decisive in proving this identical composition to be an allegorical or mystical poem. Parables, allegories, &c. are frequent in Scripture: but we are never left in the dark respecting them. Isaiah v. contains a beautiful pastoral poem, beginning in an amatory style, "My beloved hath a vineyard in a very fruitful hill:" but the sacred writer does not conclude without the application of this parable, "The vineyard of the Lord of Hosts is the house of Israel." The parable of Nathan, and those of our Lord in the N. T., in which allusions are made to the Jewish marriages, are all expressly employed as figurative delineations of spiritual objects. Is it, however, a just inference that a poem which is entirely amatory, and in which carnal ideas float on the surface from the beginning to the end, must have some mystical allusion, when no hint to this purpose transpires? Because Christ speaks of himself as the bridegroom, and the church as the bride, are we to infer that a whole love-song, full of descriptions little calculated to excite holy ideas, should be spiritualized? The 45th Psalm is certainly most in point; and Mr. W. might say, if this be referred to the Church, why not also the Song of Songs: for this likewise is called *a Song of Loves.* The cases, however, are not exactly parallel. Some expressions in this psalm give it a superior dignity, and some passages may be quoted without inducing us to believe that the whole had a spiritual allusion. The chief objection to the allegorizing hypothesis is that, if it be an allegory, it is without a clue, and cannot be pushed to any extent with propriety.—We shall here, as an illustration of our remark, introduce Mr. W.'s translation of the 7th chapter, with his application of the allegory:

Ch. VII. Ver. 1—10.

‘ 1st *Virgin.* How beautiful are thy feet in sandals,
O prince's daughter!
The cincture of thy loins is like jewellery,
The work of an artist's hands.
Thy clasp a round goblet, which wanteth not mixed wine:
Thy body a heap of wheat, encompassed with lilies.
Thy breasts are like twin fawns of the roe:
Thy neck is like a tower of ivory.
Thine eyes are as the pools in Heshbon,
By the gate of Bath rabbim:
Thy nose is like the tower of Lebanon,
Looking towards Damascus.
Thy head upon thee is like Carmel,
And the tresses of thy head like the Porpura.
‘ 2d *Virgin.* The king is detained in the galleries.
‘ *Bridegroom.* How beautiful and how pleasing art thou, O love, for delights!

This thy stature is like the palm-tree,
And thy breasts are like [its] clusters.
I said, I will ascend the palm-tree;
I will clasp its branches:
And thy breasts shall be to me as clusters of the vine,
And the odour of thy breath like citrons.
Also thy mouth is as the best wine,
Which is sent to those *whom I love for their integrity*;
And causeth the lips of them who are asleep to murmur.
* *Spouse.* I am my beloved's, and his desire is toward me.'—

'The king, who is supposed to have been waiting in the galleries, or antichamber, is now introduced; and like a bridegroom rejoicing over his bride, extols her charms as in the highest degree captivating and enchanting. He compares her to the palm-tree for stature, to the vine for sweetness; and to the citron for the odour of her breath. The last verse, if not correctly translated, is at least good sense; and its extreme difficulty will apologize for the rest.

'As I wish to avoid *minutiæ* in the application of the allegory, and as much as possible repetition in my remarks, the improvement of this section will be short, and confined to few particulars. The two first articles naturally remind us of the apostolic admonition to put on the *girdle* of *truth*, and to have our feet *shod* with 'the preparation of the gospel of peace.' 'How beautiful upon the mountains are the feet of them that bring glad tidings'—the tidings of our salvation! Gospel truths bind the church together like a girdle, and the doctrine of atonement is that central point in which they all unite. Every doctrine of the scriptures is *precious*, but this 'cup of mingled wine' is the *ruby* in its centre. The church is *fruitful* like the corn, and all her children receive their first nourishment from this source—they all 'drink of this cup.'—Her clothing is like the lily—she is arrayed in 'fine linen, *pure* and *white*, which is the righteousness of the saints.' Her bosom is the seat of love and innocence—Her walk erect and her ornaments the graces of the Spirit.—If the structure of her nose mark the strength of her mind, the clearness of her discernment may be expresed by comparing her eyes to the pools in Heshbon. Her head is crowned with the nuptial garland, and her tresses are disposed with the utmost care; so that, upon the whole, in New Testament language she is 'prepared as a bride adorned for her husband'—and then introduced to him, who was waiting for her in 'the galleries of his grace.'

We think that Mr. W. has no occasion for offering the least apology on the score of avoiding the *minutiæ* of application. He appears to us extremely minute; and if he had any authority for this mode of illustration, his readers would certainly treat it with proper respect: but alas! the commentator is as *poetical* as the original poet. Might not Swedenborg, with equal reason, explain this passage as descriptive of the union between love and truth? Having a sincere respect for the Scriptures,

we

we shall ever discountenance that audacity (we had almost said that profligacy) of interpretation, by which they are converted into *a nose-of-wax*, and an allegory or a mystery is found in the plainest passages. We are not diverted from entering this protest by Mr. W.'s *moral* argument, as he terms it, in favour of the mystical sense of the Song of Songs, viz. 'that this book, in its allegorical sense, has been instrumental to the comfort and edification of thousands of pious Jews and Christians of all ages. Now if we admit a providence superintending all human affairs, and especially the concerns of the church, how shall we reconcile it to the character of God, to suppose he has suffered his church to be deluded with a mere love-song, and in the opinion of the objectors, a very loose and profane one, for three or four thousand years?' Was a weaker argument ever produced? Cannot the Papists urge the same plea in favour of transubstantiation, of the worship of images, of confession, and of the reading of fictitious legends, that they have been instrumental to the comfort and edification of thousands? Has it ever been asserted that the Providence of God over his church has prevented all delusions? Have there not been spurious gospels; and have not some commentators expounded the genuine Scriptures with most absurd misapprehensions? Does Divine Providence interfere to prevent all error and false reasoning in the Church?

We shall refrain from debating the question relative to the Inspiration of Solomon's Song; contenting ourselves with this general observation, that, if it be a divinely inspired composition, it requires a subsequent revelation to develope its recondite meaning.

The nature of Mr. W.'s undertaking, and the plan of his work, shall be explained in his own words:

'Having attempted from the original * a translation as literal as I conceive our language will bear, I compared it, especially in the difficult passages, with all the others I could procure, not omitting the curious collection of versions in good Bishop Wilson's Bible. But as my object was, *not* to make a *new* version, but a just one, I have conformed it to our authorized version, wherever I could with propriety, and consistent with an attempt to preserve the poetic form of the original. For I conceive that, when two words or phrases will equally

---

'* As to the various readings of the Hebrew and early versions, I have noticed most of those which affect the sense, especially in obscure passages: though I cannot say that they remove many difficulties. But in this article I have to acknowledge peculiar obligations to a learned clergyman, who undertook the task of collecting them from the massy volumes of Walton, Kennicott, and De Rossi.'

agree with the sense of the author, our ear is prejudiced naturally in favour of that to which we have been accustomed: and moreover that there is a certain solemnity in the style of our translators that, in general, excellently comports with the character of an inspired work. This done, my translation was submitted to half a dozen, or more, literary friends, all of whom have more or less improved it by their corrections and remarks.

'Having compared these, and corrected my translation, the next object was to subjoin a body of notes to justify its propriety; and in this, I have never affected to be original but when necessary; considering any authority superior to my own. In the few notes which are original the reader will find the motives which have determined me.

'My next and most arduous undertaking was to give a practical and evangelical exposition of the allegory; such as might interest the most pious reader, without disgusting the most judicious, and without running into the excesses which I have censured in other writers.'

The translation is divided into seven parts, answering to the seven days through which the Jewish weddings lasted, and each of these parts is again subdivided into two sections: but Mr. W. confesses himself at a loss in assigning the part which belongs to the Sabbath.

As this author has chiefly applied himself to the arduous task of opening and expounding the book, we shall here save ourselves the trouble of critically examining the translation on the principles of classical taste. In some of his alterations, however, from the common version, he is happy. "*The smell of thy nose is like apples,*" (ch. vii. 8.) is converted into 'the odour of thy breath;' and chap. iii. 7. he has well rendered 'Behold! Solomon's own *palanquin*,' instead of *bed:* but we do not see the propriety of substituting '[towers]' for *army* in chap. vi. 4 for who ever heard of a bannered tower?—nor of the alteration in ver. 7. of "temples behind thy locks" into 'thy cheeks behind thy veil,' for when did bridegrooms wear veils?—nor of the version in ver. 13. 'the chorus of two bands,' substituted for "the company of two armies;" nor—of '*affections*' for "*loves*" in ch. vii. 12*. We must also add that the phrase "mountains of spices," the concluding words of the song, is not changed for the better, by Mr. W.'s new version, 'upon the craggy mountains.' Why does he translate בשםי chap. v. 1. '*aromatics*,' and here בשמים '*craggy?*' We as little approve of the word תמתי, which is translated in our version "my undefiled," being rendered by Mr. W. 'my accomplished one.' The words which answer to it in the LXX are τελεια μου, and Montanus translates it *perfecta mea:* but in Ps. xxxvii. 37. the LXX have rendered the same word by *ακακιαν*, which approaches nearer to the meaning of the root תמם. Part of the new translation of the 3d chapter we shall transcribe as a farther specimen of the work:

---

* The poem does not treat of *Platonic Love.*

'SPOUSE.

2 I slept; but my heart waked:
The voice of my beloved, [who was] knocking:
'Open to me, my sister, my consort,
'My dove, *my accomplished one;*
'For my head is filled with dew,
'And my locks with the drops of the night.
3 'I have put off my vest, how shall I put it on?
'I have washed my feet, how shall I defile them?'
4 My beloved put forth his hand by the opening [of the door,]
And my bowels were moved for him.
5 I rose to open to my beloved,
But my hands dropped myrrh,
And my fingers liquid myrrh,
Upon the handles of the lock.
6 I open'd to my beloved:
But my beloved had withdrawn—was gone.
My soul fainted when he spake:
I sought him, but could not find him;
I called him, but he gave me no answer.
7 The watchmen, who go round the city, found me:
They smote me—they hurt me:
The keepers of the walls plucked my veil from me.
8 I adjure you, O daughters of Jerusalem, if ye find my beloved—
What should ye tell him?—That I am sick with love.'

Poole's remark on this passage is as follows: *Hunc locum expressisse videtur Anacreon, qui Ode 3. inducit puellam quæ ægre fert quendam noctu pulsare fores, et somnum turbare; alium ad fores dicentem, se rore madere, à cujus postea cincinnis ros nocturnus exprimitur.* Though, however, Anacreon and Solomon drew similar love scenes, we do not recommend it to any one to undertake to spiritualize the Grecian bard.

Had Mr. W. given his critical notes, with his reasons for every deviation from the common version, at the bottom of the page of his new translation, and not blended them with the Commentary, he would have rendered his publication more acceptable to the generality of biblical scholars.

ART.

ART. X. *Elements of General History, Antient and Modern*; to which are added a Table of Chronology, and a Comparative View of Antient and Modern Geography. Illustrated by Maps. 2 Vols. 8vo. 12s. Boards. Cadell and Davies. 1801*.

THE writer who, in any branch, produces a classical elementary work, may not insure an equal portion of fame, but achieves a service as difficult as, and frequently more beneficial than, that which is rendered by him who extends the boundaries of knowlege. The task, indeed, is by far more arduous than it is generally imagined to be, whatever is the department to which the attention is applied. In the line to which the labours before us have been directed, the compiler must traverse a vast chaos; must engage in an immense circumnavigation; and be blessed with no ordinary share of judgment and discrimination, as well as of patience and perseverance. He must know how to separate truth from fable, and authentic history from early fictions; while he must be able to select, and place in a strong light, those leading events which influence the course of human affairs, and on which the fate of governments and nations has depended. If, then, this duty requires the best talents, and the most solid attainments, to clear the avenues and to smoothe the path to the temple of science, the reward ought to be proportionate. The undertaking, in the present instance, has been executed very much to our satisfaction; and we have no hesitation in recommending these volumes, in the strongest terms, as forming a masterly introduction to the study of history; as deserving equally the perusal of the adept and the novice; and as calculated to satisfy the expectations of the one, while they rouse the curiosity and animate the inquiry of the other:—

> "*Indocti discant, et ament meminisse periti.*"

The preface acknowleges that this work is the production of Mr. Tytler, an eminent professional character in the northern part of the island, raised to judicial dignity since its appearance, and known before to the public as the author of a very important and useful treatise on *Military Law*†. The just views, the judicious selection of matter, the chaste and luminous statements, the simple and perspicuous narrations, and the mature and ingenious reflections, which stamp real value on this performance, render it well worthy of such respectable origin.

---

* One of those visitations to which the members of our corps in common with other men are liable, which it is needless to state, and vain to regret, has occasioned the very late appearance in our Journal of these volumes, which merited the earliest notice.

† See M. R. N. S. Vol. xxxvi. p. 261.

Vol. 1. is devoted to *Antient History*, and opens with a short introductory view of the advantages arising from the study of History, especially on a regular system, which is followed by a plan of the present course of lectures. It is then divided into sections, treating of the nature of government from the earliest records, of the Egyptians and Phœnicians, the history of Greece, Rome, Carthage, Sicily, &c. &c. The 2d vol. is occupied by *Modern History*, commencing with Arabia and the empire of the Saracens, proceeding to the different periods of the history of the Franks, the history of England and Scotland from the earliest times, the state of Germany, Holland, Italy, Russia, Turkey, India, &c. &c.

A fair specimen will be furnished by the account of the two famous republics of Sparta and Athens:

> ' The real history of Sparta and its constitution is not to be found in modern theory, but in the writings of the Greek historians, and these are our sole authorities worthy of credit.
>
> ' After the return of the Heraclidæ, Sparta was divided between the two sons of Aristodemus, Eurysthenes, and Procles, who jointly reigned; and this double monarchy, transmitted to the descendants of each, continued in the separate branches for near 900 years. A radical principle of disunion and consequent anarchy made the want of constitutional laws be severely felt. Lycurgus, brother of Polydectes one of the kings of Sparta, a man distinguished alike by his abilities and virtues, was invested by the concurring voice of the sovereigns and people with the important duty of reforming and new-modelling the constitution of his country, 884 A. C.
>
> ' Lycurgus instituted a senate, elective, of twenty-eight members; whose office was to preserve a just balance between the power of the kings and that of the people. Nothing could come before the assembly of the people which had not received the previous consent of the senate; and on the other hand, no judgment of the senate was effectual without the sanction of the people. The kings presided in the senate: They were the generals of the republic; but they could plan no enterprise without the consent of a council of the citizens.
>
> ' Lycurgus bent his attention most particularly to the regulation of manners; and one great principle pervaded his whole system: Luxury is the bane of society.
>
> ' He divided the territory of the republic into 39,000 equal portions, among the whole of its free citizens.
>
> ' He substituted iron money for gold and silver, prohibited the practice of commerce, abolished all useless arts, and allowed even those necessary to life to be practised only by the slaves.
>
> ' The whole citizens made their principal repast at the public tables. The meals were coarse and parsimonious; the conversation fitted to improve the youth in virtue, and cultivate the patriotic spirit.
>
> ' The Spartan education rejected all embellishments of the understanding. It nourished only the severer virtues. It taught the duties of religion, obedience to the laws, the respect for parents, the

reverence for old age, inflexible honour, undaunted courage, contempt of danger and of death;—Above all, the love of glory and of their country.

'But the general excellence of the institutions of Lycurgus was impaired by many blemishes. The manners of the Lacedæmonian women were shamefully loose. They frequented the baths, and fought naked in the Palæstra, promiscuously with the men. Theft was a part of Spartan education. The youth were taught to subdue the feelings of humanity; the slaves were treated with the most barbarous rigour, and often massacred for sport.—The institutions of Lycurgus had no other end than to form a nation of soldiers.

'A faulty part of the constitution of Sparta was the office of the Ephori; magistrates elected by the people, whose power, though in some respects subordinate, was in others paramount to that of the kings and senate.

'THE REPUBLIC OF ATHENS.

'On the abolition of the regal office at Athens, the change of the constitution was more nominal than real. The archonship for three centuries was a perpetual and hereditary magistracy. In 754 A. C. this office became decennial. In 684 the archons were annually elected, and were nine in number, with equal authority. Under all these changes, the state was convulsed, and the condition of the people miserable.

'Draco, elevated to the archonship 624 A. C. projected a reform in the constitution of his country, and thought to repress disorders by the extreme severity of penal laws. But his talents were unequal to the task he had undertaken.

'Solon, an illustrious Athenian, of the race of Codrus, attained the dignity of archon 594 A. C. and was entrusted with the care of framing for his country a new form of government, and a new system of laws. He possessed extensive knowledge, but wanted that intrepidity of mind which is necessary to the character of a great statesman. His disposition was mild and temporising; and without attempting to reform the manners of his countrymen; he accommodated his system to their prevailing habits and passions.

'The people claimed the sovereign power, and they received it: the rich demanded offices and dignities: the system of Solon accommodated them to the utmost of their wishes.—He divided the citizens into four classes, according to the measure of their wealth. To the three first, the richer citizens, belonged all the offices of the commonwealth. The fourth, the poorer class, more numerous than all the other three, had an equal right of suffrage with them in the public assembly, where all laws were framed, and measures of state decreed. Consequently the weight of the latter decided every question.

'To regulate in some degree the proceedings of those assemblies, and balance the weight of the popular interest, Solon instituted a senate of 400 members (afterwards enlarged to 500 and 600), with whom it was necessary that every measure should originate, before it became the subject of discussion in the assembly of the people.

'To the court of Areopagus he committed the guardianship of the laws, and the power of enforcing them, with the supreme administration of justice. To this tribunal belonged likewise the custody of the treasures of the state, the care of religion, and a tutorial power over all the youth of the republic.—The number of its judges was various at different periods, and the most immaculate purity of character was essential to that high office.

'The authority of the Senate and Areopagus imposed some check on the popular assemblies; but as these possessed the ultimate right of decision, it was ever in the power of ambitious demagogues to sway them to the worst of purposes. Continual factions divided the people, and corruption pervaded every department of the state. Their public measures, the result of the interested schemes of individuals, were often equally absurd as they were profligate. Athens often saw her best patriots, the wisest and most virtuous of her citizens, shamefully sacrificed to the most depraved and most abandoned.'

'The particular laws of the Athenian state were more deserving of encomium than its form of government. The laws relating to debtors were mild and equitable, as were those which regulated the treatment of slaves.—But the vassalage of women, or their absolute subjection to the controul of their nearest relations, approached too near to a state of servitude. The proposer of a law found on experience impolitic, was liable to punishment; an enactment apparently rigorous, but probably necessary in a popular government.

'One most iniquitous and absurd peculiarity of the Athenian, and some other governments of Greece, was the practice of the *Ostracism*, a ballot of all the citizens, in which each wrote down the name of the person in his opinion most obnoxious to censure, and he who was thus marked out by the greatest number of voices, though unimpeached of any crime, was banished for ten years from his country. This barbarous and disgraceful institution, ever capable of the grossest abuse, and generally subservient to the worst of purposes, has stained the character of Athens with many flagrant instances of public ingratitude.

'The manners of the Athenians formed the most striking contrast to those of the Lacedæmonians. The arts were, at Athens, in the highest esteem: the Lacedæmonians despised the arts, and all who cultivated them. At Athens, peace was the natural state of the republic, and the refined enjoyment of life the aim of all its subjects: Sparta was entirely a military establishment. Her subjects, when unengaged in war, were totally disoccupied. Luxury was the character of the Athenian, as frugality of the Spartan. They were equally jealous of their liberty, and equally brave in war. The courage of the Spartan sprung from constitutional ferocity, that of the Athenian, from the principle of honour.

'The Spartan government had acquired solidity, while all the rest of Greece was torn by domestic dissensions.—Athens, a prey to faction and civil disorder, surrendered her liberties to Pisistratus, 550 A. C.; who, after various turns of fortune, established himself firmly in the sovereignty, exercised a splendid and munificent dominion, completely gained the affections of the people, and transmitted a peaceable crown to his sons Hippias and Hipparchus.

'Harmodias and Aristogiton undertook to restore the liberties of their country; and succeeded in the attempt. Hipparchus was put to death; and Hippias, dethroned, solicited a foreign aid to replace him in the sovereignty. Darius, the son of Hystaspes, meditated at this time the conquest of Greece. Hippias took advantage of the views of an enemy against his native country, and Greece was now involved in a war with Persia.'

We subscribe in a great degree to the sentiments contained in the quotation here given from Condillac, alluding to the contests between the successors of Alexander as a subject of history. What is there advanced may justify a cursory treatment of the affairs of that time: but we cannot think that it by any means warrants the total omission of all accounts of them. The subject is indeed extremely difficult to narrate; yet it suggests reflections which are curious and important. The influence of the progress of Alexander on the state of the world, both as it respected that period and future times, is a head of antient history which, we think, has not been duly considered in the compendium before us.

The reflections of the author on the history of the State of Greece will fix the attention, and remunerate the perusal, of the best informed of his readers. They are the fruits of the meditation of a vigorous and enlarged mind, well fraught with various knowlege, and which is completely in possession of its subject.

It is apparent that with equal care the respectable and learned author has studied every head of the Roman annals. To exemplify his manner of treating this part, we subjoin his account of that dread assembly which, in energy and policy, is without a parallel in history:

'The constitution of the Roman senate has occasioned considerable research, and is not free from obscurity. It is probable that the kings had the sole right of naming the senators, that the consuls succeeded them in this power, and afterwards, when these magistrates found too much occupation from the frequent wars in which the state was engaged, that privilege devolved on the censors. The senators were at first always chosen from the body of the patricians, but afterwards the plebeians acquired an equal title to that dignity. In the early periods of the republic, the people could not be assembled but by the senate's authority; nor were the *plebiscita* of any weight till confirmed by their decree. Hence the early constitution of the republic was rather aristocratical than democratical. From this extensive power of the senate the first diminution was made, by the creation of the tribunes of the people; and other retrenchments successively took place, till the people acquired at length the predominant power in the state. Yet the senate, even after every usurpation on their authority, continued to have, in many points, a supremacy. They regulated all matters regarding religion, they had the custody and disposal of the public treasure, they superintended the conduct of all magistrates, they gave audience to ambassadors, decided on the fate of vanquished nations, disposed of the governments of the provinces, and took cognizance, by appeal, in all crimes against the state. In great emergencies, they appointed a Dictator with supreme authority.'

In the succeeding passage, Mr. Tytler points out the influence of the fair sex over the revolutions of Rome:

'It is singular that most of the Roman revolutions should have owed their origin to women. From this cause we have seen spring the abolition of the Regal office and the Decemvirate. From this cause arose the change of the constitution, by which the plebeians became capable of holding the highest offices of the commonwealth. The younger daughter of Fabius Ambustus, married to a plebeian, envious of the honours of her elder sister, the wife of a patrician, stimulated her father to rouse the lower order to a resolute purpose of asserting their equal right with the patricians to all the offices and dignities of the state. After much turbulence and contest, the final issue was the admission of the plebeians, first to the consulate, and afterwards to the censorship, the prætorship, and priesthood (A. U. C. 454 and A. C. 300); a change beneficial in the main, as consolidating the strength of the republic, and cutting off the principal source of intestine disorder. The factions of the state had hitherto confined the growth of its power, its splendor, and prosperity; for no state can at once be prosperous and anarchical.'

No pen can, in the same compass, delineate with more felicity and fidelity the classical writers of Rome. The whole of this division of the work, if less eloquent than the celebrated summary of Bossuet, will prove at least equally instructive to the young reader.

The subject of antient history more readily admits of being represented compendiously, than that of modern times; but the author has given his whole strength to the attempt to compress the latter. If in this branch he has more competitors, and if he does not so completely distance them as in the early part, the same able efforts will be recognized in it. In order to assist the reader to form his own judgment, we shall submit to his view two specimens, the one of direct narrative, and the other of selection:

'CHARLEMAGNE.—THE NEW EMPIRE OF THE WEST.

'Pepin *le Bref*, with the consent of his nobles, divided, on his death-bed, the kingdom of France between his sons Charles and Carloman, A. D. 768. The latter dying a few years after his father, Charles succeeded to the undivided sovereignty. In the course of a reign of forty-five years, *Charlemagne* (for so he was deservedly styled) extended the limits of his empire beyond the Danube; subdued Dacia, Dalmatia, and Istria; conquered and subjected all the barbarous tribes to the banks of the Vistula, made himself master of a great portion of Italy, and successfully encountered the arms of the Saracens, the

Huns, the Bulgarians, and the Saxons. His war with the Saxons was of thirty years duration, and their final conquest was not atchieved without an inhuman waste of blood. At the request of the Pope, and to discharge the obligation of his father Pepin to the Holy See, Charlemagne, though allied by marriage to Desiderius King of the Lombards, dispossessed that prince of all his dominions, and put a final period to the Lombard dominion in Italy, A. D. 774.

'He made his entry into Rome at the festival of Easter, was there crowned king of France and of the Lombards, and was by Pope Adrian I. invested with the right of ratifying the election of the Popes. Irene, Empress of the East, sought to ally herself with Charlemagne, by the marriage of her son Constantine to the daughter of this monarch; but her subsequent inhuman conduct in putting Constantine to death, gave ground to suspect the sincerity of her desire for that alliance.

'In the last visit of Charlemagne to Italy, he was consecrated Emperor of the West by the hands of Pope Leo III. It is probable, that had he chosen Rome for his residence and seat of government, and at his death transmitted to his successor an undivided dominion, that great but fallen empire might have once more been restored to lustre and respect: but Charlemagne had no fixed capital, and he divided, even in his life-time, his dominions among his children, A. D. 806.

'The œconomy of government and the domestic administration of Charlemagne merit attention. Pepin *le Bref* had introduced the system of annual assemblies or parliaments, held at first in March and afterwards in May, where the chief estates of clergy and nobles were called to deliberate on the public affairs and the wants of the people. Charlemagne appointed these assemblies to be held twice in the year, in spring and in autumn. In the latter all affairs were prepared and digested; in the former was transacted the business of legislation; and to this assembly he called the people as a party, by admitting from each province or district twelve deputies or representatives. The assembly now consisted of three estates, who each formed a separate chamber, which discussed apart the concerns of its own order, and afterwards united to communicate their resolutions, or to deliberate on their common interests. The Sovereign was never present, unless when called to ratify the decrees of the assembly.

'Charlemagne divided the empire into provinces, and these into districts, each comprehending a certain number of counties. The districts were governed by royal envoys, chosen from the clergy and nobles, and bound to an exact visitation of their territories every three months. These envoys held yearly conventions, at which were present the higher clergy and barons, to discuss the affairs of the district, examine the conduct of its magistrates, and redress the grievances of individuals. At the general assembly or *Champ de Mai* the royal envoys made their report to the Sovereign and states; and thus the public attention was constantly directed to all the concerns of the empire.

'The private character of Charlemagne was most amiable and respectable. His secretary, Eginhart, has painted his domestic life in beautiful and simple colouring. The œconomy of his family, when the daughters of the Emperor were assiduously employed in spinning and housewifery, and the sons trained by their father in the practice of all manly exercises, is characteristic of an age of great simplicity. This illustrious man died A.D. 814, in the seventy-second year of his age. Cotemporary with him was Haroun Alraschid, Caliph of the Saracens, equally celebrated for his conquests, excellent policy, and the wisdom and humanity of his government.

'Of all the lawful sons of Charlemagne, Lewis the *Débonnaire* was the only one who survived him, and who therefore succeeded without dispute to the imperial dominions, excepting Italy, which the Emperor had settled on Bernard, his grandson by Pepin his second son.'

We add to the above relation the able sketch which the author has drawn of the manners, &c. of the same period:

'In establishing the provincial conventions under the royal envoys, Charlemagne did not entirely abolish the authority of the ancient chief magistrates, the Dukes and Counts. They continued to command the troops of the province, and to make the levies in stated numbers from each district. Cavalry were not numerous in the imperial armies, twelve farms being taxed to furnish only one horseman with his armour and accoutrements. The province supplied six months provisions to its complement of men, and the King maintained them during the rest of the campaign.

'The engines for the attack and defence of towns were, as in former times, the ram, the balista, catapulta, testudo, &c. Charlemagne had his ships of war stationed in the mouths of all the larger rivers. He bestowed great attention on commerce. The merchants of Italy and the south of France traded to the Levant, and exchanged the commodities of Europe and Asia. Venice and Genoa were rising into commercial opulence; and the manufactures of wool, of glass, and iron, were successfully cultivated in many of the principal towns in the south of Europe.

'The value of money was nearly the same as in the Roman empire in the age of Constantine the Great. The numerary livre in the age of Charlemagne was supposed to be a pound of silver, in value about L.3 Sterling of English money. At present the livre is worth 10½d. English. Hence we ought to be cautious in forming our estimate of ancient money from its name; and from the want of this caution have arisen the most erroneous ideas of the commerce, riches, and strength of the ancient kingdoms.

'The *Capitularia* of Charlemagne, compiled into a body in A.D. 827, were recovered from oblivion in 1531 and 1545. They present many circumstances illustrative of the manners of the times. Unless in great cities there were no inns, the laws obliging every man to give accommodation to a traveller. The chief towns were built of wood, and even the walls were of that material. The state of the mechanic arts was very low in Europe: the Saracens had brought them to greater perfection. Painting and sculpture were only preserved from absolute extinction by the existing remains of ancient art. Chalemagne appears to have been anxious for the improvement of music; and the Italians are said to have instructed his French performers in the art of playing on the organ. Architecture was studied and successfully cultivated in that style termed the Gothic, which admits of great beauty, elegance, and magnificence.

'The knowledge of letters was extremely low, and confined to a few of the ecclesiastics: but Charlemagne gave the utmost encouragement to literature and the sciences, inviting into his dominions of France men eminent in those departments from Italy, and from the Britannic Isles, which in those dark ages preserved more of the light of learning than any of the western kingdoms. "*Neque enim silenda laus Britanniæ, Scotiæ, et Hiberniæ, quæ studio liberalium artium eo tempore antecellebant reliquis occidentalibus regnis; et cura præsertim monachorum, qui literarum gloriam, alibi aut languentem aut depressam, in iis regionibus impigre suscitarent atque tuebantur.*" Murat. Antiq. Ital. Diss. 43. The scarcity of books in those times, and the nature of their subjects, legends, lives of the saints, &c. evince the narrow diffusion of literature.

'The pecuniary fines for homicide, the ordeal or judgment of God, and judicial combat, were striking peculiarities in the laws and manners of the northern nations, and particularly of the Franks. With this warlike but barbarous people, revenge was esteemed honourable and meritorious. The high-spirited warrior chastised or vindicated with his own hand the injuries he had received or inflicted. The magistrate interfered, not to punish, but to reconcile, and was satisfied if he could persuade the agressor to pay, and the injured party to accept, the moderate fine which was imposed as the price of blood, and of which the measure was estimated according to the rank, the sex, and the country of the person slain. But increasing civilization abolished those barbarous distinctions. We have remarked the equal severity of the laws of the Visigoths, both in the crime of murder and robbery; and even among the Franks in the age of Charlemagne deliberate murder was punished with death.

'A party accused of any crime was allowed to produce compurgators, or a certain number of witnesses, according to the measure of the offence; and if these declared upon oath their belief of his innocence, it was held a sufficient exculpation. Seventy-two compurgators were required to acquit a murderer or an incendiary. The flagrant perjuries occasioned by this absurd practice probably gave rise to the trial by ordeal, which was termed, as it was believed to be, the judgment of God. The criminal was ordered, at the option of the judge, to prove his innocence or guilt, by the ordeal of cold water, of boiling water, or red-hot iron. He was tied hand and foot, and thrown into a pool, to sink or swim; he was made to fetch a ring from the bottom of a vessel of boiling water, or to walk barefooted over burning ploughshares; and history records examples of those wonderful experiments having been undergone without injury or pain.

'Another peculiarity of the laws and manners of the northern nations was judicial combat. Both in civil suits and in the trials of crimes, the party destitute of legal proofs might challenge his antagonist to mortal combat, and rest the cause upon its issue. This sanguinary and most iniquitous custom, which may be traced to this day in the practice of duelling, had the authority of law in the court of the Constable and Marshall, even in the last century, in France and England.'

Some maps accompany the first volume, and the second is terminated by an ample chronological table.

MONTHLY CATALOGUE,

For MARCH, 1805.

THEOLOGICAL.

Art. 11. *Some Cursory Remarks on reading the Book of Common Prayer, the Articles of Religion, and the Ordering* (the Form of ordaining) *of Bishops, Priests, and Deacons.* Written in the Year 1704. By Isaac Watts, D.D. 8vo. 1s. 6d. Johnson.

We are informed in the Advertisement, signed *Gabriel Watts*, that these Remarks are transcribed from a MS. written by Dr. Watts, but which he probably never intended to publish. Why the editor thought more highly of them than the author, we cannot perceive, for they contain objections to the Liturgy which have often been repeated, and some of them even by churchmen themselves; who smile at the prayer for the clergy which intimates that the Almighty must work "a great marvel to give a bishop grace;" and at the prayer for peace, in which our wish for peace is urged on the consideration that we have only God to fight for us, as if this Almighty Ally were an ineffectual protection.

Art. 12. *Correspondence between the Rev. Dr. Isaac Watts and the Rev. Martin Tomkins*, concerning the Worship of the Holy Spirit. 8vo. 1s. Vidler.

It is curious to observe how dextrously controversialists accommodate their opinions to their several situations. Dr. Watts, when he examines the rites and practices of our Establishment, contends for the most scrupulous observance of the pattern of the primitive church: but when he argues with his brother dissenter, Mr. Tomkins, who objects to the worship of the Holy Spirit, on the ground of its not having been recommended to us, either by the use or the authority of the Apostles, the Good Doctor informs him that 'different ages and circumstances of the Christian church make different practices expedient.' On this principle, Popery may be vindicated as adapted to one period, and the Protestantism of the Church of England as fitted to another. The Doctor has here the worst of the argument, and the laurel evidently belongs to Mr. Tomkins.

Art. 13. *An Easter Catechism*, &c. in three Parts. By Thomas Burgess, B.D. Prebendary of Durham, &c. 12mo. 6d. Rivingtons.

Much plain and useful instruction is conveyed in this treatise, on various points of religion, and the *orthodox faith* of the writer is conspicuously displayed. We have no doubt that the unlettered Christian, if he should not readily comprehend the *whole* of the *doctrinal points* which are here inculcated, will yet reap much benefit from the other parts, which are clear and practical The advice to unbelievers is pious and judicious; and the sermon on prophecy will introduce the reader to some acquaintance with that branch of the evidences for the truth of the Christian revelation.

PHILOSOPHY.

Art. 14. *Elements of Natural Philosophy;* explaining the Laws and Principles of Attraction, Gravitation, Mechanics, Pneumatics, Hydrostatics, Hydraulics, Electricity, and Optics; with a general View of the Solar System, adapted to public and private Instruction. By John Webster. 8vo. pp. 300. 6s. Boards. Johnson. 1804.

This is one of those performances, for the perusal of which we are obliged to summon up great resolution; although they are neither mighty in bulk, nor very abstruse in speculation. The present work, within 300 pages, embraces, as the title page proclaims, a great variety of subjects; on each of which, it selects truths the most easy of comprehension, and removed from first principles by a few steps only of deduction. It may reasonably be supposed that these truths, announced in propositions, are familiar to us; and did not our duty compel us, we should not again direct our attention to them, nor examine with what skill and accuracy they are stated and explained.

We do not intend, however, and indeed it would not be fair, after the modest pretensions of the author, to be very nice in our criticisms: but if the book be destined to live to a second edition, we advise him to alter the following sentence; 'If the bodies be unequal, they will meet in a *point* proportional to the difference of the powers' (p. 4); to state with more precision, in the next page, Newton's opinion concerning Attraction; to alter the phrase, and to correct the notion expressed by it, of the *quantity of velocity* being as the square of the time; and in page 25 to rescind, and to supply by a truer sentence, the following statement, 'Bodies which are devoid of elasticity will not separate after the stroke, but will move on with half the motion that the striking body had acquired before the impact.'—This first part on Mechanics is not so well executed as the succeeding divisions on Pneumatics, Hydrostatics, and Hydraulics; which, viewing the object of the work, deserve praise; for the publication is intended to be superficial, and is calculated for the benefit of those who are not blessed with much leisure; and it will not be without its use. We highly approve the insertion of wood-plates in the body of the volume.

Art. 15. *An Address to the Public, from the Literary and Philosophical Society of Newcastle upon Tyne.* 8vo. Sheet.

Art. 16. *A General Introductory Discourse,* on the Objects, Advantages, and intended Plan of the New Institution, for Public Lectures on Natural Philosophy, in Newcastle upon Tyne. By William Turner. 8vo. Pamphlet.

Art. 17. *Syllabus of a Course of Lectures on Mechanics, Hydrostatics, and Pneumatics,* read in the New Institution, Newcastle upon

Tyne. By William Turner, Lecturer, Newcastle. 8vo. Pamphlet.

Although the public at large cannot be much interested by these little tracts, yet the Institution which occasioned them is in some degree of national concern. The prosperity of this country increases with the advancement of Art and Science. On several accounts, Newcastle is a fit place for an Institution destined to teach Natural Philosophy: it is remote from the Universities: it possesses manufactories: the Steam Engine is there used, and its principle ought to be understood. Mr. Turner has executed a very judicious address; though it is rather dry. The Syllabus is also well composed; and if the outline were adequately filled up, the Lectures must have been worth attending.

POETRY.

Art. 18. *An Ode in Celebration of the Emancipation of the Blacks of St. Domingo*, Nov. 29, 1803. By Thomas Clio Rickman. 4to. 1s. Sold by the Author.

Mr. Capel Lofft has written an Introduction to this Ode, in which he warmly applauds the spirit, freedom, and variety of numbers displayed by Mr. Rickman, as well as his energetic sentiments in favour of general liberty. He adds also a short account of the island in which the Blacks have effected their emancipation:

'St. Domingo, or Hispaniola, is 450 miles long, and 150 broad. The face of it is diversified by an agreeable variety of hills, valleys, rivers, and woods; the soil exceedingly fertile; and productive of sugar, cotton, indigo, tobacco, maize, and cassava root. The European cattle had so multiplied as to run wild in the woods. Mines of gold and silver had been discovered among the rocks by all-grasping Avarice: but happily for the inhabitants and for mankind, they had long ceased to be worked. The north-west part of the Island, which was in possession of the French, while the Spaniards had the other part, was most abundantly fruitful of the vegetable produce already mentioned; most of it so important to health and comfort. This part was considered as the best and most fruitful region of the West Indian Islands; and perhaps of the World.'—

'When first discovered by Columbus, its inhabitants were computed at a Million. It will hardly be believed that bigotry, avarice, and the rage of conquest had reduced them, in fifteen years, to little more than a 16th part of that number, or 60,000.

'In 1788, the population was estimated at 21.808 free people of colour, and 405,528 slaves, with 27,717 white inhabitants: making in the whole 49,525 free: the proportion of slaves to freemen being about 8½ to 1; and the total population 455,053. So that with continued importation of slaves from Africa, and with some accession to numbers by emigrations from Europe, and with all the advantages of a most favourable air and soil, and a most fertile climate, near three centuries had not half repaired the destruction produced in about the 7th part of one century. Such are the demons of war, rapacity, religious intolerance, and the domination arrogated upon the difference of colour by man over his brother man. And such the fate of an Island which has nearly *half* the surface of Great Britain, since it contains above 36,000 square miles; and which left to its natural aptitude for increase of population, would probably, in three centuries, have risen to much more than half the population of Great Britain.'

The circumstances, which have led to the present triumph of the Negroe race, are too recent to require a detail; and this is not the place for a discussion of the political consequences of this ascendancy. As a subject for a poem, it is animating; and if Mr. R. has not expressed himself with uniform elegance and harmony, he has strongly depicted the wishes and emotions of his mind. After having congratulated the Blacks of St. Domingo on the recovery of their freedom, he concludes his Ode with advice which it were happy if they had been disposed to adopt:

' While here a lowly Bard,
Impell'd by feelings dearest to his heart,
Does thus its various, vast delights impart,
Which from its fullness poureth forth its joy,
And hails you, snatch'd from sufferings most hard:
Let him one line remonstrative employ,
To guard from ill the Day which shouts *we're free!*
And spread a pure renown o'er earth and sea.

' Look, MEN OF COLOUR! at the historic page;
But chiefly o'er immortal RAYNAL's dwell,
And tho' revenge, recrimination, rage,
May through your lacerated bosoms swell,
From all that's past, from all you've suffer'd, turn,—
So shall the world be renovated;—learn
Not to adopt whatever you've seen wrong
In those who've curs'd you impiously and long:
Avoid the vices of the Christian world,
And most repress the damning love of gold
That Fiend insatiate, merciless, and cold,
Whence your oppressions rose;
Whence states in every Age have been to ruin hurl'd.
The ills you've mark'd all other Nations do,
Possessing power and strength—commit not you,
Nor blows return for blows;
But what you never had, the EXAMPLE give,
How Christians—white-men—ALL MEN ought to live.
Then ever shall the day be hail'd when BLACK-MEN shout " *we're free!*"
And Heaven's high vault, the tidings sound to every land, and sea.'

The morality of these stanzas is preferable to the poetry.

Art. 19. *The Christmas Holidays*, dedicated to Mrs. H. C. Combe. By Henry Whitfield, M. A., Fellow of King's College, Cambridge. 8vo. 6d. Highley.

What scholar has not felt the truth of the motto in Lilly's Grammar, *Radix doctrinæ amara, fructus dulcis?* Who does not call to mind the period of life at which learning was readily exchanged for play, and the Holidays presented some of the gayest visions of youth? Mr. Whitfield, in this short poem, affords a retrospect of this juvenile season; enumerating in easy blank verse the circumstances which mark the Christmas Holidays, and concluding with the grave reflections which result from a comparison of the jocund hours of youth with those of mature age Gray has some fine passages on this subject in his *Ode on Eton-College*, and we perceive that Mr. W. has read them:

> ' Oh, I have known such hours! I too have shar'd
> Such heartfelt joys! Say can there be a time
> Which gives more pleasures, or more bliss imparts,
> Unmixt with care? Use these while youth permits;
> For soon, sweet Boy, you'll know yourself a Man.
> Then, proud disdain, or love, or human grief,
> Alternate reign; chance, madness—such is life—
> Whose raging ills no medicine can heal,
> Terrific, desolates the mind. Snatch then
> The roses, which in spring of life bloom fresh,
> And, *redolent of health*, diffuse their sweets.
> E'en now the year rolls on, and storms arise,
> Sorrow, portending misery and tears!'

Such is the melancholy idea which the recollection of our youth excites. The moralist, on this occasion, never fails to tell us, in the language of the homely proverb, that "we have eaten our cake, and cannot therefore have our cake." If this be the fact, is not Faith preferable to Memory?

Art. 20. *The Thespiad*, a Poem. Dedicated to Richard Brinsley Sheridan, Esq. M.P. &c. In answer to the Author of "Six Familiar Epistles," addressed to Frederick Jones, Esq. Patentee of the Theatre-Royal, Dublin, &c. on the present State of the Irish Stage. 4to. 2s. 6d. Hurst.

The author professes that his indignation at the sarcasms and aspersions of the writer of the *Six Epistles*, which he lately saw, while on a visit in Dublin, induced him to attempt a vindication of the characters there attacked, in the poem before us: but we cannot think that either his or their reputation will be advanced by such verses as these:

> ' Tho' *two to one* contend for rival fame,
> With honest zeal I'll back Hibernia's claim;
> Let Candour judge, and Prejudice be dumb,
> While all the parties to fair trial come.'

Thus is the reader prepared for appreciating the merit of the several Performers on the English and Irish stages:

> ' Kemble is all for tragedy and death,
> Which oft, poor fellow! puffs him out of breath.'
>
> ' Should I say Williams is as good a play'r
> As Bannister or Fawcett, how you'd stare!'
>
> ' Tho' Stuart's not great, and less than little Bland,
> She's no small fav'rite in Hibernia's land.'

‘ But not like Siddons, farces low to fix on,
And change *Melpom’ene* to *Petruchio*’s vixen.’

Of Mrs. Chalmers and ‘young Davison,’ he says,

‘ Upon the London stage shew any two
As quick and willing any thing to do.’

In conclusion, he thus threatens the Bard who has excited his *satiric* rage:

‘ While little Beatty o’er thy fall shall strut,
And shew how fires were quench’d in Lilliput,
This Bantam-cock thy hen-peck’d fate shall view,
And cry exulting, Cock-a-doodle-doo.’

We have not seen the “ Six Familiar Epistles,” to which these rhimes are intended as a reply ; and if the present author has paid his countryman *in kind,* we have no strong desire to be indulged with their perusal. Some good lines, however, occur in the poem.

POLITICAL.

Art. 21. *Notices on the Slave-Trade :* in Reference to the present State of the British Isles. 8vo. 6d. Darton and Harvey. 1804.

Our leading statesmen and parliamentary orators have repeatedly condemned this traffic, in terms the most pointed and unqualified. On the question of its abolition, contending parties have coalesced ; and it is difficult to determine whether Mr. Fox or Mr. Pitt has been most energetic and profuse in expressions of detestation ; yet the Slave-Trade continues; and all the effects of Eloquence, which seemed to be heaven-inspired, are “ melted like breath into the wind.”— These *Notices* invite us to recollect the noble speeches of some of our most celebrated senators on this subject : but what consolation can be gathered from mere words, separated from the actions which ought to correspond with them ? Will the threat of Invasion induce us to make the cause of invaded Africa our own ? We fear that it will not. Much as we may join in the wish which deeply affects the heart of this amiable writer, we have little hope that his representations on the Slave-Trade will operate any change. At no period, perhaps, was the public conscience less tender than at the present.

Art. 22. *A Letter from a Gentleman at Berlin to his Friend in London,* occasioned by the Seizure of Sir George Rumbold ; containing a succinct View of the Life and Conduct of Macbeth ; and a Translation of “ Sketches from the Life of Cromwell,” which have been just published at Berlin by Kotzebue ; together with a short Comparison of the characters of Macbeth and Cromwell, with that of Buonaparté ; and a summary Application of the History of those Regicides to the Events of the present day. 8vo. pp. 32. 1s. Budd. 1805.

This gentleman, who appears to be the author of some foreign productions which have lately attracted our attention, (see Rev. Vol. xlii. N. S. pp. 306 and 381 ; and Vol. xlv. p. 184.) merits attention on account of the zeal which he professes to feel for the interests of Great Britain. The secrets of cabinets, and the present views and measures of states, no longer occupy his pen; his attention is now directed to past times; which, he supposes, furnish inferences by which we may judge of the events of the present, and by which we may guide our conduct. Though, however, the subject which engages this writer's consideration be different, his aim is still to excite vigilance against the designs of France, and animosity against its ruler and his creatures.

Lord Harrowby, the late secretary for the foreign department, has the good fortune to stand well in the opinion of this severe critic in diplomacy; for the noble lord's circular note on the occasion of the seizure of Sir George Rumbold shews, in his judgment, the able and intelligent statesman. Lord H. does not, he says, in that communication, stand forth the patron of *espionnage* and intrigue; nor does he deal in scurrilous abuse of other powers, nor yet in impotent bombast. It does not require that a man should be an Œdipus, in order to discover the person at whom the writer here glances.

'Although,' says the author, addressing his correspondent, 'the history of your country has not abounded in great and shining characters, yet it exhibits some heroes, whose deeds appear, in all respects, equal if not superior to those of the Corsican chieftain. For instance, Macbeth in Scotland, and Oliver Cromwell in England.' He briefly sketches the history of the successful northern rebel, and then observes that he fell at last, as did also his son, when the legitimate line was restored.

It is singular that this writer should think it worth his while to forward to London the incorrect and disguised account of Cromwell contained in the "Sketches" of the German Dramatist. One head in the history of that daring chief is however there faithfully represented; viz. that which relates to the court paid to him by all the foreign states. We have never heard the policy of this conduct arraigned: yet the cautious and timid cabinet of the United Kingdom, during the late peace, disdained to imitate it; and the *élèves* of Mr. Pitt scorned to copy the conduct of Mazarin and Don Lewis de Haro. The dénouement of these pieces being the downfall of the usurpers and their houses, it would seem that the commentator would have us infer that a similar fate awaits an usurper of our own days; who, though in no respect their superior, has exceeded them in the brilliancy of his career. Even the papal consecration will not, he thinks, rescue him from the common lot of the invaders of legitimate thrones.

Why should Berlin be the chosen spot, whence issue the Philippics which tend so eminently to keep up and inflame the animosity existing between England and France? We hold modern prophecies in little estimation; and we do not see any one good end which those proclaimed in this tract can serve.

Art. 23. *A Review of the Papers on the War with Spain.* By Allan Macleod, Esq. 8vo. pp. 95. 3s. sewed. Ginger. 1805.

Much is here said concerning the law of nations, a subject which may lie within the reach of Mr. Macleod's powers, but on which it is scarcely safe to descant without bestowing on it some previous application. Until better instructed, as we have been of late, we had always imagined that policy was the great rule which governed the intercourse of states; and we were not aware that tenderness was ever allowed to supply its place. The terms of the new rule sound well: but we do not perceive that the practice under it has any advantage over that which prevailed when a very different law was observed.

It was also new to us that alliances approaching to absolute union, and that treaties prescribing dependence little short of complete subjugation, were objects condemned by the law of nations. We regretted, as much as any persons could do, the treaty of St. Ildefonso: but we learned for the first time, from Mr. Macleod, that it was contrary to the *Jus Gentium*. This Code recognizing the dread right of conquest, we had remained ignorant that there were any conditions of subserviency to the victorious state which it would not sanction. We suppose that the family compact, which was voluntarily adopted by Spain, when in a state of amity with France, and not when she was at her mercy, and dreading subversion, (as was her case when she subscribed the terms of St. Ildefonso,) must have been a grievous offence under the same law; and how shall we vindicate the several political unions which have served to aggrandize the crown of England, first that of the principality of Wales, and subsequently those of the several kingdoms of Scotland and Ireland? If the law of nations effects more for Mr. Macleod than it has been known ever before to accomplish, he cannot be said, in return, to treat it with high respect; scarcely does he feel more reverence for it than his quondam friends the Genets and the Brissots; he broadly intimates that it would be inexcusable weakness to suffer it, in all instances, to controul the application of our naval force; and he dictates, in a very peremptory tone, the alterations which it is his high pleasure should be made in its provisions. We do not refer to the Mr. Macleod of former days, but to the loyal and courtly Mr. Macleod of the present time. As in a certain recent public discussion, so in the disquisition before us, great pains are taken to prove what nobody ever thought of controverting, namely the right which we had to wage war against Spain; the only question in the matter being whether it was politic or not. The late ministry having judged it not to be politic, the points which their successors (who undertook to vindicate their proceedings as well as their own,) were required to establish were,—why was war impolitic in 1803, and how came it to cease to be so two years later? To these questions, however, no attention is paid either in the admonitions of the political sage, or in the before-mentioned discussions. That Spain *sought* war with this country, or that she *volunteered* any provocation against her, cannot be credited by any man whose confidence has not induced him to make a surrender of his understanding. Mr. Macleod seems to think that, because Great Britain might lawfully treat Spain as a hostile power, she ought actually to do so; and he never stops to examine whether it was her interest to exercise this sad right. The question, as it strikes us, being *the policy*, it is not a little singular that hardly a senator and scarcely a publicist has touched on this ground. If Mr. Macleod, however, does not condescend to demonstrate the policy of a war with Spain, neither does he conceal his opinion that it ought to have been commenced in the first instance;

and he censures, in terms very severe and harsh, the administration which he calls the Speaker's:—whether he thus designates it to shew his contempt for it, or whether he has any right thus to regard it, we shall not presume to decide;—nor to give any opinion respecting the consistency of so warmly panegyrizing Mr. Pitt, while he so pointedly vilifies his colleagues in office.

If the value of the novelties which distinguish this pamphlet equalled their singularity, we might be justified in exceeding our limits in order to submit them to the view of our readers: but, as we do not consider this to be the case, we now take our leave of them; apprising the author that necessary avocations furnish no apology for weak, conceited, and crude productions; and that government is never in want of men of sufficient knowlege and leisure to vindicate its measures, in publications in which the rules of grammar and good writing are respected.

NOVELS.

Art. 24. *Galatea:* a pastoral Romance, from the French of M. Florian. By Miss Highley. Crown 8vo, pp. 157. with Plates. 7s. Boards. Highley.

The agreeable and affecting romance of Galatea, which Florian borrowed from Cervantes, although he introduced many new scenes and alterations of his own, is rendered into English by this juvenile author in a manner which does great credit to her talents, and to her industrious application in the study of the French language. Such mature fruits are rarely produced at the early age of fifteen; and they lead us to look forwards with pleasing anticipation to the results of a continuance of study and exertion.

Art. 25. *The Catastrophe*; a Tale founded on Facts. From the French of the Chevalier de St. Aubigné. By J. Byerley. 12mo, 6s. 6d. Boards. Highley.

We cannot agree with the translator, that this performance is calculated to excite much interest in the reader, to whom the characters and facts are known merely through the medium of the novel. The continual recurrence of broken sentences, and the want of a more regular narrative of events, (and we add, occasional bad English, as *laid* for lain, p. 73.), detract, in no small degree, from the pleasure of reading this work.

LAW.

Art. 26. *The Trial at large of William Sparling, Esq. late Lieutenant in the 10th Regiment of Dragoons, and Samuel Martin Colquitt, Esq. Captain of His Majesty's Ship Princess,* on an Indictment for the Murder of Mr. Edward Grayson, of Liverpool, Ship-builder, before Sir Alan Chambre, Knight, one of the Judges of the Common Pleas, at the Assizes at Lancaster, 4th April, 1804. Taken in Short Hand, and collated with the Notes of other Writers. 8vo. 3s. Vernor and Hood.

Mr Grayson was shot in a duel by Mr. Sparling, in consequence of the former having used words reflecting on the conduct of the latter in an affair of matrimony. The trial, no doubt, has caused much local interest, but it is only one of the numerous instances of the fatal effects of intemperance in language, and the dictates of custom in these *affairs of honour*. The Jury acquitted both the defendants; to whose high characters the most ample testimony was borne.

MISCELLANEOUS.

Art. 27. *A Solemn Protest against the Revival of scenic Exhibitions and Interludes at the Royalty Theatre;* containing Remarks on Pizarro, the Stranger, and John Bull, with a Postscript. By the Rev. Thos. Thirlwall, M.A. A member of the Society for the Suppression of Vice. 8vo. 6d. Rivingtons.

Jeremy Collyer himself was not a more determined opposer of all scenic exhibitions than Mr. Thirlwall; in whose Solemn Protest, the theatres of Drury-Lane and Covent-Garden are also included. This reverend gentleman contemplates the establishment of playhouses as 'a great sin and crying abomination;' especially in the eastern part of the town, where industry and decorum ought to be preserved, and where nothing should be suffered to occur which might divert journeymen gun-makers from their christian employment, in pursuit of unchristian amusements. How far it may be good policy to license the Royalty Theatre, we shall not decide: but it appears to us that Mr. T.'s condemnation of theatrical amusements is a specimen of the argument *ab abusu in usum*. We may reason with equal propriety against eating and drinking, or any conviviality, as against play-acting; for all are capable of producing vice. That some of the characters, in some of our dramas, are objectionable, and that theatres are frequented by females of a certain class, cannot be denied: but all plays are not to be reprobated for the defects of some, nor are theatres the only places in which young men are subjected to temptation. All public amusements are liable to the objections here urged against the drama. The melancholy fact is that, in populous cities, pleasure will in part constitute the pursuit of the multitude, and vice will abound, in spite of all the exertions of the virtuous. The root of the evil is not in the playhouse, where the croud assembles, but in the love of dissipation which ever has prevailed and ever will prevail in rich and overgrown cities. More of this subject in the next article.

Art. 28. *A few Observations in Defence of Scenic Exhibitions at the Royalty Theatre*; and on the intolerant Censure of the Drama in general, contained in the "Solemn Protest" of the Rev. Thos. Thirlwall, M.A., in the Name of the Society for the Suppression of Vice. By John Percival, Esq. 8vo. 1s. 6d. Griffiths.

Regarding Mr. Thirlwall as a writer who promulgates the sentiments of the Society for the Suppression of Vice, Mr. Percival here takes occasion to deliver his opinion of the conduct of this society, and to warn the public against its dogmas, which he considers as specious, illiberal, and sullen. We are aware that an association of this kind is liable to exceed its proper line of duty: but we hope, for the credit of its members, that some of the charges here adduced against it are exaggerated, if not altogether false. If, however, the facts stated be correct, we do not hesitate to say that it is animated more by an inquisitorial than a reforming spirit, and that its zeal is of a persecuting kind. The observations before us controvert both the doctrine and the application of the "Solemn Protest," which is pronounced to be a 'jesuitical production,' containing more 'positive dogmas than ever disgraced even the period of absolute bigotry and superstition.' Mr. Percival calls us to look with a suspicious eye on self-created bodies in aid of government; their existence being in general impolitic and inefficacious; their interference implying a neglect of those who are in authority; and tending, under an idea of imaginary perfection, to impose troublesome, inefficient, and often ridiculous restraints.

The drama is here well defended, in opposition to the general and vague assertions of the preacher; scripture is quoted against him, to prove that too much must not be expected from human institutions; and to rebut the authority of Tertullian, Chrysostom's extreme fondness of Aristophanes is stated. Mr. P. might have gone a little higher in vindication of the drama, by reminding the christian divine that St. Paul himself read Menander, and has given one of his lines in his sacred epistles. As an *argumentum ad hominem*, the layman hints to the divine that the unhappy wretches, whom he so much delights to call by their specific names, sometimes visit parsonic as well as dramatic exhibitions; and that on this ground we may be cautioned against attendance at popular chapels, as well as against attendance at the theatres. This, however, is playfulness. The position which Mr. P. has established is that the drama, with all its defects, is an improving school; that it is the most rational entertainment of populous cities; and that it is calculated to improve us in the knowlege of the world, and of our own nature. The stage, though it inculcates the moral lesson in a different way from the pulpit, does it often with more effect. Some failings there are, which

"Safe from the bar, the pulpit, and the throne,
"Are touch'd and sham'd by Ridicule alone."

Art. 29. *The Fashionable World displayed.* Second Edition, corrected and enlarged. 12mo. pp. 103. 2s. 6d. Hatchard. 1804.

The first edition of this tract was announced with approbation in our last volume, p. 332. It then appeared with the assumed name of *Theophilus Christian*, but success has now encouraged the author to subjoin his real appellation, *John Owen*, and we understand that he is a clergyman of Fulham. Certain strictures on the work, as it was first published, have occasioned a few alterations: in particular, some passages reflecting on popery as 'a trafficking religion' have been curtailed; and instead of the note at p. 61. on the attendance of *protestants* on the mass celebrated in London for the soul of the Duc d'Enghien, to prove that *the influence of popery is increasing*, we have a quotation from the Bishop of London's lectures, reprobating that excessive "rage for amusement," which prevails in the higher circles. For the expression in the first edition, "fashionable adherents of Romish Christianity," we now read 'dissolute adherents of fashionable Christianity.' We adduce these examples as specimens of the nature of the corrections which this admonitory treatise has sustained.

This second edition is dedicated, with many complimentary epithets, to the Bishop of London.

Art. 30. *The Vain Cottager:* or the History of Lucy Franklin. To which are prefixed a few Hints to young Women in humble Life, respecting decency and propriety of Dress. 12mo. 1s. 6d. Hatchard

From the example of Lucy Franklin this little story is well calculated, both by the plainness of the language and by the good reflections which are blended with it, to excite in young females of the lower classes a proper sense of their duty; and to guard them against a love of dress, and the vain ambition of attracting the favour of their superiors by affecting to resemble them. The good sense, piety, and benevolent intentions of the author, are conspicuous in the humble style of the address prefixed, and in the tale itself.

Art. 31. *Addisoniana.* Crown 8vo. 2 vols. 10s. 6d. Boards. R. Phillips. 1804.

The name of Addison is so justly revered by all lovers of literature, and friends to the moral improvement of mankind, that even a partial exhibition of his writings and his character will be respected by his admirers, and will be considered as an additional memorial of the merit and services of so eminent a man. Although our readers may have perceived that we are by no means partial to the modern system of epitomizing the writings of great men, and extracting the finest honey from the rest of the hive, yet, in the present instance, the editors have some claim to our favor and indulgence. They have taken the pains of searching for, and laying before the public, various original papers, letters, &c. relating to this excellent man, and they have subjoined several fac similes of his hand writing from authentic manuscripts; on which accounts, we consider the compilation now published as intitled to some degree of distinction. It will form a very agreeable pocket companion, when the more voluminous works of the author must be left at home; and thus perhaps it will serve to bring many an *unsettled* reader to a more intimate acquaintance with that writer, who, in the beginning of the last century, contributed most effectually to polish and enlighten his cotemporaries both at home and abroad.

Art. 32. *Swiftiana.* Crown 8vo. 2 vols. 10s. 6d. Boards. R. Phillips. 1804.

Our preceding remarks on the work intitled *Addisoniana* will apply, in a great measure, to the present volumes. The merit of the two authors themselves, however, is widely dissimilar:—for although we cannot fail to be amused and delighted with the fund of humour and satirical talents of Dean Swift, and with various anecdotes respecting him which are here related, yet the severity and sarcastic turn of his temper caused his character to suffer from the contrast with the polished urbanity and benevolence of Addison. Still, he had many virtues; and, in regard to Ireland, he certainly shewed himself a sincere and disinterested patriot. We doubt not that these volumes will be well received, and relished by all who seek for opportunities of refreshing their memories with such an interesting portion of biography.

Art. 33. *Essays on the Art of being happy;* addressed to a young Mother. By Eugenia de Acton, Author of the *Microcosm*, &c. Crown 8vo. 2 vols. 8s. Boards. Lane and Co.

So great a variety of subjects is considered in these two volumes, that it is difficult for us to give any general account of their contents, without entering into a more minute detail than our limits allow. We plainly perceive, in the sensible reflections which these essays convey, that the favourable opinion, which we have already expressed concerning the productions of this lady's pen, arose not from any partiality, but from the just and real deserts of the writer; and we have pleasure, on the present occasion, in adding another testimony to the merit of a pleasing and intelligent moralist.

Art. 34. *A Dramatic Synopsis*, containing an Essay on the political and moral Use of a Theatre; involving Remarks on the Dramatic Writers of the present Day, and Strictures on the Performers of the Two Theatres. By Thomas Gilliland. 8vo. pp. 146. 3s. 6d. sewed. Lackington and Co.

The proposed intention of this treatise is to exhibit, in a favorable point of view, the utility of the theatre, and the claims which it possesses to the patronage and support of the public. In order to establish this position, the author enters on an ingenious defence of the stage; and he shews, from the example of Greece and Rome, from the voluntary assistance which Socrates gave to Euripides, and, among many other forcible arguments, from the royal visits which are so frequently made to our English theatres 'by a monarch adorned with every virtue,' that such an establishment is of national utility, and a proper place of resort for a refined and polished people. It is justly maintained by Mr. G. that the censures of the Fathers and of Churchmen in different ages, and particularly of the Methodists of this country, which have so frequently been directed against stage exhibitions, are founded in ignorance of its useful and moral effects, when under proper restraint, and in superstitious bigotry. He makes, however, a proper distinction between the use and the abuse of the theatre, and subjoins the following judicious note: 'The public cannot keep too tight a rein over stage exhibitions. This may at first appear a severity; but as long as a performer wishes to be considered important, and his profession no disgrace, such apparent severity will secure the stage untainted from loose and ridiculous buffoonery, therefore render the malice of religious enemies abortive, and add a lustre to the national school of polite learning.'

After many other observations, which Mr. Thirlwall (see p. 329.) and other enemies of the stage would do well to consider, this part of the subject is thus concluded: 'The press is a glorious source of human wisdom, yet it has occasionally disgorged the blasphemous pages of an abandoned and licentious pen; but ridiculous and unphilosophic would that person be, who would recommend the annihilation of an art, from its having been converted into an instrument of the immoral. The stage has always kept pace with the state of public morals, and therefore, at various periods of history, it has been offensive to the rigid moralist; but while the people of this country continue vigorous enthusiasts for the maintenance of their religion, liberty, and the honour of the crown, the stage must float on public favour, as the mirror of a nation's virtue, and the enlightened and polished school of a free people.'

The remarks which follow on the theatrical productions of the present day, and on the merits of the several performers, are in themselves a *species of Review*, which we leave to the consideration of a discerning and impartial public.

Art. 35. *Two new Dialogues of the Dead.* The first between Handel and Braham; the second between Johnson and Boswell. By J. B. 8vo. 1s. Johnson.

In the first of these dialogues, Braham, the modern composer, is admonished not to hawk another's music in masquerade; is cautioned against tacking his vocal capers and cadenzas to Handel's simple melodies; and is advised to renounce the passion for *astonishing*. At parting, some praise is blended with the cutting admonition; and perhaps the hints of the Ghost in disguise are worth regard.

The second piece displays Johnson giving a severe castigation to Boswell in the shades, for publishing the life of the philosopher, and for killing himself with a liquor called, from its colour, *Mahogany*, being a compound of gin and treacle.—The interlocutors play well their parts, and the spirit and shortness of the Dialogues prevent them from tiring.

SINGLE SERMONS.

Art. 36. *An anomalous Sermon:* meant to repel the Charge of Atheism, and the poor Assailants who made so gross, so infamous, and so unfounded a Charge. It is anomalous, because unconfined by method, unchained from logical precision, and unfettered from scholastic Divinity. Most humbly submitted to the peerless Object of its Dedication, and to the County of Derby in general. By a Layman belonging to the said County. 8vo. pp. 120. Printed at Derby, and sold by Drewry. 1804.

If Laymen, in general, could preach as well as this gentleman, some rational apprehension might be formed that gowns and cassocks would go out of fashion. *Samuel Snugg* (such is his signature) is a man of no ordinary abilities, reading, and range of thought; and we thank those mistaken persons of the county of Derby who accused him of Atheism, since probably to their absurd allegations we owe the display of that originality, intellectual acumen, and playfulness, which these pages include. Mr. Snugg, who appears to be no more of an atheist than St. Paul, nor of a sectary than Bishop Horsley, keeps all his assailants at the end of his spear; and, laughing at their attempts, he, with pleasantry rather than with ill-nature, manifests the superiority of his mental strength.

In *the Apology to the Reader*, which precedes the sermon, the writer informs us that he has been accused by 'a person of some distinction in society' of being an enemy to the religion of his country; that the essay before us is printed to wipe off this stain from his character; and that it assumes the form of a sermon, not to put on the clerical profession, but to attract readers by its singularity.

At the commencement of the sermon, from a text in Job, he endeavours to persuade us that the book of Job was written by Jethro,

Moses's

Philalethes has enabled us to correct an error which occurred in the account given in our Review for December last, p. 380. of a pamphlet intitled "The Evidence for the Authenticity and Divine Inspiration of the Apocalypse stated and vindicated:" but he should not have referred us to H. E lib. 3 c. 25 but to H. E. lib. vii. c. 25. where it will be found that the passage which we quoted as belonging to Eusebius is part of a long extract, occupying two entire chapters, from the works of Dionysius of Alexandria. The argument, however, is not affected by this circumstance. This quotation, so much at length from another writer, combined with expressions employed by Eusebius himself in H. E. lib 3. c. 25. clearly establishes his own opinion respecting the Apocalypse; since he would not have detailed the reasoning and critical examination of Dionysius relative to the authenticity of this book, had he not regarded them as possessing much force. Nor would Eusebius have placed *the Revelation of John* in the suspicious company in which it is found, lib. 3. c. 25. even with an (*if you please*), had he not questioned its right to be classed among the authentic books of the Apostles. The argument of Dionysius, founded on the dissimilarity between the style of the Gospel and Epistles of John, and that of the Revelation, is very strong, if not conclusive.

Causidicus is informed that proceedings have lately been stayed, in the matter to which his note relates, but that we hope to bring on the cause again in a short time.

We cannot, at present, give any answer to the elaborate Communication of A. B. on account of the absence of the gentleman to whom it must be referred.

London, 9th April 1805.

To the Readers of the Monthly Review.

For the first time, in the course of nearly *threescore years*, a Number of the Monthly Review now appears several days subsequently to its regular period of delivery. The newspapers have already communicated the information that this delay, in common with that of all other periodical works, is owing to a Combination among the press-men, which has prevented the Master Printers from fulfilling their engagements. To oppose this rebellion, the most effectual methods have been adopted that suggested themselves; and it was even agreed to suspend the publication of periodical pamphlets, rather than comply with unreasonable demands, or weaken a laudable effort to resist them. It is hoped that the measures pursued will finally produce the most decided cure of an evil which has long existed, and been long increasing, and it is trusted that the public will applaud the reasons which have thus operated to the temporary obstruction of their usual monthly intelligence: but the Editor of the M. R. cannot allow the event to occur without thus stating the causes of it, and assuring his readers that it is in no respect owing to any irregularity or negligence on his part, in the discharge of his customary duty.

THE MONTHLY REVIEW,

For APRIL, 1805.

Art. I. *Sir John Froissart's Chronicles of England, France, and the adjoining Countries*, from the latter Part of the Reign of Edward II., to the Coronation of Henry IV. Newly translated from the best French Editions, with Variations and Additions from many celebrated Manuscripts. By Thomas Johnes. Vol. I. 4to. pp. 835. and 14 Plates. 4l. 4s. Boards. Printed at the Hafod * Press. Sold by White, London.

The host of modern compilers will never impart to the attentive reader so just an idea of the spirit and manners of the times, concerning which they treat, as is afforded by contemporary writers. Let any inquirer pore as long as he pleases over Père Daniel, Mezeray, Velly, Villaret, Henault, &c. yet he will be more a stranger to his subject than the person who has added, to a slight perusal of those annalists, a diligent study of such original authors as the Sire de Joinville, Froissart, Monstrelet, Philip de Comines, &c. In this reading age, when the taste for expensive works is so general, we cannot but regard attempts to translate or to elucidate antient national historians as highly meritorious, and deserving of encouragement. We, therefore, warmly applaud the creditable employment of leisure, of which, in the present instance, a gentleman of taste, opulence, and consideration has set the example. Mr. Johnes will, however, excuse us if we observe that the version of Berens, corrected, *deterso rudis seculi squalore*, and with such alterations as might be suggested by the collation of different editions and manuscripts which he has so laudably undertaken, would have been to us a more acceptable service, than the far more laborious task which he has here imposed on himself. This preference arises from no affected fondness for the mould of antiquity: but the dialect of the old translation bears closer affinity to that of the original, and its quaintness well becomes the simplicity of Froissart; the style of Berens is more that of the historian; and, if the garb be different, the *cut and make* bear strong resemblance. It is gratifying to know the narrator, such as he really was, and to have him introduced to us as much like himself as may be practicable; which is not only pleasing, but instructive to the observing mind. Yet we do not deny that the present inviting version will draw more attention to the old chronicler, and prove much more agreeable to the generality of readers, than an amended edition of the old translation in which the errors in proper names would have been rectified, and though enriched with the notes which add so considerably to the value of the publication before us.

---

* Hafod, the beautiful seat of Mr. Johnes in Cardiganshire, where he has established a private Printing-Press.

In an advertisement, Mr. Johnes observes:

> ' Several Manuscripts in my own library have been collated with the printed copies, and the same thing has been done with those in the British Museum. A person is now employed at Breslau, in collating the celebrated manuscript there, which has been supposed to be the only one unmutilated. Should it prove so, the additions shall be printed at the end of the work. Many improved readings have been tacitly received, to avoid troubling the public with notes. Some chapters even are added, which are not in any of the printed editions.
>
> ' The engravings are traced from the finest illuminations in our own libraries and in that of France. By unforeseen accidents the plates are irregularly given, and they must not be bound up until the whole be completed.'

Considering the length of time during which Mr. Johnes has been employed on this work, it is to be regretted that he did not find a more early opportunity of having the so much vaunted Breslau MS. collated. It will be ascertained, however, whether it possesses the superiority which has been ascribed to it.

The version lately made by Mr. Johnes, of the memoirs of our old historian by Curne de St. Palaye, ought, we think, to have formed a part of this volume; at least it should have been published in a form adapted to bind up with it. In the notice which we took of that work *, we bestowed due commendation on the zeal, industry, and good faith of the historical patriarch; and we did not fail to recite his laudable ambition, his meritorious diligence, and his admirable ingenuousness, as the grounds of his title to the large share which he has enjoyed in the acknowlegements of posterity. Yet he is by no means one of those geniuses who rise above the age in which they live; and the low state of literature, the credulity, and the admiration of chivalry, which marked the time, are every where conspicuous in his pages. His chronicle is a collection of independent relations, rather than a connected history; and authenticity and extent of information constitute his chief merit. In regard to reflections on the events which he relates, he falls very short of Joinville, who long preceded him, and of

---

* See Rev. Vol. xli. N. S. p. 176.

de Comines, who followed him at no great distance of time. The French charge him with a partiality to the British court and nation, which, if it exists at all, is discernible only in a very slight degree.

That Froissart was duly impressed with the importance of the province on which he was entering, and that he was endowed with that sensibility to public opinion and future fame, which should belong to every one who devotes himself to any branch of literature, will appear from his introduction, which is truly characteristic of the simplicity of the age:

> 'That the honourable enterprises, noble adventures, and deeds of arms, performed in the wars between England and France, may be properly related, and held in perpetual remembrance—to the end that brave men taking example from them may be encouraged in their well-doing, I sit down to record a history deserving great praise: but before I begin, I request of the Saviour of the world, who from nothing created all things, that he will have the goodness to inspire me with sense and sound understanding to persevere in such manner that all those who shall read may derive pleasure and instruction from my work, and that I may fall into their good graces.'

His supplication was certainly not dispersed in air, since he has always been a favourite, and has engaged more of public attention than any historian of the age in which he lived.

The succeeding passage places in a strong light the imperfect state of society at the period. We perceive the little formality that is observed when the reputation, fortune, and life of a statesman and a peer are in question: but, little as it was, we hold it to have been precious, for it was the property of its nature to increase; and the principle of being judged by equals is adopted.

> 'The queen then ordered sir Hugh Spencer the elder and the earl of Arundel to be brought before her eldest son, and the barons assembled, and said to them, that she and her son would see that law and justice should be done unto them according to their deeds. Sir Hugh replied, 'Ah! madam, God grant us an upright judge and a just sentence; and that if we cannot have it in this world, we may find it in another!' Then rose up sir Thomas Wager, a good knight, wise and courteous, and marshal of the army: he read, from a paper in his hand, the charges against them, and then addressed himself to an old knight, seated on his right hand, to decide the punishment due to persons guilty of such crimes. This knight consulted with the other barons and knights, and reported it as their opinion, that they deserved death for the many horrible crimes with which they had been charged, and which they believed to be clearly proved; that they ought, from the diversity of their crimes, to suffer in three different manners: first, to be drawn on a hurdle to the place of execution, there to be beheaded, and afterwards to be hung on a gibbet. Agreeably to this sentence they were executed, before the castle of

Bristol, in the sight of the king, sir Hugh Spencer, and all those within it. This execution took place in October, on St. Denis's day, 1326.'

The author thus describes our northern fellow-subjects:

> 'The Scots are bold, hardy, and much inured to war. When they make their invasions into England, they march from twenty to four-and twenty leagues without halting, as well by night as day, for they are all on horseback, except the camp followers, who are on foot. The knights and esquires are well mounted on large bay horses, the common people on little galloways. They bring no carriages with them, on account of the mountains they have to pass in Northumberland; neither do they carry with them any provisions of bread or wine, for their custom and sobriety is such, in time of war, that they will live for a long time on flesh half sodden without bread, and drink the river water without wine. They have therefore no occasion for pots or pans, for they dress the flesh of their cattle in the skins, after they have taken them off; and being sure to find plenty of them in the country which they invade, they carry none with them. Under the flaps of his saddle each man carries a broad plate of metal, behind the saddle a little bag of oatmeal;—when they have eaten too much of this sodden flesh, and their stomach appears weak and empty, they place this plate over the fire, mix with water their oatmeal, and, when the plate is heated, they put a little of the paste upon it, and make a thin cake, like a cracknell or biscuit, which they eat to warm their stomachs: it is therefore no wonder, that they perform a longer day's march than other soldiers.'

In the best reigns, instances occur of the deference shewn to the public by the crown; and though it be true that this is not required by any article of the constitution, it is often so indispensible, and in many cases so proper and so strongly dictated by sound policy, as to be put in practice by even wise despots. No monarch furnished more examples of this conciliating conduct than the warlike Edward; as may be seen in this history; in which we are told that he selected for his counsellors, *the wisest and the best beloved by his people.*

From the specimen which we shall now insert, the reader will be able to form a judgment of the minuteness into which the relations of the historian descend. Edward, it is said, deliberated much with his privy council on the subject of his claim to the French crown, and frequently asked their advice; and we are told that

> 'They at length gave this as their unanimous answer:—'Dear sir, the question is of such importance, that we dare not advise you definitively upon it, but recommend to you, dear sir, to send ambassadors sufficiently instructed to the gallant earl of Hainault, whose daughter you have married, and to lord John, his brother, who has before so valiantly assisted you, to entreat their lordships to advise you how to act, for in such a matter they are better informed than we

can be: if they agree with you in opinion, they will give you counsel who are the lords most able to assist you, and also point out the most proper means of gaining them to your interest.'

'The king agreed to this proposal, and entreated the bishop of Lincoln to undertake this journey through affection to him, and desired two knights bannerets and two counsellors learned in the law to accompany him on the embassy.

'They set out as soon as they could, embarked and landed at Dunkirk; whence they rode through Flanders to Valenciennes, where they found William earl of Hainault, so sorely afflicted with the gout and gravel that he could not move. The lord John, his brother, was there also, by whom they were much feasted: and to them they explained the object of their mission. Upon which the gallant earl said,

'I vow to God, if the king can ſucceed in this, I shall be much rejoiced; for, as you may easily imagine, I feel more interested for him who has married my daughter than for king Philip, who has never done any thing for me, although I am married to his sister. He also prevented, clandestinely, the marriage of the young duke of Brabant with my daughter; on which account I will not fail my dearly beloved son, the king of England, any respect, if his council should advise the undertaking of it. I will also give him every aid, as will John, my brother, now present, who has before assisted him. But know, that you must seek for other supporters more powerful than we are, for Hainault is too small a territory to measure itself with the kingdom of France, and England lies too far off to be of help to it.'

'Certainly, sir, you have given us very excellent advice, and testified great love and good will, for which, in the name of our lord and king, I return you my thanks,' replied the bishop of Lincoln: 'but dear sir, tell us the names of those lords that you think can best help our master, that we may report them to him.'

'Upon my soul,' replied the earl, 'I cannot think of any lords, that can so powerfully assist him as the duke of Brabant, his cousin german, the bishop of Liege, the duke of Gueldres, who married his sister, the archbishop of Cologne, the marquis of Juliers, sir Arnold de Bacqueghen, and the lord of Fauquemont:—these are the lords that can in a short time furnish greater numbers of men at arms than any I know:—they are very warlike themselves, and, if they choose, can easily make up ten thousand men completely armed and equipped; but you must give them money before hand, for they are men who love to gain wealth. If by your means the king, my son-in-law, and your lord, can ally himself with the lords whom I have juſt mentioned, and was on this side of the sea, he might pass the river Oise to seek king Philip, and offer him battle.

'The ambassadors returned to London with the answer they had received, which when king Edward heard, it gave him much pleasure and comfort.'

The age of Chivalry was by no means free from demagogic ascendancy and tyranny; nor was monarchy at this time so delicate as to affect any reluctance to acknowlege its sway, or to enter into relations of amity with it.

'There was in Ghent a man that had formerly been a brewer of metheglin, called Jacob von Artaveld, who had gained so much popular favour and power over the Flemings, that every thing was done according to his will. He commanded in all Flanders, from one end to the other, with such authority, that no one dared to contradict his orders.

'Whenever he went out into the city of Ghent, he was attended by three or four score armed men on foot, among whom were two or three that were in his secrets: if he met any man, whom he hated or suspected, he was instantly killed; for he had ordered those who were in his confidence to remark whenever he should make a particular sign on meeting any person, and to murder him directly without fail, or waiting further orders, of whatever rank he might be. This happened very frequently; so that many principal men were killed: and he was so dreaded, that no one dared to speak against his actions, or scarce to contradict him, but all were forced to entertain him handsomely.

'When his companions before mentioned had conducted him to his hôtel, each went home to his dinner, and immediately after returned to the street before his house, where they remained making a noise and brawling, until he pleased to come out and go round the town, to pass his time and amuse himself; and thus was he escorted until he chose to go to supper.

'Each of these soldiers had four Flemish groats a day, as wages, and for his expences, which he had paid to him very regularly every week. He had also in every town and castlewick, through Flanders, sergeants and soldiers in his pay, to execute his orders, and serve him as spies, to find out if any were inclined to rebel against him, and to give him information.

'The instant he knew of any such being in a town, he was banished or killed without delay, and none were so great as to be exempted, for so early did he take such measures to guard himself.

'At the same time he banished all the most powerful knights and esquires from Flanders, and such citizens from the principal towns, as he thought were in the least favourable to the earl; seized one half of their rents, giving the other moiety for the dower of their wives and support of their children. Those that were banished, of which the number was very considerable, resided for the most part at St. Omer, and were called *les avolez*.

'To speak the truth, there never was in Flanders, or in any other country, count, duke, or prince, who had such perfect command as Jacob von Artaveld. He collected the rents, the duties on wines, and other taxes, belonging to the earl, and which were the earl's rights, in whatever part of the county of Flanders he might reside; he raised also extraordinary subsidies, which he spent and gave away, without rendering account to any one. When he said he was in want of money, he was immediately believed—and well it was for them who did believe him—for it was perilous to contradict him; and if he wished to borrow money of any of the citizens, there was no one that dared to refuse him.'

Edward sent ambassadors of high rank, bearing magnificent presents, to this insurgent demagogue, who succeeded in gaining him over to the king's interest; and we learn that afterward, in the full market place of Ghent, he 'explained the right king Edward had to the crown of France to all those lords that chose to hear him, and of what importance it was to the three countries, that is to say, Flanders, Brabant, and Hainault, when closely united. He spoke so clearly, and with so much eloquence, that he was praised by all, who agreed that he was worthy to exercise the dignity of earl of Flanders.' The account which Froissart gives of the alliances formed by Edward, previously to the war with France, is very full and particular, and throws great light on the subsequent transactions.

We must not pass over the description of the first naval engagement between England and France, which signalized the reign of Edward; and which seems to have been as decisive as similar contests in later times, when victory on the part of the English is considered as inseparable from a battle:

'Edward and his whole navy sailed from the Thames the day before the eve of St. John the Baptist, 1340, and made straight for Sluys.

'Sir Hugh Quiriel, sir Peter Bahucet, and Barbenoir, were at that time lying between Blanckenburg and Sluys with upwards of one hundred and twenty large vessels, without counting others: these were manned with about forty thousand men, Genoese and Picards, including mariners. By the orders of the king of France, they were there at an anchor waiting the return of the king of England to dispute his passage.

'When the king's fleet was almost got to Sluys, they saw so many masts standing before it, that they looked like a wood. The king asked the commander of his ship what they could be, who answered, that he imagined they must be that armament of Normans, which the king of France kept at sea, and which had so frequently done him much damage, had burnt his good town of Southampton, and taken his large ship the Christopher.

'The king replied, 'I have for a long time wished to meet with them, and now, please God and St. George, we will fight with them; for, in truth, they have done me so much mischief, that I will be revenged on them, if it be possible.'

'The king then drew up all his vessels, placing the strongest in front, and on the wings his archers. Between every two vessels with archers there was one of men at arms. He stationed some detached vessels as a reserve, full of archers, to assist and help such as might be damaged.'—

'When the king of England and his marshals had properly divided the fleet, they hoisted their sails to have the wind on their quarter, as the sun shone full in their faces, which they considered might be of disadvantage to them, and stretched out a little, so that at last they got the wind as they wished.

'The Normans, who saw them tack, could not help wondering why they did so, and said they took good care to turn about, for they were afraid of meddling with them: they perceived, however, by his banner, that the king was on board, which gave them great joy, as they were eager to fight with him; so they put their vessels in proper order, for they were expert and gallant men on the seas. They filled the Christopher, the large ship which they had taken the year before from the English, with trumpets and other warlike instruments, and ordered her to fall upon the English.

'The battle then began very fiercely; archers and cross bowmen shot with all their might at each other, and the men at arms engaged hand to hand: in order to be more successful, they had large grapnels, and iron hooks with chains, which they flung from ship to ship, to moor them to each other. There were many valiant deeds performed, many prisoners made, and many rescues.

'The Christopher, which led the van, was re-captured by the English, and all in her taken or killed. There were then great shouts and cries, and the English manned her again with archers, and sent her to fight against the Genoese.

'This battle was very murderous and horrible. Combats at sea are more destructive and obstinate than upon land, for it is not possible to retreat or flee—every one must abide his fortune, and exert his prowess and valour.

'Sir Hugh Quiriel and his companions were bold and determined men, had done much mischief to the English at sea, and destroyed many of their ships: this combat, therefore, lasted from early in the morning until noon, and the English were hard pressed, for their enemies were four to one, and the greater part men who had been used to the sea.

'The king, who was in the flower of his youth, showed himself on that day a gallant knight, as did the earls of Derby, Pembroke, Hereford, Huntingdon, Northampton, and Gloucester; the lord Reginald Cobham, lord Felton, lord Bradestan, sir Richard Stafford, the lord Percy, sir Walter Manny, sir Henry de Flanders, sir John Beauchamp, sir John Chandos, the lord Delaware, Lucie lord Malton, and the lord Robert d'Artois, now called the earl of Richmond. I cannot remember all the names of those who behaved so valiantly in the combat; but they did so well, that, with some assistance from Bruges and those parts of the country, the French were completely defeated, and all the Normans and the others were killed or drowned, so that not one of them escaped. This was soon known all over Flanders; and when it came to the two armies before Thin l'Evêque, the Hainaulters were as much rejoiced, as their enemies were dismayed.'

As the facts recorded in this volume have been, for the most part, transplanted into modern compilations, and are therefore familiar to historical readers, we shall not add many more extracts; referring the curious to the work itself, in the artless and unadorned pages of which they will form a better acquaintance with the gallant Prince who raised the military

glory

lory of England to the highest pitch, than in the elaborate olumes of later writers. If they discover a want of plan in the ast struggle, and if they charge it with having been unproductive, let them recollect that it gave a spirit and a tone to the country, which was of much greater value than conquests. Yet even this view of the matter, animating as it certainly is, will be insufficient to soothe the mind while it runs over the details of calamities and horrors to which the ambition of Edward gave occasion; for never was kingdom so distracted and ravaged as was France at this period. We allude to the unparalleled cruelties of the *Jacquerie*, and the incursions of the Navarrois in all parts of that unhappy country. The reader will be disappointed in regard to the account of the *Jacquerie* with which he will here meet; for though some of the more shocking enormities are particularly stated, little is to be found that throws light on the origin and causes of that strange insurrection.

Much praise is due to Mr. Johnes for the pains which he has taken to correct the errors of Froissart by comparing his narration with other accounts, some of which are of difficult access. By the assistance of MSS. in his magnificent library, he has been able to add to the text of his original some very curious chapters, which have all the appearance of being genuine: but he seems, with great reason, to think that he has not completely filled up the chasm. In those which he has inserted, we find a reference to the great plague which at that period over-ran the whole known world, and which was attended with such fatal effects; and Mr. Johnes very naturally supposes that Froissart must have given some account of it, though none appears in any of the printed editions, nor in any of the known MSS., except the reference before mentioned.

We have noticed the respect shewn to a sacred principle of law in the trial of Sir Hugh Spencer and the Earl of Arundel, and recognized in it the germ of that legal security for the lives and fortunes of the subject which after-times matured. A complete contrast occurs in the history of France, of a somewhat later date. No inquiry by Peers intervenes here, no trial even in name takes place, no form is regarded, the monarch suspects, the offenders are seized, no accusation is preferred against them, they are not interrogated, the royal mandate is given, and they suffer capitally. The persons to whom we allude, as thus summarily treated, had been concerned in a very foul and aggravated murder, that of a constable of France, but they had received the royal pardon for this enormity. Yet after having experienced such an act of clemency, 'the king of Navarre had conspired and done many things contrary to the honor of the king, and the good of his realm: the earl of Harcourt had also used many injurious expressions in the castle of Vaudreuil, when an assembly was holding there to grant a subsidy to the king of France against the said king, in order to prevent, as much as lay in his power, the subsidy from being agreed to.' The king of France, therefore, having gone to the castle of Rouen, where these Lords were, had them arrested, and then rode, attended by all his company, to a field behind the castle called the Field of Pardon. He 'then ordered the earl of Harcourt, the lord of Graville, the lord Maubuc and Oliver Doublet to be brought thither in two carts: their heads were cut off, and their bodies dragged to the gibbet at Rouen, where they were hung, and their heads placed upon the gibbet.'

The present volume carries down the history to the renewal of the war in Guienne after the peace of Bretigny, and closes soon after the time in which Charles V. gives defiance to Edward III., just before the commencement of the melancholy reverses which happened to the British interests in France. We are not informed when we may expect the remainder of the work, but we understand that the translator is busily employed on it. Mr. Johnes has the merit of having, in part, ably and successfully executed a laborious and difficult duty, and of having made a valuable addition to our libraries. We think, however, that he will have rendered the public no mean service, if he inspires persons of cultivated minds with a desire to consult the fountain-head of history, and to examine, with their own eyes, its unadulterated sources; where they will discern the vigorous plant of our nascent liberty, and become acquainted with some qualities of our less cultivated ancestors, which we should more warmly cherish and encourage, in an age which boasts of superior intelligence and refinement.

The plates are interesting elucidations of manners and costume, though possessing little merit as specimens of art.

ART. II. *The Scenery, Antiquities, and Biography of South Wales*, from Materials collected during two Excursions in the Year 1803. By Benjamin Heath Malkin, Esq., M.A. F.S.A. Embellished with Views drawn on the Spot, and engraved by Laporte; and a Map of the Country. 4to. pp. 654. 2l. 12s. 6d. Boards. Longman and Co. 1804.

LET not the reader be terrified by the large bulk of this volume; for if he advances in the perusal of it, he will not deem it too extensive. Every topic, on which the modern tourist descants, here receives attention, and is treated in appropriate terms and pleasing language. The descriptions of the picturesque manifest considerable animation and felicity, while care is taken not to introduce the subject too frequently, or to dwell on it too much; and the attention is, at proper intervals, relieved by topographical disquisitions, by portions of antient history, by pictures of retired life, by sketches of rural economy, by traits of national character, and by a variety of interesting anecdotes and sensible reflections. The chapters form convenient breaks; and if we are contented to take up one or two of them at a time, and cast our eyes occasionally over the map, we shall find Mr. Malkin to be an instructive companion, and we shall follow him through his various peregrinations with unabating interest. If he be not a profound antiquary, nor a consummate connoisseur, he possesses that knowlege which enables him to pass a respectable judgment on the objects of this nature which fall in his way; and he also displays a mastery of style to which practice seems alone wanting, in order to render it as easy and flowing as it is forcible and correct. Evidences of laudable pains distinguish as well the undertaking as the written account of it, and we have no hesitation in assigning to Mr. Malkin a place in the first class of tourists; confident that all who travel over the same ground will acknowlege his work to be a most valuable *vade mecum*; and that in this view it has only one objection, viz. its size and form.

Mr. M. enters the southern part of the principality by Glamorganshire, and proceeds through Brecknockshire, Radnorshire, Cardiganshire, and Pembrokeshire, into Carmarthenshire. We early learn from his remarks that a national spirit is far from being yet extinguished in these parts, of which he gives a striking proof:

'In general, a long connection melts the manners and the language into those of the predominant power: but in Wales, though English and Englishmen are gradually enlarging their sphere, the progress is far from being accelerated in proportion to the time and distance. The common people still look with an evil eye on the intrusion of strangers. This may seem to accord ill with their proverbial attribute of hospitality: but the fact is, that highly as they are gratified by the interest a traveller takes in their scenery and antiquities, and agreeable as they render his temporary residence among them, they have no desire to see him become a settler. The instances of remaining prejudice, though wearing away, are still frequent, and often whimsical. One of the most singular occurred to the Lord Chancellor Talbot; it was almost too strong to be laughable, and certainly too malignant, to do credit to the spirit that suggested it.

'Lord Talbot, during an excursion on horseback, had parted from his servant, and continued his ride alone to the bank of one of the rivers near Hensol; probably either Elwy or Taff. He met with a countryman, of whom he inquired, whether the stream was fordable in that place. The rustic nodded assent, in a manner which happened not precisely to meet with Lord Talbot's approbation, who repeated the

not visited the country, is the height of improvement and g
which it had attained, at an era looked back upon as barbaro
the delusive medium of modern pride. The stile of castle a
the stile of cathedral architecture, the stile even of the cotta
remain, evince the flourishing state of those arts, which in
ponding convenience in others, whose evanescent nature p
from more direct evidence of their perfection. Wherever w
mansions, adapted to the accommodation of numerous gue
mestics, or the reception of military squadrons, we take it f
the access to these places was by wide and convenient roads.
we observe the remains of large and populous towns, howe
their present condition, we naturally suppose them to have be
by plentiful and choice markets. Considering the face of the
this light, we must contemplate it with astonishment. Th
recurrence of castles, some built for strength, and others f
cence, but all with demonstrations of skill, extorting the ac
ment of inferiority from the candid workmen of these days, i
sufficient proof, how considerable must have been the popul
great the warlike force of the district. In England, our anc
left us, dispersed in various places, splendid remains of t
ness; but in Wales, you can scarcely travel ten miles, witho
upon some vestige of antiquity, which in another country
go fifty to trace out. Nor is it alone in the palaces of the
these features of civilization are to be found. The ruins
farms and barns are particularly to be noticed, as unquestio
dences of opulence and fertility. The agriculture of the co
much in the hands of the clergy; and it was no uncommon
meet with barns, belonging to abbeys and monasteries,
containing more than the produce of the parish in which t
tuated, in the present supposedly improved state of c
Many of the barns belonging to parsonages are of dimensio
cupation of which the modern incumbent vainly sighs to be
breathes, from his contracted benefice, the frail spirit of en

[illegible]

[illegible] Latin and Greek languages at a [illegible] whence he was removed to Oxford [illegible] a member of Jesus College [illegible] king out of the civil wars, after having taken [illegible] cause, though he did not long [illegible] he was under the necessity of leaving [illegible] ing to Glamorganshire. In a short [illegible] as a tutor for the son of Sir John Aubrey, at Llantrythid, which was then an asylum to the persecuted royalists. Here he became acquainted with many eminent characters, and amongst others, with Dr. Frewyn, Archbishop of York, and with Dr. Sheldon, afterwards Archbishop of Canterbury. Having been forced, by the misfortunes of the times, to leave the kingdom, after a second attempt to settle in Oxford, he travelled, during the period of three years, over a great part of France, Germany, and Holland, by which means he acquired a proficiency in the languages of those countries. At the restoration, he returned to Jesus College, and was elected one of the fellows. Soon after, on the resignation of Dr. Mansel, he was unanimously chosen principal of the society. When the Dutch war increased the business and fatigues of the court, he was, in consequence of his profound knowledge in civil and maritime law, made assistant to Dr. Exton, judge of the admiralty: and after he had exercised his functions jointly for some time, on the death of the principal, he was himself appointed sole judge; in which situation his charges and decisions are deservedly held in repute even to the present day. In the year 1668, he was appointed, by the Archbishop of Canterbury, at the express desire of King Charles the Second, to succeed Dr. Myric as judge in the prerogative court of Canterbury: and his conduct in each court was honourable to himself, in proportion as it was satisfactory and beneficial to his country. Henrietta Maria, the widow of Charles the First, died in France in the year 1669. Her property was claimed by her nephew Lewis the Fourteenth. Dr. Jenkins, with three others, was commissioned to go to Paris, where he demanded and recovered the queen-mother's effects, discharged her debts, and provided for her interment: and King Charles the Second, to testify his high approbation of the services performed in this instance, conferred on him the honour of knighthood on his return to England. His next appointment was to be one of the commissioners on the part of England, to treat with those authorized from Scotland about an union between the two kingdoms. He was chosen a representative in parliament for Hythe in Kent, one of the cinque ports, in the year 1671. In 1673, having resigned his situation as principal of Jesus College, this rising statesman was appointed to attend a congress at Cologne, as ambassador and plenipotentiary with others, for the purpose of attempting to settle a treaty of peace under the mediation of Sweden, between the Emperor, Spain, and Holland, on the one part, and England and France on the other. The negociation having failed at Cologne, he was appointed one of the mediators in the discussion of the treaty at Nimeguen, in conjunction with the celebrated Sir William Temple. From Nimeguen he was appointed ambassador extraordinary to the Hague, where having continued a short time, he returned to Nimeguen, and succeeded most happily in accommodating all differences. In 1679, he returned to England, after having been employed above four years in a tedious treaty. Soon after his arrival in England, he was elected one of the representatives for the university of Oxford. In 1680, he was sworn a privy councillor, and was appointed secretary of state. He retained the seals about four years, during a period of uncommon difficulty, owing to party rancour and animosity. On resigning his office as secretary of state, in consequence of his declining health, he retired to Hammersmith, between three and four miles from the metropolis: but having been again elected a member for the university of Oxford, he was sworn of the privy council, after the accession of James the Second. But his indisposition speedily returned, and he died on the first of September 1685. His remains were conveyed to Oxford, and interred in the area of Jesus College chapel, where there is an epitaph written in Latin by his friend Dr. Fell, at that time bishop of Oxford and dean of Christ Church, which enumerates his offices and honours in regular progression, and concludes with styling him almost a second founder of Jesus. Having never been married, his whole estate was bequeathed to charitable uses; and by far the greatest part of it was left after his death to that college, which he had so liberally patronized in his life-time. The events, which are here sketched, require no comment: but I would briefly call the attention of my reader to the circumstance, that this distinguished Knight, Doctor of Laws, Judge, Privy Councillor, and Secretary of State, was not worth a surname. The son of Jenkin Lhewelin, a common combination to this day, became Sir Lhewelin Jenkin, according to the very singular cus-om of this country: but the latter noun, to comply with English manners, was pluralized into a permanent surname, and, had he been married, would probably have given birth to a higher race of Jenkins's. It adds not a little to the pleasure, with which we contemplate so deserved an elevation, that Jenkin Lhewelin and Elizabeth his wife both lived till the year 1667, and consequently shared in the prosperity of their son.'

New Bridge has been seen by most of our fashionable travellers into Wales. Its span exceeds that of the Rialto, which was previously the largest arch in Europe, by forty-two feet; and its architect was a self-taught mason, of the name of William Edwards, of whom a very interesting account is here given; a part of which we cannot forbear laying before our readers, regretting that our limits will not allow us to quote the whole:

'The literary knowledge of William Edwards was at first confined to the Welsh language, which he could read and write from early youth. He was supposed to be rather obstinate when a boy; an imputation which generally rests on genius, that sees beyond the scope of those by whom it is controlled. His own account of this alleged temper was, that he always considered whether any thing that was proposed to him, or any principle he was required to act upon, coincided with his own ideas of rectitude. If he found that it did, he firmly persisted in it. His general character was that of uncommon resolution and inflexibility. He was very wild, as it is commonly reported of him, till about eighteen years of age. After that period, he became very steady and sedate. A neighbour instructed him a little in arithmetic. About the age of twenty or twenty-one, he undertook the building of a large iron forge at Cardiff, and lodged with a person named Walter Rosser, a baker, and blind. This man taught English reading. William Edwards was alive to every opportunity of improvement, and rapidly acquired what he eagerly pursued. He seems, indeed, to have possessed a mind, that could not easily be stopped in its progress. To the two languages, however, his attainments in literature were confined; but their application to the various branches of study in which he was engaged, afforded constant exercise even to his industry and spirit of inquiry. After he had performed his engagement at Cardiff, he built many good houses, with several forges and smelting houses, and was for many years employed at works of this nature by John Morris, of Clasemont, Esq.

' Caerphilly Castle is in his native parish. He has often been heard to say, that he would frequently visit that celebrated ruin, and study the principles of its excellent masonry, with all its various peculiarities, appearing in those venerable remains. He considered himself to have derived more important knowledge from this, than from any other circumstance. Indeed, his principles were formed on those of the Caerphilly Castle masonry. He was, what may with sufficient propriety be termed, a mason of the ancient castle, or Gothic school. His manner of hewing and dressing his stones was exactly that of the old castle-masons. He put them together in a style of closeness, neatness, and firmness, that is never seen but in those ancient, and, as far as we know, everlasting edifices. His son is perhaps the only workman remaining, who, on any occasion, practises the ancient masonry: and in the modern he is equally a proficient.

' The full complement of business, which usually attends a high reputation in any line, might be supposed to have engrossed all the time and thoughts of a self-taught man. But William Edwards united with his trade the occupation of a farmer during the whole of his life. Nor was Sunday, though a sabbath, a day of rest to him; for then he had clerical functions to exercise. In his religious sentiments he was a dissenter, of the denomination styled Independents. About 1750, he was regularly ordained according to the usage of the sect of which he was a member; and about the same time was chosen minister of the congregation meeting at a chapel in his native parish, where he officiated for forty years, and till he died. He was a Calvinist, but of a very liberal description: indeed, he carried his charity so far, that many persons suspected he had changed his opinions, and for that reason spoke very unhandsomely of him. For a length of time, during the last years of his ministry, he always avoided in his discourses those points of doctrine that were more peculiarly in dispute between the Calvinists and other parties. He frequently repeated and enforced a maxim, well worthy the adoption of the most enlightened and eminent divines: that the love of God and of our neighbour is the ultimate end of all religions, which having attained, their possessors had arrived at their object; and that it is against the spirit of Christianity to suppose, that among all parties, be they what they may, there are not many who have indisputably obtained this distinguishing characteristic. Few among his party were considered to be so edifying in their discourses as he was; and this specimen has a tendency to accredit the opinion: but sentiments of such liberality and moderation must have been suspected of trenching a little on the soundness of his Calvinism. Another principle of his evinced that his judgment was equal to his candour. He always declared it to be the duty of a religious society, to support their minister decently; and for this reason he took from his congregation the stipulated salary, though he never converted a single farthing of it to his own use, but distributed the whole among the poor members of the church, and even added very considerably to this largess from his own personal property. He very wisely alleged, that though a lucrative business would have allowed him to officiate gratuitously, his successor might be differently circumstanced; and the people, relieved from a burden for a time, would look with an evil eye on an instructor, who had it not in his power to exhibit similar disinterestedness. So judicious a mixture of prudence and generosity might furnish a lesson to certain undiscriminating enthusiasts, who brand with the opprobrious name of hire those fair emoluments, from which respectable abilities, however or wherever employed, are entitled to derive ease and competence. From these authentic notices it will sufficiently appear, that those who have termed him sarcastically, or by way of ridicule, a methodist preacher, have egregiously misrepresented him. He never officiated at any of the methodist meetings. He frequently preached at the dissenting meeting house of the Rev. Lewis Rees, father of Dr. Abraham Rees, the editor of the New Encyclopedia. This meeting-house was situated near Morriston, the building of which he superintended. Many of his discourses were taken down in short-hand by William Jones, clerk to Mr. Padley of Swansea. They were always delivered in Welsh. It may well be supposed that he detested an intolerant or persecuting spirit; and always reprobated the rancour of too many dissenters towards the established church. He was well respected by the most intelligent and liberal of all sects and parties, and died, very much lamented by all who knew him, in the year 1789, and in the seventieth year of his age, in his native parish of Eglwysilan, where he lies buried in the churchyard.'

Near Duffrin House, the seat of William Booth Grey, Esq. situated in this part of Glamorganshire, Mr. Malkin finds one of the most singular cromlechs in all Wales; the superincumbent stone being three times the size of that which covers a similar edifice near Newport in Pembrokeshire. We are far from being of Mr. Malkin's opinion, that there were no churches in Britain till the mission of the Saints Germanus and Lupus in the fifth century; and we could, were this the proper place, allege strong grounds for our dissent. That many of the genuine Britons retained their partiality for worship in the open air, and might so conduct it after their conversion, may be naturally supposed: but that this was the universal, or even the general mode, we cannot admit.

The Welsh legends take notice of Merthyr Tydvil as the site on which certain antient Britons suffered martyrdom from pagan Saxons and Picts; and the name favours the tale, Merthyr, in the Welsh language, signifying martyr. In modern times, it has been distinguished as the first place where nonconformity erected its standard in Wales, and where it has flourished, from the period of its first appearance in 1620, to the present day. This circumstance induced Mr. Vavasor Powel, a person of a respectable family, educated at Jesus College, Oxford, and the father of the Baptist sect in the principality, to make it his residence. It has been observed that manufactures and traffic favour the growth of Dissenters: but in the case before us, sectarianism has anticipated commerce and beneficial public works. Mr. Malkin, after having stated the particulars of the early martyrdom, and detailed the more recent sufferings of the Baptist-apostle, justly observes:

'It was not to the bloody memory of its martyrs, whether ancient or modern, that Merthyr Tydvil was to owe its rank in the historic page; for it continued a very inconsiderable village till about the year 1755, when the late Mr. Bacon took more notice of the iron and coal mines with which this tract of country abounds, than they had before excited For the very low rent of two hundred pounds per annum, he obtained a lease of a district, at least eight miles long and four wide, for ninety-nine years. It is to be understood, however, that his right extended only to the iron and coal mines found on the estate, and that he had, comparatively, a very small portion of the soil on the surface, on which he erected his works for smelting and forging the iron. He possessed in addition some fields for the keep of his horses, and other necessary conveniencies. He at first constructed one furnace; and little besides this was done, probably for at least ten years. The next advance was the erection of a forge for working pig into bar iron. About the beginning of the American war, Mr. Bacon contracted with government for casting cannon. Proper founderies were erected for this purpose; and a good turnpike road was made down to the port of Cardiff, along an extent of twenty-six miles. At Cardiff likewise a proper wharf was formed, still called the cannon wharf, whence the cannon where shipped off to Plymouth, Portsmouth, and wherever the service required. These were carried in waggons down to Cardiff, at a prodigious expence of carriages, horses, and roads. There are those who do not hesitate to assert, but I know not with what truth, that sixteen horses were sometimes employed to draw the waggon that contained only one cannon. It is likewise said, that the roads were so torn by these heavy waggons and the weight of their loads, that it was a month's work for one man to repair the turnpike after every deportation of cannon. I had no opportunity of inquiring properly and minutely into the truth of these relations; but I cannot help suspecting them to be matter of fact in the main, hyperbolically aggravated, though I derive the account from very respectable sources of information.

'This contract is supposed to have been immensely lucrative to Mr. Bacon; but he was obliged to relinquish it about the close of the American war, or rather to transfer it to the Carron Company in Scotland, as I have been informed; where most, perhaps all, of the cannon are now cast.' He made this disposal, that he might be enabled to hold a seat in parliament, to which he had been elected Soon afterwards, about the year 1783, he granted leases, I believe for thirty years, but I cannot answer for my own accuracy on this point, of his remaining term, in the following parcels: Cyfarthfa Works, the largest portion, to Mr. Crawshay, for five thousand pounds per annum; Penderyn to Mr. Homfray, at two thousand pounds per annum; Dowlas Iron Works to Messrs. Lewis and Tate, and a fourth part to Mr. Hill. What the rents of these two portions are, I have not learned from any direct intelligence; but I conclude them to amount in the whole to three thousand pounds, because it is very generally asserted and believed, that the heirs of Mr. Bacon have from all those works a clear annual income of ten thousand pounds. Mr. Crawshay's iron works of Cyfarthfa are now by far the largest in this kingdom; probably, indeed, the largest in Europe; and in that case, as far as we know, the largest in the world. He employs constantly upwards of two thousand men; and pays weekly in wages and other expences of the works, twenty-five thousand pounds. He makes, upon an average, between sixty and seventy tons of iron every week; and has lately erected two new additional furnaces, which will soon begin to work; when he will be able to make, one week with the other, one hundred tons of bar iron. Mr. Homfray makes weekly, on a moderate average, fifty tons of bar iron and upwards, and is now extending Penderyn and its buildings, which will soon be completed. He will then make at least eighty tons per week. Dowlas Iron Works, belonging to Messrs. Lewis and Tate, are on as large a scale as those of Penderyn, and about to be augmented in an equal proportion. Those of Mr. Hill make now thirty tons of iron weekly, and upwards. Additional buildings are now erecting, which, when finished, will make at least forty tons per week. At present more than two hundred tons of iron are sent down the canal weekly to the port of Cardiff, whence it is shipped off to Bristol, London, Plymouth, Portsmouth, and other places, and a considerable quantity to America. It is supposed that in the course of a year or two they will be able to send out three hundred tons weekly. The number of smelting furnaces at Merthyr Tydvil is about sixteen. Six of these belong to Cyfarthfa Works; the rest to the other gentlemen who have been named. Around each of these furnaces are erected forges and rolling mills for converting pig into plate and bar iron.

' This town, as it may properly be termed, is now by far the largest in the whole principality. Its population, in the year 1802, was found to be upwards of ten thousand; and it is supposed that it amounts at this time, December 1803, though at the interval of only one year from the date of the numeration, to considerably more than eleven thousand;, and this is to be understood, without including the suburb, as we may denominate it correctly enough, of Coed y Cummar, on the Brecknockshire side of the river, the population of which is at least one thousand. Swansea, heretofore the largest town in Wales, exceeding every other town by at least one thousand inhabitants, is now nearly, if not quite, doubled by Merthyr Tydvil. It is true, the external appearance of Merthyr Tydvil is not to be compared with that of Swansea. The house of Mr. Homfray at Penderyn is large and elegant, with fine and well-planted gardens, green-houses, hot-houses, and all the accommodations befitting the residence of a wealthy family: but the splendours of Merthyr Tydwil begin and end with this mansion. When the first furnaces and forges were erected, there could not exist the slightest glimmering of prescience, that this little obscure Welsh village would, in less than forty years, grow up to such a magnitude, as to be far more populous than any other town in Wales. The first houses that were built were only very small and simple cottages for furnace-men, forge-men, miners, and such tradesmen as were necessary to construct the required buildings, with the common labourers who were employed to assist them. These cottages were most of them built in scattered confusion, without any order or plan. As the works increased, more cottages were wanted, and erected in the spaces between those that had been previously built, till they became so connected with each other, as to form a certain description of irregular streets, very much on the plan of Crooked Lane in the city of London. These streets are now many in number, close and confined, having no proper outlets behind the houses. They are consequently very filthy for the most part, and doubtless very unhealthy. Some streets, it is to be observed, have within these few years been built, and more are building, on a better plan; in straighter lines, and wider, having decent houses, with commodious outlets, and other necessary attentions to cleanliness and health. In some of the early, and rudely-connected streets, we frequently see the small, miserable houses taken down, and larger and very seemly ones built in their stead. Such improvements are increasing with some degree of rapidity. Shopkeepers, innkeepers, forge-men, some of them at least, and in no inconsiderable numbers, are making comfortable fortunes, and consequently improving their dwellings. Mr. Crawshay, however, is more conspicuously qualified to set them an example of industry than elegance. His house is surrounded with fire, flame, smoke, and ashes. The noise of hammers, rolling mills, forges, and bellows incessantly din and crash upon the ear. Bars and pigs of iron are continually thrown to the hugely accumulating heaps that threaten to choke up every avenue of access. It is more humorously than truly said in the neighbourhood, that such scenery is most congenial to the taste, such sounds most lulling to the repose of the owner. The fact, however, is, that the situation of the master's dwelling was fixed long before Mr. Crawshay came to it: and when it is considered how conveniently it lies for the superintendence of the business, few men, brought up in the habits of commercial prudence, would consult agreeable prospects and domestic elegance, at the expence of that best security, the everlasting eye of a principal. The machinery of this establishment is gigantic; and that part of it, worked by water, among the most scientifically curious and mechanically powerful to which modern improvement has given birth. Watkin George and William are the two principal engineers, and natives of this country.'

In Brecknockshire, Mr. Malkin meets with scenery which he deems to be the most striking in South Wales. The merits of the following description we regard as very considerable. The reader is made, as it were, to tread in the traveller's steps, to feel his pleasures, and to share in his apprehensions, while the scene embodies itself for his contemplation:

'The route from Tragath to the falls of the Hepsey is over a wild common, stony and dreary, but that the dells on each side enliven the scene. At the upper end of the common, there is a farm-house above the Hepsey, whence the view down the vale of Neath to Swansea and the Mumbles is very grand as well as extensive. Beyond the farm-house is the point where the Hepsey and Melta join. The bed of the former is at an immense depth immediately below, and the two streams are separated by a rich, turfy, well-wooded promontory, forming a frontispiece to the view, when you look up the course of the united rivers. The roaring of the Hepsey cascades is heard at a considerable distance, as they are approached from the upper grounds. On arriving at the edge of the dingle, the great fall bursts at once upon the view: a broad sheet of water projecting itself over an abrupt ledge of rock, to the depth of fifty feet. The distance of the fall from the junction of the two dingles with their streams is less than a quarter of a mile, so that both these objects can be embraced at once from the higher ground. But the general view of scenes like these is never the most interesting. The less obtrusive, but most beautiful features are lost, while the termination detracts from the sublimity. By taking the parts in detail, on the contrary, the attention, undisturbed, is alive to every concomitant circumstance, as well as to the leading character of the object: nothing is overlooked, because nothing is too distant, or too perplexed, to be taken in both by the mind and by the eye: every turn presents something new; while the perspective, lessened into obscurity as it lengthens, holds out the promise of still unexhausted variety. The descent by which to examine the fall more minutely, is down a rugged and steep rock, which forms the boldest feature in the dingle at the bottom, but affords a very abrupt and hazardous passage. The ascent on returning, were it necessary, would be very difficult; and there is apparently no other way; for the violence with which so large a body of water is precipitated, has worn the rock of the bed below the cascade into a large and deep pool, and the breadth of the water all through the dingle, especially when augmented by heavy rains in the night, as on the present occasion, besides other obstacles not yet appearing, prevents its being forded. It excites therefore a strong sensation of surprise, not unaccompanied with pleasure, in the mind of a stranger, when he is told, that his road lies, very unexpectedly, behind or under the cascade; for such is the rapidity of the torrent, unprepared by previous obstacles for the perpendicular of the precipice, that the interwoven sheet is thrown out so far, as to leave a clear passage, at all times, wide enough for a horse path, between the falling river and the rock. This path is formed by a rude natural ledge of limestone, covered with moss, at about one third of the height from the bottom of the precipice. Its breadth is about three feet, and constitutes the only projection in what would otherwise be like a flat wall. The stone, however, shelves a little inwards from the topmost edge, while the water is forced forwards; so that the two elements unite in forming as it were a roof or canopy over the head of the passenger, which affords him an impenetrable shelter from an occasional storm. Mr. Warner, when he visited this spot, had occasion to seek the protection of the river from a shower of rain. The effect of sunshine on the cascade, when behind it on a fine day, is both grand and beautiful. The particles of water glittering with a silvery brightness as they fall; the uncommon brilliancy of every thing without, seen through such a medium, contrasted with the dark green of the moss, everlastingly wet with spray; the corroded dinginess of the rock; the damp and vaporous gloom of the atmosphere within; altogether form a singularly mingled scene of awe and gaiety. The dark hue of the bason below, deeply excavated by continual attrition, enhances the contrast of the thin, transparent fluid in its descent. After passing the cascade, the stranger has to skirt the further side of the dingle for a few steps, in front of the majestic rock he descended, when he comes upon another cataract, and a large cavern under the opposite bank close by. Three more follow in immediate succession, and all four within an eighth part of a mile from the first. The most considerable of these is about twenty-five feet in height, and the smallest about ten. The last is the largest. These four are all seen at once: but, owing to a bend of the river, the great cascade, though so near, is not seen even from the first of these. Were the five visible at one point of view, they would nearly rival the great fall of the Mynach in Cardiganshire, below the Devil's Bridge; for though they would still be very inferior in point of height, the Hepsey is much broader than the Mynach, and in that respect would have the advantage in respect to grandeur. The whole of this dingle is profusely overgrown with wood of various kinds, among which the venerable and classic oak predominates. From the last of the cascades, the scarcely discernible path winds round the front of that promontory, which separates the two dingles and their rivers. But there is a path; for the country people drive their cattle this way, and under Hepsey cascade, when they have occasion to pass from the Melta to the eastern side of the Hepsey. Having gained the high ground, and passed two or three stony and unproductive fields, the brink of a precipice, not to be descended, discloses the great fall of the Melta, which is broader than that of the Hepsey, and seventy feet high. It is very different from the others in point of character. It projects as suddenly, and, carrying a larger body of water, with more violence. It is therefore more awful and tremendous, but unaccompanied by those circumstances of variety and beauty, which adorn and enliven its rival cataract. Here the rocks on each side are naked and abrupt, so that the dingle is divested of its accustomed clothing for a considerable space below the fall. Where the wood commences, it is poorer, more stunted in its growth, and more wildly entangled; so that, on the whole, it forms a dark and rugged scene. The cascade is inaccessible from below, as the rocks are not to be climbed, nor the dingle to be threaded, from the confluence of the two rivers upwards. But the great curiosity of this river, singularly and sublimely characterised in the catalogue of British Scenery, is a stupendous cavern between the cascade and Ystradvellte, through the dark hollow of which the Melta runs for the space of half a mile. The top of this cavern forms the only bridge from one part to the other of the farm, which lies on the east and west sides of the river. The descent from the upper lands to the bed of the river is by no means difficult; nor does it at the first view present any thing beyond a rural, quiet landscape; but as the guide wound cautiously to the left rather in a retrograde direction, we suddenly found ourselves at the mouth of the cavern, the opening of which is about forty-three feet wide, and nineteen feet high. Through this Melta river rolls in a sinuous course, wearing its channel through the rock, deeply perforated into fathomless pools, whence it issues into daylight, after a subterraneous passage of at least eight hundred yards. There is a practicable passage through it; but the attempt is imprudent. It is necessary to carry candles; and if they are extinguished by the damp vapour, the difficulty and danger become very great. In one instance, a life was lost; though my guide had been through several times, and was ready to undertake it with any visitor. We penetrated about an hundred yards, as far as any glimmering of daylight from the mouth directed us: and this specimen of Stygian horror was amply sufficient to satisfy all rational curiosity. The passage over uneven rocks, with scarcely a guiding light, and in many places with a bottomless gulph directly under on the left, in a misty atmosphere from the vapour of the place and the exhaustion of a laborious walk, was not to be pleasurably continued for any length of time or distance: but if the object be worth attaining, any person who will enter this cavern as far as the natural light will lead him, may form a just, and I apprehend no contracted idea, of the classical Avernus and poetical descent into the infernal regions. On quitting the cavern, the Melta, finding its way into it through deep and narrow gullets, worn between the rocks, is crossed at the entrance, when a regular and beaten path winds gradually and pleasingly along the western bank, with the little village of Ystradvelte in the distance, and green meadows, delightfully quiet and rural, in the fore-ground. The church stands well, and is a pleasing object after a circuit of about seven miles, with only one house in the way. But the village itself miserably disappoints the expectations which its distant aspect has excited. It consists of a few miserable cottages, most of them in a ruinous condition, inhabited by a ragged and barefooted peasantry, with less of natural urbanity, than is usually experienced in these wild, but not uncivil regions.'

Quitting the hilly part of this country, Mr. M. calls our attention to a subject with which religious austerity and political economy are concerned; and though his account be long, we shall give it in his own words, because we should otherwise do it injustice:

'On descending from these present haunts of mountain sheep, and ancient seats of unsociable and distrustful barons, the traveller arrives suddenly at a spot, the most incongruous and unexpected that can be conceived in these simple regions. He finds himself translated all at once to the Paragon, Prospect Place, Paradise Row, Mount Pleasant, or some such supreme court of finery, foppery, and folly, as occurs within a circle of five miles round London: a space which comprehends most of the architectural absurdities, and most of the horticultural deformities, to which a vitiated imagination has ever given birth. Yet does Trevecca seem, by combination, to have outdone them all. Here a Gothic arch! there a Corinthian capital! Towers, battlements, and bastions! Peacocks cut in box, and lions hacked in holly! And who is it that has thus deluged his native country with bad taste? Is it a nabob, an innkeeper, or a dancing-master, who, having contrived to raise a fortune by one of those trades, which often prosper where better fail, prudently determines to record the event, and raise a triumphal monument on the site of his honest father's humble cottage? Nay, verily: it is a preacher of the gospel, professedly of the strictest persuasion and most mortified habits. Howel Harris was born at Trevecca on the 23d of January, 1714. Having a respectable paternal estate in reversion, he was designed by his family for the church, and having received the rudiments of a classical education, was entered at St. Mary's Hall in Oxford; but he did not pursue or perfect those studies at the university, which might have given him rank and character among its members. When he was about the age of twenty-five, he began his career as an itinerant preacher, sacrificing all views of worldly aggrandizement to what he conceived to be his highest duty. But a total want of rationality in the pursuit miserably detracted from that approbation, which must otherwise have been extorted even from his opponents by the unquestionable respectability of the motive. He was the friend of Whitfield, with whom he afterwards quarrelled, and the first supporter of the methodistical tenets and discipline, into the principality, as Vavasor Powel had been among the first to introduce the earlier and more respected modes of dissent. He actually officiated in the fields; but, after having undergone much persecution, and incurred some danger in his travels, he determined, being, as my landlady at Talgarth informed me, a man of deep religion, to establish a religious family at Trevecca, adopting it as his own, and devoting to it his patrimonial estates, with all the savings of a parsimonious life. With unaccountable inconsistency, he built a large and costly house, and laid out the grounds in the style I had before described. In this house, and on his own estate, he collected a number of families, professing the same religious absorption of mind. He even purchased farms in the neighbourhood, and established manufactories, to as great an extent as his finances would admit, or opportunities presented themselves of laying out his money. The condition he imposed on those who joined his community was, that they should pursue their avocations of husbandry or trade solely for the benefit of the common stock, disclaiming all private property, or interference in the management of the joint capital, renouncing the society of strangers, and adhering punctually to the rigid observances of the family. The institution continued to flourish during his lifetime in almost a formidable degree. Their farms entirely supplied their numerous families dispersed over the estates; for the mansion-house was occupied by his own family and closer intimates. There was besides a large surplus for the markets; since their inflexible sobriety was considered to have the effect of making them good farmers, though the business was much interrupted by their unremitting prayers. They also manufactured, independent of other articles, large quantities of fine flannels, the quality of which was in high request all round the country, and large orders were executed for so distant a market as Bristol. Mr. Harris died in July, 1773. I have not been strictly correct in stating the produce of their labours as brought to a common stock, for it was all made over to him without controul, though exclusively and conscientiously applied to their use, and the extension of the establishment. By his will, he bequeathed the whole of his possessions, hereditary and accumulated, to the maintenance of the family for ever, on the strict principles of its foundation. He left two trustees, with regulations for the replacing them, who were to live in the house, receive the earnings of the people, conduct the pecuniary arrangements and devotional services, and in every respect exercise that plenary authority, which he had himself preserved. He was married, and had a daughter, to whom he left nothing, except an apartment in the house, on the same terms as the others, if ever she chose to become a member of the family. It is, however, to be observed, in extenuation of what men of less deep religion will consider as injustice towards a deserving child, that her mother's fortune, not inconsiderable, rendered Miss Harris independent of her father. But this independence, and all worldly cares and possessions, she was to relinquish if ever she came to Trevecca. It will readily be anticipated, that she did not make that election, when the reader is informed that she was married to a gentleman of Brecknock, of the name of Prichard, I believe before Mr. Harris's death.

'There have been, within the recollection of persons residing at Talgarth, one hundred and forty efficient members of this extraordinary family, besides children: there are now not more than sixty; but the strict ritual of the place is still preserved; the character of industrious seclusion and eccentric fanaticism is sedulously maintained; and the visitor of Trevecca may see it now, as in the days of the founder. There is service in the house three times a day all the year round, the time of harvest not excepted: each person is allowed a certain proportion of absences, on the same plan as the attendance of chapel is regulated for the students in college, and if the number is exceeded, the offender loses the benefit of the institution, however reasonable may be his excuse, or urgent the plea of his necessity. The service, though so frequent, is very long; and a numerous attendance is, by these regulations, constantly secured. It were much to be wished, that it were better worth attending! I happened to arrive there, without any previous knowledge of the place or institution, about three o'clock on a Sunday, when a number of decently-dressed and well-behaved people were assembling; with whose manners on the outside of their chapel I was well pleased; but the inside exhibited such a melancholy exhibition of fanatical fatuity, as, happily for the honour of human intellect, is rarely to be met, but among these jumping enthusiasts. The speaker, for I will not insult the dignity of our establishment by considering him as a clergyman, had his face and head completely muffled with a red pocket hankerchief tied under his chin. The cause of this might have been candidly ascribed to the tooth-ach, had I not observed at Brecknock and elsewhere, that the preachers of these degradedly methodistical and jumping sects, which would not be worth noticing in a work of this kind, were they not the unhappy growth of the soil, uniformly array themselves in a similar paraphernalia, probably in an ostentatious shew of squalid piety. The rest of his apparel was consistently mean; and all his air and manner indicated the lowest ignorance, though I could not judge of his language. Its effects, however, atoned in power for what it might want in elegance, or the means of rational conviction. The groans of his hearers, sometimes in a solo part, and sometimes in chorus, corresponded with the scarcely human contortions and ejaculations of the preacher. Some stood, some knelt, and some were stretched upon the floor in prostrate humiliation. I did not, however, stay for the animating sound of "Glory to the Lamb," lest the forgetfulness of superstitious enthusiasm, violating the laws of hospitality, might have compelled me also to join in the fantastic rites of light-heeled devotion. But I will no longer weary the patience of my reader on the habits of an institution, which has culled, with scrupulous care, all the absurdities and evils of the monastic life, except the prohibition of marriage, and at the same time passed a severe edict of exclusion against all its learning and utility. Mr. Harris had a brother, who made a considerable fortune as an army taylor in London, which was, I believe, inherited by Mrs. Hughes, his niece, who has a very handsome mansion near Trevecca. The family are very much respected; and it is most unaccountable, that the zeal of a man, placed by birth and education in the most respectable class of society, should have degenerated into such unmeaning and irrational mummery. It is true, indeed, that the senatorial names of Wilberforce and Hill have graced the drivellings of pretended inspiration; but they have not condescended to countenance any thing quite so repugnant to common sense, or so irreconcileable with the classical taste and elegant attainments of a gentleman. Since my return, I have heard accounts of Mr. Harris, not so favourable to the disinterested absurdity of his character and views. I know the imputations under which leaders of sects and parties labour from the misconstructions of their opponents, and pretend not to decide. It is certain that he extorted large sums from the deluded people among whom he travelled, as well as from the labours of his domestic fraternity. These went in aid of the establishment at Trevecca. The frugality and self-denial of his habits is also controverted; and his taste in building, which speaks for itself, corroborates in some measure the suspicion. His doctrine throughout the principality was, that those who came with his credentials were sent of God, and if they wanted a coat, a dinner, or a horse, the best in the possession of the believer was respectively to be furnished. But we are here at the very head-quarters of methodism, the capital of its empire in the principality. At Tredustan, close by Trevecca, is a college founded by Lady Huntingdon, for educating young men, to continue the succession of the ministry. But it is at present untenanted by pupils, though there is occasional service there: I shall therefore gladly dismiss it, without inquiring into the nature of its ordinances, which probably coincide with those established elsewhere by the zealous patroness.'

As many of our readers may think with us that those travellers, who explore the more remote parts of our own country, merit attention, and claim support, as much as those who take laudable pains to bring us acquainted with distant regions, we propose to devote another article to this valuable and instructive work.

[*To be continued.*]

ART. III. *Minutes in Agriculture and Planting*, illustrated with Specimens of eight Sorts of the best, and two Sorts of the worst Natural Grasses, and with accurate Drawings and Descriptions of Practical Machines, on seven Copper-plates, whereby every Farmer will be made perfectly acquainted with the best natural and artificial Grasses, and not only be made acquainted with the Use of, but also be enabled to construct the above Machines. By William Amos, of Brothertoft, near Boston, Lincolnshire. 4to. 1l. 11s. 6d. Boards. Lackington and Co. 1804.

BOTANY is an amusement which naturally presents itself to the intelligent farmer. A numerous family of plants courts his acquaintance, and an intimate knowlege of many of them is connected with his interest. He must be a stupid agriculturist who, passing his time among the beauties of the vegetable creation, can avoid being smitten with a desire to investigate the laws of this extensive kingdom of nature; or can refrain from wishing to mark its different subjects, and to arrange and classify its various tribes. Merely as a source of recreation, we discern something captivating in this study; and the utility which results from it is not inferior to the pleasure. When the farmer is in the habit of minutely examining and comparing the plants which he cultivates, he will observe a difference in their relative value, which will prompt a selection that ignorance would never have meditated. With respect to natural and artificial grasses, the variety is greater than is generally imagined; and a scientific study of them, as it leads us to mark their different characters, will enable us more easily to discriminate the most profitable from those of inferior utility. This subject, indeed, has already engaged considerable attention; and in proportion as the knowlege of grasses is extended among practical agriculturists, our pastures are likely to be improved. Mr. Amos, at the solicitation of many graziers, here throws in his mite towards the diffusion of this branch of botanical science; subjoining also plans for the improvement of machinery employed in the cultivation of the soil. On the former topic, he observes:

> 'Every husbandman ought to know how to suit his grain and plants to the quality of his soil, but few are acquainted with the nature and disposition of the best *artificial* and *natural grasses* that cover our arable and pasture fields. The surface of the earth is cloathed with a pleasing and wonderful variety of grasses. Some delight in a moist soil; others prefer a dry situation; and yet so little do we observe this order of nature, that grass seeds of all kinds, good and bad, are promiscuously sown upon the same soil.
>
> 'Of late there has been much encouragement given to the collecting of grasses by hand. It is here that the botanist becomes useful to the agriculturist. He knows from his kalendar of Flora, what grasses flower together, and what sort suits different soils, and if a mixture is required, can tell what kind of grass seeds will render that mixture beneficial. For this useful purpose some degree of botanical knowledge is necessary. Nature is ever constant and uniform. She points out to us the plants peculiar to every soil, if we could be prevailed upon to trace her along the walks which she delights to tread; and to welcome the grasses which she scatters over our best feeding pastures.
>
> 'It is not unusual, to see a piece of rich and ill-managed land over-run with the coarsest grasses. In that state, it cannot maintain a stock in proportion to the goodness of the soil. Other lands of a much worse quality, being laid down with a more judicious choice of seeds, are found to be infinitely more productive. This consideration ought to awaken the attention of the agriculturist to a more attentive choice of seeds in laying down his land to pasture.'

The work is divided into nine chapters, called *Dissertations*, several of which contain nothing more than an account of the construction and use of a Roller, of a Thistle-cutter, or of a Scuffle. Mr. Amos, however, commences with all the majesty and formality of a botanical lecturer; attempting an account of the structure and component principles of vegetables, in which he describes, with a minuteness which we dare not copy, their 'amatorial attachments,' declaims against equivocal generation, and pronounces the formation of stigmas and anthers to be 'the chef d'œuvre, the master-piece of nature.' Instead of following him through his detail of the different parts of fructification, we shall content ourselves with an extract respecting the anthera; in which a new explanation is given of the cause of *smut*, and which, if true, should teach the farmers to reject the practice of *brining* their seed-wheat, especially now when salt is so very dear:

'The *anthera*, or summit, situated on the top of the filament, contains within it the pollen, and when come to maturity discharges the same, for the purpose of fertilizing, by the act of impregnation, the tender and concealed seed. Hence at the age of puberty the following phenomena take place. The antheræ, when mature, on a sudden break, and explode their pollen into the whole ambit of the flower. Wax is another secretion produced with the fecundating dust on the anthers of flowers, which in wet seasons it preserves from rain, to which it is impenetrable; for the farina, or fecundating dust of plants, is liable to swell if exposed to much moisture, and to burst its shell; and it either then becomes inert and ineffectual, or is washed away. Whence as wheat, rye, and many of the grasses, and plantain, lift up their anthers on long filaments, and thus expose the enclosed fecundating dust to be washed away by the rains; a scarcity of corn is produced in wet summers; to which the ustilago, or smut in wheat, have rationally been ascribed. Hence the necessity of a careful choice of seed-wheat; as that, which had not received the dust of the anthers, will not grow, though it may appear well to the eye.

'From these premises, the improvers of agriculture, and even the common practical farmer, may be able to deduce very useful consequences. If the farmer dreads heavy and sudden rains, immediately after he has sown his seed, he may, with equal reason, be afraid of them at the time his corn is in bloom. For, as the wet will injure him in one case by bursting the seed, so it will in the other by washing off the *farina*, or male dust, whereby an effectual impregnation will be prevented. The farmer will not then be surprized if his grain appears small and pined at the time of threshing, when he can so readily account for the cause in philosophic terms.'

The cause of smut may probably originate when the wheat is in bloom: but we do not perceive the useful consequences to be deduced from Mr. Amos's philosophy on this head. The farmer has nothing to do but to submit.

When Mr. Amos enters the province of Chemistry, to explain *the component principles of vegetables*, he goes beyond his depth, and asserts doctrines which are not only erroneous, but which contain the most palpable contradictions. Under the head of Resins, he says:

'All the resins appear to be nothing else but oils rendered concrete by their combination with oxygen. The exposure of these to the open air, and the decomposition of acids applied to them, evidently prove this conclusion.

'Resins in general are less sweet than the balsams. They afford more volatile oil, but no acid, by distillation.'

Here it is obvious to remark, if Resins consist of nothing but oils (he should have said the *volatile* oils, for the fat oils will not make resins) combined with oxygen, is it not strange that they should yield no acid by distillation? Or, if they yield no acid by distillation, on what ground is it asserted, that oxygen is a chief part of their composition? The fact, however, is, that resins do yield an acid by distillation.

Leaving theory behind, we pass to the 2d Dissertation, 'On the Culture and Use of Nine of the best *Artificial* and of Eight of the best *Natural* Grasses,' in which the Farmer will find hints for practice. The eight artificial grasses recommended by Mr. Amos, are, 1. *Medicago sativa*, Purple Lucerne; 2. *Hedysarum Onobrychis*, Saintfoin; 3. *Sanguisorba officinalis*, Burnet; 4. *Trifolium pratense*, common red clover; 5. *Trifolium medium*, cow red clover; 6. *Trifolium repens*, white clover; 7. *Trifolium recumbens*, hop trefoil; 8. *Vicia sativa*, common purple flowered summer Vetch; 9. *Vicia Lathyroides*, purple-flowered wild vetch, or winter tare.

Of these two kinds of tares, Mr. Amos gives the botanical characters, and then adds, for the benefit of the unlearned:

> ' Notwithstanding the foregoing botanical description given of these two kinds of tares, yet many of my readers may be at a loss to distinguish either the seeds or the stems from one another. The seed of the winter tare is smaller, and darker coloured than the summer tare; but the greatest characteristic, to those who are not skilled in botany, is, the winter tare vegetates with a seed leaf of a fresh green colour, whereas the summer tare comes up with a grassy spear of a brown dusky hue.'

The natural grasses, here specified as the most valuable in our pastures, are, 1. *Anthoxanthum odoratum*, Sweat-scented vernal grass; 2. *Alopecurus pratensis*, Meadow Fox-tail grass; 3. *Poa pratensis*, Smooth-stalked Meadow grass; 4. *Poa trivialis*, Rough-stalked Meadow grass; 5. *Festuca ovina*, Sheep's Fescue grass; 6. *Festuca pratensis*, Meadow Fescue grass; 7. *Lolium perenne*, Darnel or Ray grass; 8. *Cynosurus critastus*, crested Dog's-tail.

It is observed on the *Festuca ovina*, that it is not intitled to the encomiums bestowed on it by some writers:

> ' In an experiment made upon all the grasses recommended here, which were sown each upon separate beds or plats upon a lightish dry soil, and grazed promiscuously with sheep; I found this grass was never so close fed down as the other seven. This grass delights most in dry pastures, and sunny hills, and is not productive.'

The *Holcus Lanatus*, or Meadow soft grass, is reprobated equally with the *Triticum repens*, or couch grass; and Mr. Amos expresses his concern at seeing it recommended in some ie prize Essays communicated to the Board of Agricul-

rawings of the most valuable grasses are given, and actual imens of the 10 above mentioned, *i. e.* the eight valuable the two unproductive natural grasses. A catalogue of all natural grasses, including the name of each genus, and the iber of species in each genus, is also added, similar to that ch was contained in the last volume of the Bath Society ers. The total number is 112.

he remainder of the volume chiefly respects the construc- of some farming implements to be employed in the de- ction of weeds, a circumstance of no little importance in cultivation of the soil. The machines here recommended, of which is the subject of a separate dissertation, are a rd Dresser — Thistle Cutter — Compound Roller — Tree nsplanter—Scuffle—Couch Grass Drag—and Couch Grass e. The plates and explanations afford a complete idea of instrument, and we incline to believe that they will be d useful on trial: but we are sorry to observe Mr. Amos ouraging the absurd practice of transplanting large trees.

---

r. IV. *Archæologia;* or, Miscellaneous Tracts relating to An- quity: published by the Society of Antiquaries of London. ol. XIV. 4to. pp. 311. 1l. 11s. 6d. Boards. White, &c.

o pursuit more readily admits of two opposite representations than the researches of the antiquary. They may, on one hand, be considered as insignificant and useless, a pro- subject of ridicule and burlesque; or they may, on the other, egarded as ingenious and learned, not merely amusing but contributing, in different ways, to general benefit and im- vement. When Scriblerus insists that the back of an old nce, with its deformed and decayed appearance, is a Gre- shield with its venerable and precious rust, on which his shall be presented to baptism, we justly exclaim with the t—"*risum teneatis, amici?*" Many are the instances in ich such a kind of address may be employed, and many also the occasions on which we may use very different language. ve find that these inquiries and discoveries are wisely and iciously applied,—if they support and confirm historical re- ons,—if they elucidate what was obscure and strengthen at was uncertain,—if they acquaint us with antient customs, nd if they set before us the gradual improvement of the , the slow but sure advances of time, in the conveniencies the utilities which our present state requires,—in such and other respects, they prove pleasing and beneficial, and instead of censuring, we may justly say, "*Plaudite, amici.*"

Some relics have been so often found, and are so similar, that they become of little importance: unless some value may attach to them from the immediate spot, or particular situation, in which they are deposited. Of this remark, the article with which the present volume opens, appears to be an illustration: it is the '*Account of a Burial-urn, discovered at Colney in Norfolk, in a Letter from the Rev.* William Gibson, *M.A. & F.A.S.*'—It offers nothing particularly worthy of attention; although, as we have just hinted, farther investigation may lead to circumstances and connections, which may render it more deserving of record.—The subject which immediately follows may possibly attract greater regard; to some readers the very name will be new, and at first unintelligible, yet soon explained: '*Remarks on a Gimmal Ring, by* Robert Smith, *Esq. F.R.S. & F.A.S.*'—This curious gimmal or gimmow ring was dug up in the year 1800, in premises belonging to George Shepley, Esq. at Horsley-down, Surrey, eight or nine feet below the surface of the earth, where it appears to have lain undisturbed for a considerable length of time. 'It is constructed, as the name imports, of twin or double hoops, which play one within another like the links of a chain. Each hoop has one of its sides flat, the other convex; each is twisted once round, and each surmounted by a hand, issuing from an embossed fancy-work wrist or sleeve, the hand rising somewhat above the circle, and extending in the same direction. The course of the twist in each hoop is made to correspond with that of its counterpart, so that on bringing together the flat surfaces of the hoops, the latter immediately unite in one ring.'—The whole device is supposed to present a triple emblem of love, fidelity, and union: a motto appears, "*Use de vertu*," and also the figures 990, which may be conjectured to be the date. It seems to have been a bridal ring, the design of which we owe to the ingenious fancies of our Gallic neighbours. It is farther and prettily illustrated in this short dissertation: but for other observations on this piece of *jointed work*, or *machina quædam*, we are obliged to refer our readers to the volume.

Observations on an Antient Symbol of Macedon, in a Letter from Taylor Combe, *Esq. F.A.S.*—This kind of figures representing antient countries is said to be very rare; and no existing symbol of Macedon, 'a goat with one horn,' seems yet to have been noticed. Mr. Combe has fortunately procured one in bronze, dug up in Asia Minor, and brought with other antiquities to this country by a poor Turk. After various quotations from Justin and Xenophon, it is observed that, on one of the pilasters of Persepolis, a goat is represented with an immense horn, which is held by a man in a Persian dress; and which is, not without reason, conjectured to signify the subjection of Macedon to Persia, which took place about 547 years before Christ. The capture of the horns undoubtedly prefigures conquest, and it has not been unusual to represent the power of a country by an *horned* animal. Persia was exhibited by a ram; on which Mr. Combe remarks, 'The relation of these emblems to Macedon and Persia is strongly confirmed by a vision in the eighth chapter of the prophesy of Daniel*, which, while it explains the specimens of antiquity before us, receives itself, in return, no inconsiderable share of illustration.' We lament with the writer, that this bronze animal, which is said to be of superior workmanship, should have come into his hands in so mutilated a state;—it makes a good figure in the engraving. Whether we should lament that it is a she-goat, while that mentioned by the prophet is stated to be a male, we cannot so certainly say. Mr. Combe considers it as a variation of little moment; nay, he regards it as favourable; and he observes, 'the figure was probably done in the reign of Alexander the Great, when, it is well known, the kingdom had reached its fullest splendour; for at no time can it be said, that the country was more productive in arts or learning, or that its empire was more extensive.'

Explanation of a Carving over a Chimney-Piece at Speke Hall, Lancashire, by Henry John Hinchcliffe, *Esq. F.A.S.*—This carving, which represents the pedigree of the Norris family, seems to have been finished in the year 1564, and was executed in a neat and pleasing style. Part of the inscription is wholly defaced, and the remainder is sinking into decay: but it may be deemed curious, as it affords a specimen of the taste of this country soon after the introduction of the Italian architecture, and at least a part of it seems by no means wanting in intrinsic merit. The house was last sold to the late Richard Watt, Esq.

Some Antiquities discovered at Topesfield in Essex, A.D. 1800, are described by Thomas Walford, Esq. F.A.S.—They are, a sword-blade, much corroded, and broken in two or three places;—a metal vase and patera, dissimilar from what have been before presented to the Society's inspection;—and some little elegant cups of Samian ware, one with an ornamented border, the uses of which have not yet been ascertained, but which might, perhaps, be employed in funeral obsequies.—Mr. Walford is anxious to obtain some explication of these Roman curiosities.

---

* Ver. 3. &c.—Ver. 20. &c.

The Copy of an Original Proclamation of Queen Elizabeth, concerning the Scarcity of Grain, &c., requires no particular notice from us; its provisions may, perhaps, be thought to suit iniquitous and oppressive times. It is said to be communicated by Francis Douce, Esq. F.A.S.

In a *Vindication of the Arundelian Marbles*, by Stephen Weston, B.D. F.R.S. & F.A.S. at the same time that he pleads for the authenticity of the first, and obviates the objections that have been raised against it, he likewise produces arguments apparently unanswerable in favour of the second; which contains a decree of the people of Smyrna, inviting the Magnesians to unite with them, in some projects for national safety and honour; and with which proposals the Magnesians readily complied. Selden has remarked, *altum est apud scriptores silentium*: but there is no improbability that such a league was made; and where there is so little ground for suspicion of forgery, the Parian Marble is abundantly sufficient; yet, observes Mr. Weston, 'it will be an agreeable increase of testimony, and an elegant corroboration of the fact in question, to be told that a municipal coin of Smyrna exists, struck at the time, and on the occasion.' Though an indescribable and inexhaustible fund of artifice and fraud is attached to this subject, we will by no means dispute whether 'the original coin, in this writer's collection,' be genuine or not.

The Rev. Peter Rashleigh, in a letter to Sir Joseph Banks, describes *two Urns discovered at Southfleet, Kent*; the one of strong and red pottery, of very rude form, able to contain twenty gallons, and bearing an appearance of great antiquity; the other, materially different, smaller, and of thinner pottery. Respecting the first, it is remarkable, though it does not seem to lead to any instructive inference, that one of a similar kind was found at Crundal in this county, in a street bearing the name of *Sole* street; and this urn, which is now described, lay buried in a field called *Sole* field. These urns led the writer to a tomb of stone, which contained two leaden coffins, each having the bones of a skeleton, perfect, conjectured to be those of children, of seven or eight years of age. In one coffin, a skeleton only was found; in the other, a very handsome gold chain, resembling a watch chain, ornamented with angular pieces of a bluish green stone or composition, having also had pearls, which time has nearly destroyed. It appears to have been a necklace. Also, two bracelets of gold, with serpents' heads at the junction, together with a small gold ring inclosing a jacinth; without any letters or initials by which the date, &c. might be ascertained, or who were the people interred. It is rather surprizing that the learned Society does not sometimes offer a few remarks, or afford some small information, on these topics.

The following Number contains observations on the remains of a *Stone Cross* or *Pillar, at Hemsby, in the Hundred of West Flegg, Norfolk*, with conjectures respecting its antient designation and use. This ingenious dissertation is written by the Rev. William Gibson, A.M. The pillar is distinguished by having the symbols of the four Evangelists sculptured on it. Mr. Gibson's industrious research has discovered three others; and he concludes that they were destined to mark the limit of the sanctuary, or privileged space of refuge appertaining to the church of Hemsby. He finishes his letter in these modest terms, which recommend it to regard — 'Thinking that I discerned the veritable traces of an antient usage and establishment, I was desirous to submit my thoughts, and the foundations of them, to the Society of Antiquaries; confessedly rather as a matter of curiosity than of use; trusting, in the mean time, that should my opinions on the subject appear to be erroneous, or lightly taken up, they will at least be heard with candour, and, in a case where error cannot conduct to injury, the intention will be approved, even though the execution of it should be ineffectual either to convince or please.'

Account of a Brick, brought from the Scite of Ancient Babylon, in a Letter from Nathaniel Hulme, M.D. F.R.S. & F.A.S.—This brick or tyle was sent to England in 1801, from Bombay; where it appears to be a fact well known that it came from Babylon, although this is not sufficiently ascertained in the present paper. It is large and weighty, containing upwards of thirty-eight pounds avoirdupois: in the middle, is a square impression, presenting an aukward figure of a lion, with an inscription in large characters, but unintelligible, though attention has not been wanting in order to explain them. Dr. Hulme has carefully analysed the composition both of the brick and of its *cement*; and he infers that it is formed of pure clay, and not of slime or mud; that it has not been burnt in the fire; and that it is of great antiquity, since otherwise the yellow colour could not have been so thoroughly changed into a light stone colour. As to the *cement*, which he terms *ασφαλτος*, he expresses his wish that it might be made an article of commerce in this country; because 'from its peculiar smell and great activity on the senses,' he apprehends 'that it would become a sovereign external remedy in various obstinate diseases of the skin.' We ought not to omit some notice of the Doctor's reflection on Chaldæan architecture; when he, with so much propriety, remarks that the great breadth, thickness, and weight of each brick, prepared by the mere heat of the sun, together with the great quantity of cement which presents itself, lead us to conclude that the Babylonians could erect immense structures, in a very short time, and at a very moderate expence. Hence we can more readily account for the prodigious walls, and the vast and magnificent works displayed in and about the city of Babylon.

Another letter from Mr. Walford occupies several pages, in describing *a Roman Military Way in Essex*, and relating many antiquities found near it. A Roman villa is one of the first objects that is examined, which is said to resemble discoveries made in Nottinghamshire some years ago *: but however curious and attractive these inquiries may be, they afford little satisfaction. We hear of the portico, the crypto-portico, the hypocaust, tesselated pavements, &c., yet our knowlege of these antient habitations seems to be very incomplete. Many fragments of earthen ware, some of dark colour, others white, others of the beautiful Samian red, and several of them ornamented, are here collected; as also many fragments of glass, which had *evidently been used in the windows.* We are told of a similar discovery in the ruins of Herculaneum: but we feel much at a loss on this subject, and uncertain whether the crystal employed in windows was talc, produced in the earth, or glass, which is known to be artificial and manufactured. Several fibulæ, reliets of brass wire, buckles, two ivory-styles, &c. were also brought to light; and what is far more valued, (A.D. 1788.) coins of silver and of gold, particularly on one spot near Haverhill, in which a great number were collected, said to be in good preservation, and, according to Camden's rules, thought to be British, worth sixteen shillings each, being of gold. Urns and skeletons may be conceived to abound; and in one of these departments was revealed the largest and most curious glass urn ever found in Britain, which has been supposed by some to have contained the ashes of Ostorius, from the field adjoining being called Osterfield, now corrupted to Nosterfield. This urn is sufficiently large to contain two gallons, wine measure; three parts of it, when found, were filled with small pieces of burnt bones, on which was placed a lachrymatory. These discoveries, Mr. Walford concludes, prove beyond a doubt that the Roman military way from Camulodunum (whe-

---

* Archæologia, Vol. viii. p. 363.

Howard, Esq.—The inscription is deemed to be Saxo-Runic, and is interpreted as follows: 'Here Ekard was converted, and to this man's example were Danish men brought.'—As the Runic lines are in *rhime*, the translator should have been careful to verify them in English.—In the reign of Athelstan, son of Alfred, we are told that Eric, a prince of Norway, proved a very troublesome neighbour, but, on offering to him the feudatory kingdom of Northumberland, he became more tractable; and as a customary and requisite part of the agreement at that time formed, he embraced Christianity, and received at this font a baptism. We still need an explanation of the aukward sculpture on its four sides, of which we have here the engravings, as also of the several Runic lines on the column mentioned above; which appear, in both instances, to have been copied with great care.

Remarks on the Military History of Bristol, in the Seventeenth Century, with a Sketch of the Outworks, by Edmund Turnor, Esq., F.R.S. & F.S.A.—This gentleman's ancestor, of the same name with himself, was appointed treasurer of Bristol, by letters patent of Charles I. here exhibited. It is not practicable for us to abridge the article, nor is it requisite: we therefore only observe that the 'sketch of the outworks of Bristol, in 1644,' seems well executed.

The paper which follows is short, but ingenious, learned, and apparently satisfactory. Mr. Stephen Weston here attempts to explain *an unpublished Phœnician Coin*, which has a head of Hercules on one side, with a club behind the head, and on the other a sea-horse, with three Phœnician letters,—an *aleph*, a *nun*, and a *thau*,—making together the word *anath*, signifying *commoratio*, *habitatio*, *domicilium*; a description that might suit any fixed abode on immoveable foundations, any *rupem immotam*, as Tyre is said to have been, as also renowned for the worship of Hercules. Mr. Weston deems it unnecessary to enter into these proofs; and he produces another, which, he thinks, establishes them all. 'The historian of Alexander, Arrian, as quoted by Stephanus Byzantius, tells us that Tyre was called Ἀναθα, though perhaps neither Stephanus nor Arrian knew why:—they have, however, mentioned the fact, which explains the inscription on the coin in question, and shews the place to which it belongs, and probably that it is prior to both the æras of Tyre, that is, to the æra of Seleucus, and its own municipal æra.'—Other remarks occur, not unworthy of the reader's regard.

We can take but short notice of the two following papers, the one by J. Latham, M.D., the other by Sir Henry Englefield, Bart. They relate to two pieces of rude sculpture in the Abbey church of Romsey; and all that can be said at present is, that they bear characters of very high antiquity.

Observations on some of the Tombs in the Abbey Church at Tewkesbury, by Samuel Lysons, *Esq.—Copy of a Charter of Inspeximus remaining among the records in the Tower of London, and reciting a Charter of King Edgar, respecting the foundation and the property of the Abbey of Ramesey in Huntingdonshire; communicated by* William Walcot, *Esq.—Observations on the Anachronisms and Inaccuracies of our Writers, respecting the times of the assembling of Parliaments, and the dates of Treaties, Grants, Charters, and other Instruments, as well public as private, by* Thomas Astle, Esq.—These articles do not solicit our attention, except the last, which was written by a gentleman justly respected for exactness and fidelity, now no more. The subject here canvassed is of no mean import;—it is indeed of considerable weight, and we hope that Mr. Astle's acute and sensible memorandums will be productive of much utility.

We next arrive at two dissertations, as they may not improperly be denominated, by Sharon Turner, Esq., F.A.S. of which the subject is, *An Inquiry respecting the early Use of Rhime.* They bring to our recollection what Mr. Harris long ago said, if we mistake not, concerning his volume on a similar subject, that it introduced his readers to company of a rank not generally or but little known. We agree with Mr. T. that there is no necessity for travelling to Arabia for the original of *rhiming* poetry; since *rhime*, it is probable, was an appendage to the vernacular language of the antient nations of Europe as well as those of India, Arabia, and China. It is not wonderful that, even in rude and illiterate times, words should fall into some kind both of metre and of rhime: but it has occurred to this gentleman to inquire, as a matter of curiosity, whether the latter was known and employed by the Greeks and Romans. We cannot easily ascertain this point. The Ομοιοτελευτον, or *similiter desinens*, was not unknown to, nor wholly neglected, either by the Grecians or the Latins; and it appears to be intimated by Quintilian that Isocrates and Cicero were pleased with these syllabic beauties. Mr. T. also remarks that they are not unacceptable, if not too frequent; and that Cicero gave dignity to these trifles by the weight of his matter. Yet, though rhiming appears natural to all languages, and no doubt was in very early times employed by all people, we find it difficult to admit, among polished writers, the intentional mixture of rhime with prose; and as to some examples of this kind, we rather incline, with Muratori, not to lay much stress on the quotations produced;

since these instances may have been casual. Even respecting verse, the similar sound, whether in the middle or at the end of lines, appears often rather imaginary than real. Mr. Turner displays learning and ingenuity, which qualify him for the present debate: his manner is agreeable; he appears to search for truth;' and he is modest, as men of inquiry will generally be, when he thinks thát it is attained.

[*To be continued.*]

ART. V. *Asiatic Researches, Vols. VI. and VII.*

[*Article concluded from p.* 271.]

WE proceed to notice those few papers which our want of room obliged us to omit in our former Number.

An Account of the Inhabitants of the Poggys, lying off Sumatra. By John Crisp, Esq.—Mr. C. observes that 'the *Nassau* or *Poggy* islands form a part of a chain of islands which lie off the whole length of the west coast of *Sumatra*, at the distance of twenty to thirty leagues; the northern extremity of the northern *Poggy* lies in latitude 2° 18′ S., and the southern extremity of the southern island in latitude 3° 16′ S. The two are separated from each other by a very narrow passage called the strait of *See Cockup*, in latitude 2° 40′ S. and longitude about 100° 38′ east from Greenwich.'—The number of inhabitants in these islands amounts to no more than 1400; and Mr. Crisp, who staid about a month among them, carefully collected many particulars respecting their language, customs, and manners, which he has detailed in the paper before us. Though apprehensive that his account might be deemed, on the whole, trivial by some readers, he ventures to advert to one circumstance relative to this people, which may be considered as a curious fact in the history:

> 'From the proximity of the islands to *Sumatra*, which, in respect to them, may be considered as a continent, we should naturally expect to find their inhabitants to be be a set of people originally derived from the *Sumatra* stock, and look for some affinity in their language and manners; but, to our no small surprize, we find a race of men, whose language is totally different, and whose customs and habits of life indicate a very distinct origin, and bear a striking resemblance to those of the inhabitants of the late discovered islands in the great Pacifick Ocean.'

After having first noticed the very safe riding for ships of any size in the straits, which have no other defect as a harbour than the depth of the water (25 fathoms close in shore,), Mr.

Crisp describes the face of the country, and its vegetable and animal productions:

'The mountains (says he) are covered with trees to their summits, among which are found species of excellent timber; the tree, called by the *Malays*, *Bintangor*, and which, on the other *India* is called *Pobcon*, abounds here. Of this tree are made masts, and some are found of sufficient dimensions for the lower mast of a first rate ship of war. During my stay here I did not discover a single plant which we have not on *Sumatra*. The sago tree growing in plenty, and constitutes the chief article of food to the inhabitants, who do not cultivate rice; the cocoa-nut tree and the bamboo, two most useful plants, are found here in great plenty. They have a variety of fruits, common in these climates, such as man-gosteens, pine apples, plaintains, *Buah*, *Chupah*, &c. The woods, in their present state, are impervious to man; the species of wild animals which inhabit them are but few; the large red deer, some hogs, and several kinds of monkeys are to be found here, but neither buffaloes, nor goats; nor are these forests infested, like those of *Sumatra*, with tigers or any other beast of prey. Of domestic poultry, there is only the common fowl, which probably has been originally brought from *Sumatra*: but pork and fish constitute the favourite animal food of the natives. Fish are found here in considerable plenty, and very good.'

The stature of the inhabitants of these islands seldom exceeds five feet and a half; their colour is like that of the Malays; they practise *tattooing*, and file their teeth to a point; and though of a mild disposition, they have some of the filthy customs of savages, particularly that of picking vermin from their heads and eating them.

One paragraph is devoted to their religion, which we shall transcribe:

'The religion of this people, if it can be said that they have any, may truly be called the religion of nature. A belief of the existence of some powers more than human cannot fail to be excited among the most uncultivated of mankind, from the observations of various striking natural phænomena, such as the diurnal revolution of the sun and moon; thunder and lightning; earthquakes, &c. &c. nor will there ever be wanting among them some, of superior talents and cunning, who will acquire an influence over weak minds, by assuming to themselves an interest with, or a power of controuling those super-human agents; and such notions constitute the religion of the inhabitants of the *Poggys*. Sometimes a fowl, and sometimes a hog, is sacrificed to avert sickness; to appease the wrath of the offended power, or to render it propitious to some projected enterprize; and Mr. Best was informed that omens of good or ill fortune were drawn from certain appearances in the entrails of the victim. But they have no form of religious worship, nor do they appear to have the most distant idea of a future state of rewards and punishments. They do not practise circumcision.'

Their mode of *tattooing*, as well as the treatment of their dead, is represented to be very similar to the practices of the *Otaheiteans.*

A plate is subjoined, in which are exhibited the figures of the inhabitants; and a specimen of their language is added at the end of the memoir.

On the Poison of Serpents. By W. Boag, Esq.—It is of great importance, especially in the East Indies, where serpents abound whose bite is generally fatal, to ascertain the nature of their poison, the mode of its operation on the system, and the best method of resisting its destructive effects. Mr. Boag has, in this view, furnished an interesting paper, which contains some philosophical observations: but the experiments, which he made on the canine race, seem to afford his theory no very strong support. Though of the two hundred and ten different kinds of snakes, which Linné has enumerated, only about one in ten is poisonous, yet, as one kind cannot be easily distinguished from another by its appearance, no practical confidence ought to be hazarded on any general description. It is of importance, however, to know that the nature of the venom is the same in all the poisonous class; that its operation is immediately on the blood; and that, through this medium, it destroys the irritability of the muscular fibres, and thus produces death. Mr. Boag does not attempt to decide on the peculiar quality of the venom: but he conjectures, on observing the blood of those animals who have died of the bite, that the poison of serpents acts on the blood by attracting the oxygen, which it receives from the atmosphere in its passage through the lungs, and on which its vitality depends. 'The venom (he tells us) is inodorous and insipid, contrary to the opinion of Dr. Mead, it is neither sharp nor fiery, for it has scarcely any perceptible taste; it has the appearance and sensible properties of an animal mucus, but this mucus is evidently the vehicle of some very active matter.—If two or three drops of this venom be mixed with forty or fifty drops of blood, it immediately loses its vermilion colour, becomes black, and incapable of coagulation.' This fact appears to suggest a method of curing the disease. Supposing the fatal effect to be produced by the sudden subtraction of oxygen from the blood, this gentleman recommends, by way of antidote, the employment of those substances which contain oxygen in the greatest abundance, and part with it with the greatest facility; and, as lunar caustic possesses these properties in a singular degree, he concludes that no medicine is better calculated to resist the effects of the poison of serpents. He remarks that 'whenever a person

son is bitten by a serpent, and danger is apprehended, every means should be employed which human ingenuity has discovered, of speedily oxygenating the system:

> 'A ligature should, as soon as possible, be tied above the part bitten, so as to impede, but not entirely to stop the circulation of the blood, for the bite of a serpent is for the most part superficial, and the poison is carried into circulation by the smaller vessels, on the surface. The wound should next be scarified, and washed with a solution of the lunar caustic in water: I would prefer, for this purpose, a weak solution, because it may be used more freely, and frequently repeated. The same medicine should also be given internally, and repeated at intervals, as circumstances might point out.'

The warm bath, acidulated with the nitric acid, is also recommended.

A supplement contains an account of various experiments made with a large *Cobra de Capello* (*Coluber Naja*, LIN.) considered to be the most venomous of all serpents, who was allowed to bite several dogs and puppies in the leg and ear: but, though the lunar caustic was copiously applied, death invariably followed the bite, and in a short time. Indeed, Mr. Boag expresses his entire conviction that 'the poison of this kind of serpent, when it is in full vigour, is so certainly and rapidly destructive, at least to small animals, that neither the lunar caustic, nor probably any other remedy, would arrest its progress.'

We should be happy to hear that Mr. Boag could produce one instance of better success with his oxygenizing process on the larger animal, man, when unfortunately bitten by a *Cobra de Capello*: but we advise no human being to submit, for the sake of the experiment, to take the place of one of Mr. Boag's puppies.

An Account of the Petroleum Wells in the BURMHA *Dominions, extracted from the Journal of a Voyage from Ranghong up the River Erai-Wuddey to Amarapoorah, the present Capital of the Burmha Empire.* By Captain Hiram Cox, resident at Ranghong.—The object of this memoir is to explain the circumstances attending these singular wells in a certain district of the Burmha Empire, which produce, in great abundance, a genuine petroleum or fossil oil, possessing all the properties of coal-tar. In the vicinity of *Rainanghong*, are more than 500 of these wells, which are sunk to a considerable depth through the following strata:

> 'First, a light sandy loam intermixed with fragments of quartz, silex, &c.; second, a friable sand stone, easily wrought with thin horizontal strata of a concrete of martial ore, talc and indurated argill (the talc has this singularity, it is denticulated, its lamina being per-

pendicular to the horizontal lamina of the argill on which it is seated) at from ten or fifteen feet from the surface, and from each other, as there are several of these veins in the great body of free stone. Thirdly, at seventy cubits, more or less, from the surface, and immediately below the free stone, a pale blue argillaceous earth (shistous) impregnated with the petroleum and smelling strongly of it. This they say is very difficult to work, and grows harder as they get deeper, ending in shist or slate, such as found covering veins of coal in *Europe*, &c. Below this shist, at the depth of about 130 cubits, is coal. I procured some, intermixed with sulphur and pyrites, which had been taken from a well, deepened a few days before my arrival, but deemed amongst them a rarity, the oil in general flowing at a smaller depth. They were piercing a new well when I was there, had got to the depth of eighty cubits, and expected oil at ten or twenty cubits more.'

Captain Cox thus explains the process of raising the oil, and the uses to which it is commonly applied:

'The machinery used in drawing up the rubbish, and afterwards the oil from the well, is an axle crossing the center of the well, resting on two rude-forked staunchions, with a revolving barrel on its center, like the nave of a wheel, in which is a score for receiving the draw rope; the bucket is of wicker work, covered with *dammer*, and the labour of the drawers, in general three men, is facilitated by the descent of the inclined plane, as water is drawn from deep wells in the interior of *Hindostan*.

'To receive the oil, one man is stationed at the brink of the well, who empties the bucket into a channel made on the surface of the earth leading to a sunk jar, from whence it is laded into smaller ones, and immediately carried down to the river, either by coolies, or on hackeries.

'When a well grows dry, they deepen it. They say none are abandoned for barrenness. Even the death of a miner, from mephitic air, does not deter others from persisting in deepening them when dry. Two days before my arrival, a man was suffocated in one of the wells, yet they afterwards renewed their attempts, without further accident. I recommended their trying the air with a candle, &c. but seemingly with little effect.

'The oil is drawn pure from the wells, in the liquid state as used, without variation, but in the cold season it congeals in the open air, and always loses something of its fluidity; the temperature of the wells preserving it in a liquid state fit to be drawn. A man who was lowered into a well of 110 cubits, in my presence, and immediately drawn up, perspired copiously at every pore: unfortunately I had no other means of trying the temperature. The oil is of a dingy green and odorous; it is used for lamps, and boiled with a little dammer, (a resin of the country,) for paying the timbers of houses, and the bottoms of boats, &c. which it preserves from decay and vermin; its medicinal properties, known to the natives, is as a lotion in cutaneous eruptions, and as an embrocation in bruises and rheumatic affections.'

It is farther remarked that, taking 'the average produce of each well per day, 300 viss, or 109,500 viss per annum, equal to 399,675 lbs. avoirdupois, or 178 tons, 955 lbs. or in liquid measure 793 hogsheads of sixty-three gallons each; as there are 520 wells registered by government, the gross amount produce of the whole per annum will be 56,940,000 viss, or 92,781 tons, 1560 lbs. or 412,360 hogsheads.'

The king has a tithe of the oil produced by these wells.

Narrative of a Journey to Sirinagur. By Captain Thomas Hardwicke.—In this journal, the scenery of the regions visited, the fossil and vegetable productions, and the habitations, customs, and manners of the inhabitants, are particularly noticed. As a general picture of the face and state of the country, Capt. H. gives this short sketch:

> 'From the ghaut of *Coadwara* to *Sirinagur*, is an assemblage of hills, jumbled together in many forms and directions, sometimes in chains, lying parallel to each other, but of no great extent, and often connected at their termination, by narrow ridges, running at right angles across the vallies between. The summits of all are very narrow, and of various shapes, and the distances between each range short, consequently the vallies much confined; and a late traveller justly observes, "Not a spot is to be seen that would afford room to accommodate one thousand men in tents."
>
> 'Some of these ranges are covered with forests, and are always green, some are naked and stony, neither affording shelter to the birds of the air, nor the beasts of the field. The number in cultivation form the smallest part, but so few traces of either houses or inhabitants are to be seen, that to sum up the whole in one general conclusion, depopulation and poverty are striking features throughout, and a greater share of the country seems in the undisturbed possession of the birds and beasts of the forests, than appropriated to the residence of man.'

Several curious circumstances are related in this narrative: but the most singular is that which occurred on a consecrated spot on the banks of the Ganges, where great numbers of persons had assembled for the purpose of performing their ablutions. A *Mela*, or fair, is the result of this vast concourse, of which the traveller has afforded an amusing account:

> 'This *Mela*, or fair, is an annual assemblage of *Hindus*, to bathe, for a certain number of days, in the waters of the *Ganges*, at this consecrated spot. The period of ablution is that of the sun's entering Aries; which, according to the *Hindu* computation, being reckoned from a fixed point, now happens about twenty days later than the vernal equinox. It accordingly fell on the evening of the 8th of *April*. But every twelfth year, when Jupiter is in Aquarius, at the time of the sun's entering Aries, the concourse of people is greatly augmented. The present is one of those periods, and the multitude collected here, on this occasion, may, I think, with moderation, be computed

at two and a half millions of souls[*]. Although the performance of a religious duty is their primary object, yet, many avail themselves of the occasion, to transact business, and carry on an extensive annual commerce. In this concourse of nations, it is a matter of no small amusement to a curious observer, to trace the dress, features, manners, &c. which characterize the people of the different countries of *Cabal, Cashmir, Lahore, Butaan, Sirinagur, Cummow*, and the plains of *Hindustan*. From some of these very distant countries, whole families, men, women, and children, undertake the journey, some travelling on foot, some on horseback, and many, particularly women and children, in long heavy carts, railed, and covered with sloping matted roofs, to defend them against the sun and wet weather: and during the continuance of the fair, these serve also as habitations.

'Among the natives of countries so distant from all intercourse with people of our colour, it is natural to suppose that the faces, dress, and equipage of the gentlemen who were then at *Hurdwar*, were looked upon by many as objects of great curiosity: indeed it exceeded all my ideas before on the subject, and as often as we passed through the crowd in our palanquins, we were followed by numbers, of both women and men, eager to keep pace, and admiring, with evident astonishment, every thing which met their eyes. Elderly women, in particular, salaamed with the greatest reverence; many shewed an eagerness to touch some part of our dress; which being permitted, they generally retired with a salaam, and apparently much satisfied.'

Between the various sects of the Hindus which were assembled on this occasion, a contest for superiority soon arose; and, like other sects, they were not restrained either by piety or by superstition, from appealing to the sword, and staining the consecrated spot with blood. Thus the love of power and pre-eminence, even among devotees, generally surpasses the love of God.

Prudently conceiving that the mention of each plant, as it presented itself to the traveller's notice, would interrupt the narrative, Capt. Cox has subjoined an Appendix, in which he enumerates and describes the different objects of the vegetable kingdom that occurred in the course of his tour, between Hurdwar and Sirinagur, in the months of April and May 1796.

---

[*] 'This estimation may appear enormous; and it therefore becomes necessary to give some account of the grounds on which it was formed. Small sums are paid by all, at the different watering places; and the collectors, at each of these, in rendering their accounts to the *Mehunts*, who regulate the police, are obliged to form as exact a register, as a place of so much bustle will admit of. From the principal of these offices, the number of the multitude is found out, probably within a few thousands. The *Goosseyn*, on whose information the calculation was formed, had access to these records; and the result, as delivered above, was thought more likely to be under, than over the truth.'

This catalogue, in which each plant is arranged according to the Linnean system, occupies many pages, and does credit to the author's industry as a botanist. To the arranged list is added this notice of plants, whose place in the system could not be ascertained for want of particular parts of the fructification :

' *Ká-iy-p,hul*, country name, GLADWIN'S *Mat. Med.*—This is a middle sized tree, indigenous to these mountains, the bark of which is much valued in *Hindustan* for its aromatic and medicinal properties, and sold in every bazar under this name. The fruit is a drupe, about the size of a small nutmeg, of a round oval, the nut bony, furrowed, one-celled, one-seeded, covered with a thin pulp, with a carbuncled surface, red when ripe, and very agreeable to the taste, highly esteemed by the natives. The branches are opposite, cylindrical, much marked with the vestiges of fallen leaves. Leaves irregularly opposite, rather crowded about the extremities of the branches, petioled, ovate, pointed, sometimes elliptical, entire, smooth : petioles short, channelled. Flowers, according to information from the natives, in the month of *March*. It would probably bear the climate of *Britain*.

' No name.—In the neighbourhood of *Hurdwar*, a large spreading tree, without foliage, or flowers, the full pericarps hanging in many clusters consisting of five inflated large kidney-shape capsules, united at one end to the apex of a short woody peduncle, pointed at the other, the points inclined inwards, each capsule in size, &c. resembling the follicle of *Asclepias gigantea*, downy, one-celled, with a dorsal suture the whole length. Seeds from six to eight, ovate, about the size of a citron seed, black, covered with a white mealy substance, attached by one end to the edges of the suture. Some appearances warrant the conclusion it is a species of *Sterculia*. From the body of the tree exudes a white pellucid gum, discovering similar properties to the gum taken from *Sterculi platani folia*, and which so much resembles gum *tragacanth*, that it has been collected and sold, on the supposition of being such. Whether it will stand the test, and be received as such in *Europe*, time will show. The plant producing that genuine gum, is not found on this side of *India*, to the best of my information.'

Captain Cox, in opposition to Mr. Daniel, who is followed by Major Rennel in his map of Hindustan, states the base of the snowy mountains to be at least 80 miles distant from Sirinagur, and not 15.

Description of the Caves or Excavations, on the Mountain, about a mile to the eastward of the Town of Ellore, or as called on the spot, VERROOL, *though therein there appears inaccuracy, as the foundation of the town is attributed to* YELLOO *or* ELLOO *rajah, whose capital is said to have been* ELLICHPORE. By Sir C. W. Malet, Bart.—These artificial caves, or excavations, which owe their origin to Eastern superstition, and which exhibit, in their ations, the religious fable or mythology of Hindustan, must e the astonishment of Europeans; both on account of the labour necessary to construct them, and of the architec- which they display. We may consider them as a species condite temples, hewn by the patient hand of art in the ls of mountains. The vicinity of Ellore furnishes many vations of this class, which are here enumerated and de- ed. Some of the accounts are illustrated by plates, and to is subjoined a table of dimensions. If we cannot exactly *ex uno disce omnes*, yet the representation of one of these caves afford so general an idea of all, that we may be justified in uring on one extract by way of specimen. We shall take section which describes

BISKURMA, or VISWAKURMA KA JOOMPREE, or BISKURMA,

‘ *The Carpenter's Hovel.*

According to the legend, BISKURMA* was the artist, who fabri- l the whole of these wonderful works in a night of six months; but cock crowing before they were finished, they remained imperfect, he retired, having wounded his finger, to this his hovel, in which the figure in front of the entrance of this beautiful excavation is to be a representation of him holding the wounded finger; but I er think, with all due respect to the legend, that the figure is in the of devout meditation, as many fingers, with similar positions of the ls, occur. But quitting the fable for the fact, this excavation is, eauty, inferior to none. In form it is unique, and in design ele- . The portico is light, and striking to the beholder. On the t hand, as you enter, is a fine cistern of water. Above the gate- , which is richly sculptured on the out-side, is a balcony, which is well suited if not intended, for a musick gallery, to the interior ple, which has the appearance of an elegant chapel, with an ed roof, and is exactly in the style of a similar excavation at *ara* on the island of *Salsette*, and another at *Ekvera*, near the top *hore Ghaut*, first explored by Mr. Wales, the painter. At the er end is the figure above mentioned. From the ceiling are projec- stone ribs, following the curvature of the arch to the capitals of pillars on each side through the whole length of the excavation. de the grand aisle, or body, of the excavation, there is a small pas- formed by the row of pillars on each side round the altar, but it rk and narrow. This singular form of cave, wherever I have with it, has conveyed the same impression of its being a place of gregation and adoration, rather than of residence or habitation, and given rise to an idea in my mind, from the orbicular ceiling, and name and attitude of its inhabitant, that it may be meant to re- ent the Almighty, meditating the creation of the world, under the or canopy of unlimited space. It is necessary, however, to ac-

---

‘ * Creator of the world, but allegorically, artificer of RAM.’

company this idea, with an acknowledgement, that the similar caves of *Elvira* and *Kenara*, are not inhabited by **BISKURMA**: they having only a very high altar, the top of which is circular, and situated as represented in the annexed drawing at the back of **BISKURMA.**

'Dimensions.

	Feet.	Inches.
Area, square, - - -	49	0
Veranda below, in front and each side having twelve pillars and two pilasters, broad, - -	14	0
Ditto roof, high, - - -	10	4
Door-way, four feet broad by eight feet four inches high, gallery above the door, square, -	14	0
Length of the temple from the entrance to the opposite wall behind the altar, - -	79	0
Breadth of ditto from wall to wall, - -	43	5
Height of ditto from the centre of the arch to the floor, - - - - -	35	0
N. B. The height between the pillars and the wall where the ceiling is flat, is, - -	14	10
Breadth between the pillars and wall, - -	7	8
Circumference of pillars (two square and twenty-eight octagon ones), - - -	8	1

Altar at the end about twenty-four feet high.'

In an introductory letter, the author adverts to the high antiquity assigned to these excavations by the Brahmins, who make them 7894 years old. He remarks, however, that the *Mohamedans*, who, as annalists, seem more intitled to credit than the *Hindus*, assert these caves to have been made about 900 years ago. In whatever period the monuments were constructed, it may be truly asserted that they are scarcely less extraordinary, though less conspicuous and less known, than the Pyramids of Egypt.

On the Antiquity of the SURYA' SIDDHA'NTA, *and the Formation of the Astronomical Cycles therein contained.* By Mr. J. Bentley.—It is well known that the *Hindus* boast of an antiquity very far surpassing that of all other nations, and adduce a sort of evidence by which they would justify their enormous pretensions. Their most antient astronomical treatise, the *Surya Siddhanta*, is supposed by them to have been received by divine revelation about 2,164,899 years ago: but the object of this paper is to shew that their claim to such monstrous antiquity is not warranted by the strictest examination. M. Bailly, in 1787, published a volume at Paris on *Indian Astronomy*; and Mr. Playfair, two years afterward, gave a paper on the same subject in the Edinburgh Transactions: but these gentlemen were not furnished with the requisite materials for fully investigating

nvestigating the matter, and had not studied it with the paience and assiduity displayed by Mr. Bentley in the present nemoir. We are informed, in the first place,

' That in most of the *Hindu* systems, certain points of time back, ire fixed on as epochs, at which the planets are *assumed* to fall into a ine of mean conjunction with the Sun, in the beginning of Aries. rom the points of time, so assumed as epochs, the *Hindu* astronomer arries on his calculations, as if they had been settled so by actual obervation; and determines the mean annual motions, which he must mploy in his system, from thence, as will give the positions of the lanets in his own time; as near as he is able to determine the same y observation.'

Mr. B. produces several examples to shew the absolute neessity of being well acquainted with the principles of the *lindu* astronomy, before we can attempt to investigate their ntiquity from the quantity of the mean annual motion of a lanet. He indeed affords an elaborate and comprehensive iew of the manner in which the *Hindu* systems are formed, nd points out all those delusive appearances by which we are ot to be misled in their calculations.

When Mr. Bentley applies himself immediately to examine e Suryá Siddhánta, he wonderfully reduces its antiquity. y a chain of astronomical operations, for which we must refer the memoir itself, calculating the motion of the moon's ogee, of the moon's ascending node, and of the sun's apogee the motions of Venus, Mars, Moon, Jupiter, and Saturn, r a century of *Hindu* years, from the aphelion of Mars, and om the length of the year, and taking a mean of these relts, the real age of the *Suryá Siddhánta* appears to be only 1 years.

The accuracy of this conclusion is confirmed by what folws:

' But independent of all calculations, we know from *Hindu* books, the e in which the *Suryá Siddánta* was written; and by whom. In the mmentary on the *Bhasvoti*, it is declared, that VARA'HA was the thor of the *Suryá Siddhánta*. The *Bhasvoti* was written in the year 21 of *Saka*, by one SOTANUND; who, according to *Hindu* accounts, s a pupil of VARA'HA, and under whose directions he himself acowledges he wrote that work. Consequently, VARA HA must have en then alive, or else a very short time before it: which agrees as ar as possibly can be with the age above deduced; for, the *Bhasvoti* A.D. 1799, will be exactly 700 years old.

' That VARA'HA was the real author of the *Suryá Siddhánta* is ll further confirmed by one of his works in my possession, entitled *atol Arnob*; the mean age of which comes out by computation 739 ars. In this work, as in the *Suyrá Siddhánta*, the Sun, Moon, and anets, are assumed to have been in a line of mean conjunction, in the first point of Aries at the commencement of the *Cali yug*, on the meridian of *Lanca*, and the mean annual motions by both are as follows:

	Jatok Arnob.						*Suryá Siddhánta.*				
Sun -	0ˢ	0°	0′	0″	0‴		0ˢ	0°	0′	0″	0‴
Moon	4	12	46	40	47	[illegible]	4	12	46	40	48
Mercury	1	24	45	18	1	[illegible]	1	24	45	18	0
Venus	7	15	11	52	48	[illegible]	7	15	11	52	48
Mars	6	11	24	9	36	[illegible]	6	11	24	9	36
Jupiter	1	0	21	6	0	[illegible]	1	0	21	6	0
Saturn	0	12	12	50	20	[illegible]	0	12	12	50	24

Annual motion of the Moon's apogee.

By the *Jatok Arnob* -	1ˢ	10°	41′	0″	54‴	[illegible]
By the *Suryá Sidhánta* -	1	10	41	0	54	

Annual motion of the Moon's node.

By the *Jatok Arnob* -	0	19	21	11	24	[illegible]
By the *Suryá Siddhánta* -	0	19	21	11	24	

Length of the year.

	Ds.	do.	I	II	III	IV
By the *Jatok Arnob*	365	15	31	31	24	25 [illegible]
By the *Suryá Siddhánta*	365	15	31	31	24	

'Now comparing the quantities of the motions, &c. deduced from these works with each other, it will evidently appear that one person must have been the author of both: for, though the quantities are not exactly the same, yet the differences are too small to admit of a supposition of their being the works of two different persons. In fact, the small difference between the *Jatok Arnob* and *Suryá Siddhánta*, appears to be owing to the system being completed in the one, and not in the other. For if we multiply the mean motions, &c. given in the *Jatok Arnob* by 1080000 (the least cycle of years in which the Sun, Moon, and planets are assumed to return to a line of mean conjunction by the *Suryá Siddhánta*) we shall have (rejecting the fractions and taking the nearest whole number) the same revolutions precisely as are given in the *Suryá Siddhánta*. This much may serve to shew who the real author of the *Suryá Siddhánta* was: but, if any further documents should be deemed requisite, a reference to almost any of the principal astronomical works, written since the time of VARA'HA, must be sufficient. For, in the *Brohma Siddhánta*, *Vishnu Siddhánta Munjeri*, and many others, that system or *Calpa* which is contained in the *Suryá Siddhánta*, is expressly called the *Calpa* of VARA'HA: or, as some express it, "the *Calpa* of VARA'HA the Fair." Therefore, any *Hindu* work in which the name of VARA'HA or his system is mentioned, must evidently be modern; and this circumstance alone totally destroys the pretended antiquity of many of the *Purans* and other books, which through the artifices of the *Brahminical* tribe, have been hitherto deemed the most ancient in existence.'

European chronologists and astronomers must feel themselves obliged to Mr. Bentley for the pains which he has bestowed, in detailing at considerable length the principles of the *Hindu* systems of astronomy; and we recommend his paper to their attention, as well meriting more notice than we have been able to bestow on it.

A short Discourse, delivered at a meeting of the Asiatic Society, on the 18th of January 1798, by the President, Sir Robert Chambers, stands at the head of these volumes; in which, while the speaker bestows the warmest praise on the great talents of his predecessors in the chair, the late Sir Wm. Jones, and Sir John Shore (now Lord Teignmouth), he modestly laments his inability to follow such great examples.

Prefixed to the 7th volume, is a list of various *Desiderata*, in order to direct and stimulate the inquiries of the members of the Society. Among the questions here proposed, it is asked by Mr. Marsden, 'Do the Oriental writings contain any means of ascertaining the precise meaning of the words כימה and כסיל (*keemu* and *kuseel*, Job, xxxviii. 31.) which our translation renders the *Pleiades* and *Orion?*' Divines and Scripture commentators would rejoice if, from the source of Eastern literature, they could derive a mode of clearly ascertaining the stars or constellations which these words were intended to designate.

ART. VI. *The Claims of the British West India Colonists to the Right of obtaining necessary Supplies from America,* and of employing the necessary Means of effectually obtaining those Supplies under a limited and duly regulated Intercourse, stated and vindicated, in Answer to Lord Sheffield's Strictures. By G. W. Jordan, Esq. F.R.S. Colonial Agent for Barbadoes. 8vo. pp. 119. 3s Cadell and Davies. 1804.

POLITICAL Economy, it seems, like Religion, has its bigotted as well as its rational professors; and examples of each kind are afforded by the parties who now demand our consideration. So closely attached is Lord Sheffield to the navigation laws, that he will allow of no deviation from them, however imperiously required by circumstances; and the dictates of policy, or the calls of humanity, or the pressure of famine, are in his mind scarcely adequate excuses for any departure from the rigid enactments of our marine regulations. His Lordship had censured the Dutch property-act, the repeal of the American countervailing duties, and the admission of American shipping into our West India islands, under licences severally granted by the Privy Council here, and by the respective governments of the islands abroad. Mr. Jordan, however, triumphantly combats the views of the Noble Lord on all these points. The first two, indeed, are now merely events of past history: but it should seem that Mr. Jordan was of opinion that it would facilitate his success in debating the latter point, if he shewed that, in matters of like import, Lord S. was not intitled to the credit which previous reputation had a tendency to secure to him, but that on the contrary his ideas were confined, and that he laboured under prejudices which materially misled him.

In order to comprehend the third point in dispute, we must take a brief historical view of it. Mr. Jordan informs us that various articles, of which the colonies are in want, cannot be supplied by Great Britain, among which are those of the first necessity; that the American States, when subject to Great Britain, were accustomed to furnish these commodities to the West India islands; that they were principally conveyed in American bottoms; that the purchasers paid for them in produce; and that, when the American war broke out, the colonies, debarred of this important traffic, were reduced to extreme hardships. When peace became re-established, the necessity of a renewal of this intercourse between the islands and the American main land was universally felt and admitted; and accordingly it was allowed and regulated by the 28th of the King. In passing this statute, the Legislature took it for granted that the circuitous voyages of British ships,—vessels furnished by the colonies which still remained to England, and such as the islands themselves would build,—would be fully adequate to the transport of the American supplies; and it therefore enacts that these goods shall be imported solely in British bottoms. This expectation has completely failed; so that, from the date of the statute to the present time, licences sanctioned by Parliament have been issued by the Privy Council here, and by the several governments of the islands, dispensing with its provisions, and allowing the admission of American vessels; in order to prevent the inhabitants from starving, and to supply them with materials to inclose the produce which was to be conveyed to the mother country. The Legislature, in passing the before mentioned act, recognized the necessity of the intercourse between the islands and America, and had no idea of shackling it by directing an inadequate mode of carriage: but that the mode, which it did establish, was wholly inadequate, the experience of more than ten years demonstrates. Nothing can more strongly prove this fact, than the regular issue of licences dispensing with the provisions of the statute during the whole of that time. The Council at home is above suspicion; and the governors abroad, as is here shewn, exercise the power under a very serious responsibility.

> 'I know,' says the author, 'the case to have occurred, when during the continuance of war, and whilst Great Britain, in extreme distress, had opened her ports to all ships, and paid bounties upon all species of corn and grain, and upon Indian corn amongst the rest, drawing thus from the colonies all means of supply, instead of sending them any, that letters of the strictest and harshest tenor were received by the chief of a colony respecting the admission of American vessels, and holding out in prospect the dangers annually indemnified against, although the colony was at that very time in a state of the greatest distress, and many whites and negroes had actually perished of famine, or of diseases which famine had provoked. At this very period, supplies of flour, embarked in this kingdom for the colonies, were by order actually relanded and retained.'

Lord Sheffield is here shewn to have censured the licences, without stating the urgent circumstances which rendered them absolutely indispensible. It is also proved that he charges the merchants and planters with seeking an unlimited intercourse with America, while they only solicit that the wisdom of the Legislature should provide effectual means for carrying on that restricted communication, without which the islands cannot subsist, and which Great Britain has hitherto allowed.

Mr. Jordan is most anxious not to entrench on the claims of the Parent State; he acknowleges her right to monopolize the whole trade of her colonies, and all its appurtenances, imports, exports, and carriage: but if, from choice or necessity, she abandons any part of this commerce, as is the case in the present instance with regard to the more heavy articles required by the colonies, she either ought to leave them to supply the defect in their own way, or else should effectually make this provision on their behalf. The British government sanctioned the intercourse, but it provided an insufficient channel for it; and when the Legislature had granted such permission, shall it be a reproach to the planters and merchants to require that without which the grant is ineffectual, that without which they must have died of famine, and the produce have perished for want of the means of package? Yet it is such a dispensation with the requisitions of an imperfect act of parliament, which the Noble Lord so strongly censures. It is not a dispensing power, as opposed to a regular and established law, that forms the burden of his lamentation, but the existence of the dispensations in any shape: yet the real situation of things proclaims that the islands would have been depopulated, and their produce wasted, if the act of parliament had been, as he desired, rigorously enforced.

It is here justly observed that, if Great Britain allows a colony to carry on a branch of commerce with another state, it ought to be governed by the same policy with that which regulates the like intercourse on the part of the mother-country. Now Great Britain allows goods to be imported in its own shipping, and in that of the state of which they are the produce; the principal navigation laws are therefore founded in national reciprocity; and it would be impossible to pass more strict navigation statutes, seeing that they affect other states as well as the state enacting them. In our traffic, then, with another nation, the ships of that nation and the ships of this country indifferently import the goods which belong to that nation. If we place a colony in the same situation with regard to a given branch of commerce, it is natural that the same rule should be observed; namely, that the goods imported should be brought indifferently in the shipping of Great Britain, or of the colony, or in the shipping of the country whence they are derived.

Mr. Jordan, who views his subject in all its bearings, rightly remarks that another state is a party in this matter; that we must legislate with her in view as well as ourselves; and that we ought to observe the reciprocity which is consulted in the chief navigation acts. We may enact that we shall export and import in colonial or British bottoms between the colony and America, but America will have a right to complain of the want of reciprocity, and most probably will not fail to exercise that right. The colony, *quoad* this particular traffic, should be regarded as identified with the Metropole; and the same rule should direct the intercourse with foreign states.

It is also a very important observation of this author, that, if in peace we supply the colonies with American articles in British bottoms, the conveyance of the same articles in time of war in American bottoms will be, on our own construction of the laws of nations, a contraband trade, and be liable to lawful capture by our enemy; whereas, by acting on the provisions of our leading marine statutes, that is, by admitting American produce (to the extent limited by the 28th of George III.) to be brought indifferently in English or American bottoms, the colonies in time of hostility will, in regard to necessaries and other essential articles, be put out of all hazard. We trust that considerations, so ably stated, and so temperately urged, will not long fail of producing the desired end; namely, an act which would effectually secure to the colonies the benefits contemplated by the 28th of the king, but to which it has proved utterly inadequate.

If the colonial intercourse with America is confined to its legal limits, (and Mr. J. observes that such is the vigilance of the revenue officers, that there can be no apprehension of this not being done), it ought to be regarded with satisfaction rather than jealousy; since it can only grow in proportion to the great carrying trade with England. It is, he tells us, as little the interest, as it is the duty of the West India proprietors, to wish that this valuable monopoly should be invaded. On the part of himself and his constituents, he renounces any intention of directly or indirectly diminishing this grand source of British wealth; and on the contrary he contends that the necessary regulations which he recommends, if once fixed on a legal unchanging basis, would materially increase the consignments to the parent state.—For the particulars of the detail into which Mr. J. enters, we must refer our readers to his very able and instructive pamphlet.

Assured of his present victory, the author invites his adversary to a fresh contest; and since the point, which the Noble Lord is solicited to discuss, possesses interest not merely as a subject on which political polemics may try their skill and knowlege, but claims our notice in various other respects of incomparably greater importance, we shall record the challenge in our pages: not so much from a hope of occasioning a literary tournament in which the present champions will take the lead, as in the more gratifying expectation of calling the attention of various good judges, and of the government, to a topic which strikes us as being of the utmost consequence.

'Over the remaining heads of recapitulation, as already disposed of, I hasten that I may supply your Lordship with matter for further consideration, and with other subjects of stricture. I wonder that the free ports of the West Indies have escaped your Lordship's animadversion. These are ports, established for the purpose of carrying on a trade in which none but foreign vessels are or can be employed. I introduce this subject, not merely for the information of your Lordship, but for the purpose of drawing the attention of Government thereto. Here is indeed a formidable invasion of the navigation and colonial systems of the empire. Yet I introduce this subject for the express purpose of recommending to Government to extend these principles and practices now applied, and obtaining in only particular cases and situations, to the general and permanent establishment of a trade, not limited to ports and places, but to be opened to all the British West India islands and colonies. It is possible to open a South American trade, as well as that of North America, which, without any respect to the nature of the shipping employed, shall, by a due enumeration and restriction of the permitted articles of exchange or carriage, with perfect safety and propriety, increase indefinitely the British import, export, and carrying trades of the West India islands.

'These islands are so disposed along the coasts, or stretched across between the principal points of South and North America, that access to them from both the continents may at all times be had by the simplest and cheapest species of navigation. The approach of British vessels to the continent of South America is partially or totally forbidden by the great European powers who possess it. Under these circumstances, British vessels cannot be used in the intercourse with it. Great Britain, therefore, of necessity indeed, but with her accustomed wisdom, has opened certain ports in the colonies to vessels of these foreign countries, in order that they may bring in the enumerated articles she desires to obtain, and that they may carry the enumerated articles she wishes to dispose of, or such as are necessary to support the trade. The first enumeration contains articles of territorial produce of that part of the continent, and bullion among the rest; the other consists of goods of British manufacture, or import, or articles of territorial produce of the islands. Great Britain does not upon this occasion consider her navigation and colonial systems, as not at any time, upon any occasion, or under any circumstances to be invaded. She looks to the objects and purposes of those systems. She wants raw materials; she wants markets for her various articles of manufacture, commerce, and produce; she wants encouragement and extensive employment for her shipping. By neglecting all consideration of the use, as militating against her navigation and colonial systems, of these petty vessels, which serve to associate her islands with the continent, she obtains all the objects of those systems, materials, markets, and increased carriage. The ports of her islands become ports of the continent, and these vessels are only as the port vessels and lading droghers of other countries. British ships carry to, and bring away from the islands the commodities laden in, and unladen from these vessels, and neither their employment or their numbers is to be contemplated or calculated upon by Great Britain, but as proofs of the extension of her own commerce and proper navigation.

'Instead, therefore, of a port in Grenada, a port in Dominica, two in Jamaica, one in Tortola, one in the Bahamas, it might upon these principles well be recommended to Great Britain, to extend the provisions of the Free Port Acts to all the islands, or to the Custom-house ports of all the islands. It might further be proposed, by enlarging and combining all the principles and practices which alike prevail in the West India intercourse with the Northern and Southern portions of America, to form one general, simple, and consolidated system, that should connect them all, which should embrace and comprehend the at present enumerated articles of import and export between the whole continent and the islands, and permit between them the employment, jointly with British ships, of one decked vessels, of all the countries growing the commodities imported into the islands. I submit this proposal to the severity of your Lordship's strictures, I suggest it for the consideration of Ministers.

'In this view of the subject, what is there to be objected against North American vessels of this description, that will not apply to the Spanish launches of South America, and what is there to recommend the droghers of the Oronoko, and of the river of the Amazons, that will not also favour the sloops and schooners of the Delaware and the Chesapeak? They are all but as the country boats of all the other nations of the world, employed wherever our commerce extends, to bring to and deposit in ports of access, commodities for use or for transport. They are auxiliary and subservient to the great traders of the deep, who may pass by them with their woven wings without jealousy or envy.

'I again most seriously and earnestly recommend to His Majesty's Ministers, to establish a general American intercourse with all the British West India colonies upon these general principles, and I do not hesitate to say, that if Great Britain still continues to refuse the employment of these petty vessels, for these purposes, and in the manner proposed, that she sacrifices, and continues to sacrifice her navigation, to her navigation and colonial systems.'

If we have been taught, at an immense expence, to think justly on the subject of colonies, and if we have exploded the notion of a right of taxing them, we ought to have regarded the attempt to tax foreign states as scarcely less impracticable, or less unjust. As this is an error which, like the fatal one before committed, is calculated for popularity, we insert the able exposure of it by the pen of Mr. Jordan:

'Unfortunately during the late war, an idea was taken up, against all principles of political wisdom and public justice, to tax foreign nations, by retaining part of the drawback, upon the re-exportation of sugar from Great Britain. This was a great breach of parental faith, on the part of Great Britain; it was a great breach of justice thus to take away a portion of the accidental profits of commerce which they only are honourably entitled to, who risque at all times equally the loss and the profit. Like all other great violations of principle, this also was attended with consequences directly, indirectly, and remotely injurious to all whom it affected. One of these indirect and remote consequences, was an attempt made for the first time, in the ports of the colonies, to establish those distinctions between the exports to the United States, in British and in American vessels. Sugar and coffee were either absolutely prohibited to American vessels, or limited to specified portions of their return cargoes. Considerable impediments to the obtaining of supplies or necessaries were thus vexatiously created and perpetuated, and great inconveniencies sustained. Not among the least was the considerable drainage of specie, complained of in all the colonies. American vessels were compelled, either to leave a particular colony without dealing, or they drew out from amidst the population of the country, those last portions of gold or of silver money which, retained amidst the ranks of society by all the principles and energies of political existence and combination, yield only to the most powerful actions, and like the last portions of moisture which give form and solidity to natural bodies, are only in the extremest cases separated and carried off. The specie thus obtained was immediately laid out to purchase without restriction, return cargoes of produce among the foreign islands, to their great encouragement, and to the

considerable

considerable vexation and injury of the British colonists. This drainage of specie was attended with considerable loss, not only to the planters, but to government also, in the article of exchange. From the scarcity of money, all bills sustained a depression in the market, of a considerable per centage, and in our market, where the money point of exchange is fixed at forty per cent. Government could frequently get only twenty-five per cent. or a smaller per centage on the bills she was obliged to sell for the purposes of maintaining her establishments. This certain loss, considerably overbalancing any contingent interests, deserves the attention and regulation of Government.

'This unprincipled and abortive attempt to tax foreign nations, by importing among them commodities loaded with domestic duties, was at length abandoned. Something like a better system has succeeded. Regulations have been formed, according to which, although at times, and under increasing prices, increasing portions of the drawback on sugars may be retained, yet, in compensation for this, it is with some apparent fairness provided, that in other cases, a bounty shall be superadded when the prices fall beyond a certain point. There is, indeed, in the ascending scale of bounties but one solitary step of compensation, whilst in the descending the drawbacks are diminished through many and various degrees of decline, into total extinction. All assurance also is suspended, as to the permanent benefits of this arrangement, by its limited existence, and consequent dependance upon uncertain opinions, and upon political events and combinations yet more uncertain.

'From discussions of this sort, all questions of finance ought upon principle to be excluded. Whatever sacrifices commerce may make to navigation, she should make none to revenue.'

Readers who prefer instruction to amusement will set a high value on the present pamphlet; and the superior orders of persons will discern in it much of that accuracy and precision, which men of scientific views and habits sometimes happily introduce into the treatment of subjects on which moral probabilities are alone concerned. We take leave of it with the acknowlegement that it has highly gratified and instructed us; and we cordially recommend it to the attentive perusal of all who are possessed of either commercial or political influence.

Art. VII. *Notes relative to the late Transations in the Marhatta Empire:* Fort William, 15th December 1803. Illustrated with five Military Plans. 8vo. pp. 116. and Appendix, pp. 196. 12s. 6d. sewed. Stockdale. 1804.

Public fame ascribes the present production to the highest oriental authority, viz. to the Governor-General in India; and the assertion, which remains uncontradicted, appears to be corroborated by internal evidence. Indeed, the decisive indications of an energetic and comprehensive mind, together with the indubitable traces of liberal and enlarged views, which are conspicuous in this tract, strongly point out the Marquis Wellesley as the writer. A short chapter of history, wrought up to high interest, and very important in its contents, is here given to the British public. It exhibits, in a narrow compass, a striking view of a famed Indian confederacy; ably delineating its origin and progress, its views and its relations with the British power, and with other states within and without the limits of Hindostan. Incidentally are developed many particulars of our situation in the East, and various matters are disclosed which affect our interests as an Indian power. A publication which contains so much to gratify curiosity, whether we regard the facts which are related, or the observations with which they are accompanied, seldom issues from the press.

The origin of the Marhatta empire goes no farther back than to the latter part of the last century; and the descendants of the adventurer who founded it, the Rajahs of Sattarah, have for a considerable time, as happens very commonly in India, been only its nominal chiefs; the power for some generations having rested with the Peishwahs, whose title designates them as the prime ministers of the Rajahs, but who are in fact the real sovereigns of the confederacy. The Peishwah has states immediately subject to him; and he claims a superiority over a variety of chieftains, who are become of late almost wholly independent of him, who constitute the Marhatta confederacy, and the chief among whom are the Rajah of Berar, Madagee Scindia, and Holkar. Each of the two latter has alternately attempted to reduce the Peishwah to the condition of the sovereign in whose name he rules, and to serve him as his ancestors served the Rajahs of Sattarah; this was nearly accomplished by Scindia, and would have been completely effected by Holkar, had it not been for the interference of the British Governor-General.

It had been for some time the policy of the Company's government to favour the paramount authority of the Peishwah, without countenancing any infringement on the rights of the subordinate confederate chiefs. The Peishwah was the Company's ally in the late war with Tippoo: but the influence which Scindia exercised in the Durbar of Poonah rendered that alliance inefficient; and his intrigues were directed against the British enterprizes in that quarter. So entirely was the Peishwah in his power, that he dared not renew his alliance on advantageous terms with the Company. In the summer of 1803, Holkar, who was at the same time at war with Scindia, got possession of Poonah, the seat of the

Peishwah's government; and in consequence the latter fled, and sought refuge in the territories of the Company. In this situation he gladly entered into a fresh treaty (the treaty of Bassein) with his protectors; in which the Company guarantee to him his possessions and prerogatives, due regard being paid to the rights of the Marhatta chiefs: while almost at the very same time, by gallant and expeditious conduct on the part of General Wellesley, the states of the Peishwah were freed from Holkar, the capital was saved from meditated and threatened destruction, and the Peishwah was re-seated on the Musnud.

Both Scindia and the Rajah of Berar on this occasion united their forces; each was glad that their common rival had been driven from his late acquisitions, and each meditated a similar aggression. Each, therefore, viewed with jealousy the treaty of Bassein, and the protection which it insured to the Peishwah; and they both resolved to act against the British power, in order to render the field clear for a contest for the Musnud of Poonah, or for any arrangement on which they might agree, when they should have removed the obstacle of British interference. The united forces of the two chieftains were posted in a situation which threatened with danger the Nizam, an ally of the Company; and this posture was alarming on other accounts to the British interests, as well as most inconsistent with a state of peace. The Rajah and Scindia were therefore required by the Governor-General to retire to their respective states, and to cease to give alarm to the courts of Hydrabad, Poonah, and to the Company's government. Scindia openly avowed that he was meditating war, that he was deliberating on it with the Rajah, and he promised in a short time to communicate the result to the British resident. When he had displayed very insulting conduct, and practised much provoking chicane, and when it appeared that his sole view was delay, which was to him a material object, the Governor-General resolved no longer to defer hostilities. Had the Governor-General suffered himself to have been amused by the professions of Scindia, there is no doubt that the latter would have attempted to get the Peishwah into his power, and either openly to assume his authority, or to rule in his name. Had the whole Marhatta empire fallen into the hands of any one vigorous chief, whether Scindia or Holkar, it would have formed a power dangerous to the Company's interests; a power which would have been the ready and cordial ally of France, and which would have seconded that restless state in any attempts that she might make to regain a footing in Hindostan.

It is a curious fact that, in the vicinity of the northern limits of the Company's territories, a French officer, M. Perron, exercised a great territorial dominion, extending towards the left k of the Indus through the Punjaub, and comprehending ra, Delhi, and a large portion of the Doab of the Jumna Ganges. It so happened that this new power lay on the st vulnerable part of the western frontier of Hindostan. is French General had possession of the unfortunate Shah um, (the deposed Mogul Emperor) whom he held in com- e subjection; he drew from that monarch's territories a enue of 1,700,000*l.*; he possessed a numerous and well ointed artillery; he had under his command a force of 16 17,000 regular and well-disciplined infantry, with a great nber of European officers, and 15 or 20,000 horse, besides gular troops, and reinforcements which he might draw from eral small states which were in alliance with him, and which e tributary to him; and his infantry and artillery were the st efficient in India, the British excepted. This was a power ich called for the marked attention of the Company's go- nment; since it must have proved, on all occasions, hostile the interests of the British empire, and must have lent its to all the schemes and designs of the actual ruler of nce.

he conduct of Scindia and the Rajah leaving to the British ernment in India no other alternative than war, or the com- mise of its most valuable interests, as well as solemn en- ements, it became the duty of the Governor-General to ise plans for waging it successfully.

The arrangements adopted during this arduous crisis of affairs e directed to provide for a general combined attack to be made, rly at the same time, on the united army of Scindiah and the ah of Berar under their personal command in the Dekan, and on their most vulnerable and valuable possessions in every quarter of ia. The plan of operations comprehended a tract of country, ex- ding from Delhi [*] and the Presidencies of Fort William, Fort St.

George,

---

[*]

Delhi to Poonah,		913 Miles.
Hyderabad,		950
Baroach, about		800
Cuttack,		902
Fort William to Poonah,		1289
Hyderabad,		902
Baroach,		1251
Fort William to Bombay,		1301
Fort St. George,		1030
Fort St. George to Poonah,		660
Hyderabad,		352
Boorhanpoor,		769
Fort St. George to Bombay,		758
Baroach to Cuttack,	near	1000'

George, and Bombay, to Poonah, Hyderabad, Guzerat, and Orissa, and embraced, together with the security and defence of the British dominions, the important objects of defeating the confederate chieftains in the field; of establishing our allies, their highnesses the Peishwah and the Nizam in their respective legitimate governments; of securing the legitimate succession to the government of the Dekan; of delivering the unfortunate and aged emperor Shah Allum, and the royal house of Timur, from misery, degradation, and bondage; and of extirpating the last remnant of French influence in India, by rescuing his Imperial Majesty the Moghul, from the hands of a desperate band of French adventurers; and by destroying the powerful artillery and military resources of Monsieur Perron, and of the French state founded upon the ruins of the authority of the Moghul, and under the auspices of Scindiah, on the north-west frontier of Hindostan.

'The army under Major-General Wellesley was directed to the purpose of opposing the confederated force under the command of Scindiah and the Rajah of Berar. The effect of Major-General Wellesley's success might be expected to deliver from all danger the Nizam, the Peishwah, and the Company's possessions in Mysore, in the western and southern districts of the Dekan, and on the frontier of Berar; and to establish the governments of the Guikwar, of Poonah, and of Hyderabad.

'By the reduction of Cuttack in Orissa, an effectual blow would be struck against the Rajah of Berar's resources, the only maritime territory of the Marhattas, on the eastern side of the peninsula of India, would be secured from all intercourse with the French, a valuable addition would be made to our revenue, and a strong barrier added to the frontier of Bengal against predatory incursion; the intercourse between Bengal and the territories of Fort St. George would also be protected from interruption. The seizure of Scindiah's ports in Guzerat would leave no possession on the sea coast of the western side of the peninsula to the Marhattas, excepting that occupied by our allies the Peishwah and the Guikwar, and the confined territories of Angria, and other piratical states, through which the communication with Scindiah's territories is nearly impracticable.

'The operations on the north-west frontier of Oude, under the immediate direction of General Lake, embraced a most important branch of the war; namely,—First, The destruction of the power of the French adventurers, established on the banks of the Jumna under Monsieur Perron. Secondly, The extension of the British frontier to the Jumna, with the possession of Agra, Delhi, and a sufficient chain of posts on the right bank of the Jumna, for the protection of the navigation of that river. Thirdly, The protection of the person of the emperor Shah Allum. Fourthly, The establishment of an efficient system of alliance with the petty states, beyond the right bank of the Jumna, from Jeynagur to the province of Bundelcund*. Fifthly, the annexation of Bundelcund to the Company's dominions, by

---

'* This province is situated to the S. W. of the Jumna river, 24th and 25th degrees of north latitude.'

which annexation great additional security would be derived to the rich province and city of Benares, and an effectual check opposed to whatever power might remain to the Rajah of Berar, or to any other Marhatta chief in that quarter.

'The result of this plan of operations on the north-west frontier of Oude, would destroy the influence of the French, and of the Marhattas, in the northern districts of Hindostan, and would enable the British government to commence the foundation of such an intercourse with the Seiks, and the tribes inhabiting the Punjab, and the banks of the river Attock, as might furnish sufficient means of frustrating any attempt of an invading enemy from the western side of the Indus.

'In addition to these advantages, it was highly important to protect the person and nominal authority of the Moghul against the designs of France. The person and authority of that unhappy monarch were treated by the Marhattas and by the French with the most barbarous indignity and violence, and it appeared honourable to the reputation of the British name to afford a secure, respectable, and tranquil asylum to the fallen dignity and declining age of the Emperor of Hindostan. It was also necessary to extend the protection of the British government to his Majesty's heir apparent, and to any of the royal family who might otherwise fall into the hands of French adventurers, and under the direction of French agents, might become a powerful aid to the cause of France in India.' —

'The local situation of Scindiah's territories, and the nature of his military force in Hindostan, would always have constituted a serious danger to the British interests. Part of those territories was situated between the Jumna and the Ganges; they interrupted our line of defence in that quarter, and some of Scindiah's principal posts were introduced into the center of our dominions, while the possession of Agra, Delhi, and of the right bank of the Jumna, enabled that chieftain to command nearly the whole line of our north-western frontier.

'Formidable as the power of Scindiah might have proved in the event of any accession to his strength by a connection with France, or with any enemy to the British interest, a danger more urgent had grown out of the decline of Scindiah's local authority in Hindostan, in the establishment of a regular corps of infantry, under the command of European officers, supported by funds derivable almost exclusively from the territorial possessions of Scindiah, situated between the Jumna, Ganges, and the mountains of Cumaon.

'A considerable portion of this territory was assigned to Monsieur Perron, who had formed it into an independent state, of which Scindiah's regular infantry might justly be termed the national army. The inhabitants of this territory considered Monsieur Perron as their immediate sovereign, while the troops, supported by the revenues of the country, regarded Monsieur Perron as the immediate executive authority, from which the army was to receive orders, subsistence, and pay.

'Possessed of such means, Monsieur Perron dictated with the authority of a sovereign state of superior rank, and with the vigour of efficient military power, to the petty states occupying the countries on the right bank of the Jumna, and by the terror of his name and arms, held in abject submission the Rajepoot states of Jeynagur and Joudpore, together with the Jauts, and the state of Gohud, extending his influence even to Buldencund, and to the country occupied by the Seiks.

'Under the influence of a succession of French adventurers, the British government must have been exposed to every intrigue of the French in India, and even to the ambition and hostile spirit of the person who now rules the French nation; nor could an instrument of destruction more skilfully adapted to wound the heart of the British empire in India, have been presented to the vindictive hand of the Chief Consul of France.

'This French state actually held possession of the person and nominal authority of the Moghul, maintained the most efficient army of regular infantry, and the most powerful artillery then existing in India, (with the exception of his Majesty's and the Company's troops,) and exercised a considerable influence over the neighbouring states, from the banks of the Indus to the confluence of the Jumna and the Ganges. Under any circumstances of an intimate connection between Scindiah and the British Government, even in the event of that chieftain's accession to the treaty of Bassein, and to the general defensive alliance with the Company, the Nizam and the Peishwah, it is impossible to suppose, that this French state would have co-operated with cordiality in support of the British interests.

'In the event of an attack from France upon the British dominions in India, it could not be expected, that a French state, erected under the nominal and ostensible auspices of Scindiah in Hindostan, would have afforded any substantial aid to the ally of the British power, in a contest against France, even if that ally should have been disposed to have assisted us in such a crisis.

'On the other hand, no doubt existed, that Scindiah would always receive the most zealous aid from the same state in any attempt which he might make, either for the reduction of the British, or for the aggrandizement of the French power in India.

'The safety of the British dominions in India, either with reference to a contest with Scindiah, to a renewal of war with France, or to both these contingencies, required therefore the reduction of Monsieur Perron's power, and it became the duty of the British Government to be prepared to assume the protection of its own territories, and to remove with its own hand, the proximate cause of insecurity and alarm.'

The prints of the time have informed the public of the valour of the British forces, as well in the several battles of Delhi, Assye, and Laswaree, as in the gallant assault of Ally Ghur, and the spirited and judicious operations of Coel.

The noble author thus concludes his masterly sketch:

'From the [illegible]th of Aug. 1803, the day on which hostilities commenced, to the 1st of November, the British army has conquered all the possessions of Scindiah in Guzerat, the city of Boorhanpoor in Candeish, the province of Cuttack in Orissa, the Marhatta dominions between the Jumna and the Ganges, the city of Delhi and the right bank of the Jumna, the city of Agra, and the adjoining territory; has reduced by storm the fortified town of Ahmednuggur, the forts of Alyghur, Baroach, and Cuttack; and by capitulation, after having opened batteries, the forts of Amednuggur, of Powanghur, and Champoneer, the fort of Asseerghur, denominated the key of the Dekan, and the fort of Agra, denominated the key of Hindostan: and has defeated the enemy in three general engagements, at Delhi on the 11th of September, at Assye on the 23d of September, and at Laswaree on the 1st November; having taken, according to the official returns, on the field of battle in those engagements and under the walls of Agra, two hundred and sixty-eight pieces of ordnance, five thousand stand of arms, two hundred and fifteen tumbrils, and fifty-one stand of colours, with a large quantity of stores, baggage, camp equipage, and ammunition.

'The official returns of the artillery, stores, &c. taken from the enemy have not yet been received, from Ahmednuggur, Baroach, the fort of Delhi, Firozebad, Champoneer, Powhanghur, Jalnahpoor, Cuttack, Boorhanpoor and Asseerghur, but the amount of the returns actually received of ordnance taken in the several forts, exclusive of that taken on the field of battle, is *four hundred and forty five pieces of ordnance*, exclusive of tumbrils, stores, &c. making the total number of ordnance, of which returns have been received, captured from the 8th of August to the 1st of November, *seven hundred* and *thirteen*.

'The progress and result of these successful operations have restored his Highness the Peishwah to his sovereign authority at Poonah, and cemented our alliance with that Prince; have secured the succession of the legitimate heir of the sovereign Prince of the Dekan to the government of his deceased father the late Nizam; have protected the British interests at Hyderabad from injury; have confirmed the stability of the treaties by which the French were expelled from the Dekan in 1798; and have delivered the aged, venerable, and unfortunate Emperor of Hindostan from misery and ignominy, from indigence and bondage, and from the hands of the French.'

The rapidity and success of these operations were also owing, in no small degree, to the admirably combined system of attack devised by the ingenious and animated narrator of them. With regard to the subsequent renewal of hostilities with Holkar, the recent advices from India do not enable us to form very precise ideas, nor to form a very decided judgment on the subject: but they seem to indicate that, great as have been our conquests, they have not been complete.

This noble author appears eminently anxious to satisfy his employers that he was not the aggressor in the Marhatta war; that he was forced into the measure by the Marhatta chiefs; and that he could not have declined it without hazarding the security of the Company's interests. If the facts here advanced be correct, and we see no reason to dispute them, it will be impossible to resist the conclusions drawn by the narrator; whose style of argumentation is remarkably neat, luminous, and convincing.

The first article of the Appendix contains a concise account of the rise and progress of the Marhatta empire; accompanied with similar descriptions of the principal states which form the Marhatta confederacy. No one will read these papers without wishing that the same pen were employed to describe the internal polity, resources, views, and interests, as well as external relations, of all the states which occupy the several divisions of Hindostan; together with that singular and monstrous anomaly of empire exercised there under the mighty lords of Leadenhall street.

It is now known that it was the wish of Lord Wellesley to have retained his high post for a longer period. When we reflect on the ability which he has displayed, on the success which has attended his enterprizes, on the vigour and policy which marked his measures, and on his liberal views on the subject of free-trade; and when we recognize in him the patron of learning, the founder of the college at Calcutta, and the advocate of a still larger establishment of that nature; we cannot help regretting his intended removal. Other views, however, have prevailed with the ruling powers; and in the Marquis Cornwallis, who has just taken his departure for India, a successor of much merit and many virtues has certainly been appointed. A different system, it is understood, will be pursued by the new Governor; the effects of which, time alone will enable us to appreciate and compare with the preceding order of things.

Art. VIII. *Oriental Tales*, translated into English Verse, by J. Hoppner, Esq., R. A. Crown 8vo. pp. 123. 7s. Boards. Hatchard. 1805.

Poets are painters, and painters will sometimes be poets. Creative imagination belongs to each. The artist who is occupied in assisting the dull conceptions of common readers, by exhibiting to the senses the delineations of poetry, will imperceptibly grow enamoured of the Muse, and be tempted to combine the pleasures of both professions. Though Mr. Hoppner appears before us in the humble character of a translator, it is very evident that he is no novice at versification; and though he professes to be a mere borrower of ideas, his own mind supplies many conceptions, and his fancy discovers itself in the whole progress of the undertaking. The narration trips on the toe of light and humorous satire; and his reader will thank him for having put these Eastern Tales into an English garb which so well fits and becomes them.

In explaining the motive which prompted him to this poetical adventure, Mr. H. discloses a part of his family history. To be employed on a work of this nature, he observes, may ' be thought too light even for the *amusement* of a father who has five children, more than one of whom is nearly arrived at man's estate:

' But this circumstance, (he continues) which might have been objected against me by the more scrupulous, has indeed been the accidental cause of my engaging in a pursuit so remote from the regular course of my studies. My eldest son having the prospect of an appointment in India, the attainment of the Persian language became an essential point in his education; and among other books laid before him, was the Tooti Nameh, or Tales of the Parrot. It was in a translation of this work that I first read the tale of "the Ass and the Stag," the genuine merit of which struck me so forcibly, as to engage me in an attempt at putting it into verse, where I conceived the humour and whimsical gravity of the dialogue would be seen to more advantage. Whether I was right in this conjecture will be ascertained by those less partial than the most diffident author ever was supposed to be: and to their decision I shall readily submit; satisfied that what I may lose on the side of vanity, I shall gain in a more just estimation of my own powers, and in the subsequent management of them accordingly.'

In another part of the preface, when he speaks of his plan and resources, he seems to beg pardon of British Ladies for the pointed satire directed in these compositions against the female character: but his apology is accompanied by a stinging reproof:

' Four of the following Tales are selected from the Tooti Nameh, or Tales of the Parrot, viz. the Ist, IId, IVth, and VIth. The IIId is founded on one of a set published in a small volume by the the Rev. W. Beloe. The Vth from the Heetopades of Veeshnoo-Jarma; and the VIIth and VIIIth are from the Fables of the 12th and 13th centuries, published by Mons Le Grand. On these, as they have all the air of an Eastern origin, with the exception of changing sheiks and imams, into monks, &c. I conceived that I had a legitimate cause of making reprisals, and have therefore converted them into imams and sheiks again, with a view of preserving uniformity.

' Should some of these Tales appear to bear a little hard upon the female character, I would request the fair reader to consider that they represent Eastern manners and morals; and that they are the actions of a people whose gods were monsters, or whose prophet was Mahomet. In a Christian country, I presume, these things could not happen; and yet if our theatres are places to which ladies resort to view themselves "as in a glass," there is not then much to choose between

the

the manners of the East and of the West. But vice upon the stage is so cheerfully lit up, and so agreeably set to music, that it may possibly pass for virtue; which will readily account for our ladies sitting with so much complacency at the representation of modern comedies, the most admired of which do not exhibit a single immaculate character to hang our hopes upon; or to shew that virtue may at once appear amiable and genteel.'

The eight tales included in this little volume are intitled, The Ass and the Stag—The Faggot-maker and the Fairies—The Man and the Genie—The Seven Lovers—The Cow-keeper and the Barber's Wife—The Princess and the Musician—The Three Beggars of Bagdat,—and The Physician of Delhi.

Mr. Hoppner adverts to the origin of tale-writing, which he refers to the East; 'whence, through the medium of Persia, it spread, (he says,) in the times of the Caliphs, over the Western world.' Apologues and tales are of great antiquity; and they are found among the American Indians as well as among the tribes of Asia. The scriptures also afford us beautiful specimens of them, which were known in the Western world before the times of the Caliphs.

Though Mr. H. disclaims all intention of ever making his appearance a second time before the public as a poet, we shall take the liberty of offering a few critical strictures. His verse flows with ease, his rhythm is as correct as compositions of this kind require, and his rhimes are generally good: but now and then we have such rhimes as *taste* and *feast*; *baste* and *east*, *poor* and *lore*. Errors in orthography also occur, as 'break' for *brake*, 'glote' for *gloat*, 'wile' for *while*. The lines

> 'Pride, pomp, and power'*s* contained in this!'
> 'And fly, impostor, fly from *here!*'

are disgraced by more material incorrectness. In one place, Mr. H. has introduced the vulgar expression, '*as plain as sin*:' but how would he, as a painter, delineate Sin which seduces even the wise; and how has Milton described her?

> "The one seem'd woman to the waste, and *fair*."

In writing the line,

> 'Ungrateful, still, alas! adored,'

Mr. H., we apprehend, was not directed by an Oriental poet, but thought of the line in Tibullus,

> '*Perfida, sed quamvis perfida, cara tamen.*'

From the second tale, we shall make an extract, as a specimen of the versification. The faggot-maker, after having been invited to join the Fairies in their sports round their mystic l, is encouraged by their kindness to beg the bowl itself, sure means of conferring perfect happiness: but the sequel ves that "our very wishes give us not our wish."

‘ Grown more assured, he, in reply,
Had but one wish to gratify,
That made him almost die with shame,—
A wish, in short, he scarce could name,
Since nothing but the mystic bowl
Would satisfy his ardent soul.
Shrill laughter shook their tiny sides,
And each his idle fear derides:
" And is this all," they cry, " is this
The mighty boon you dread to miss?
The loss, forsooth would make us poor!—
O, little skill'd in fairy lore!
A twinkling would before us set
Ten thousand bowls more precious yet.
Yet treat not lightly, gentle friend,
What fate, propitious, deigns to lend;
But guard it with thy tend'rest care—
'Tis precious, yet 'tis brittle ware!
One caution more—take special heed
To use it only in thy need."
‘ The man with joy was nearly dumb—
" 'Twixt him and bliss no chance should come;
So rare a treasure 'twere but right
To keep for ever in his sight.
Each thought, each motion of his soul,
Was bent to guard that sacred bowl."
Thus saying, he received the gift,
And, though all rapture, *made a shift*,
To reach his home; nor sign betray'd
Of loss of wit, or fortune made.
Caress'd his wife, his children fed,
And went, when some folks dine, to bed:
Paid all his debts without debate,
Not aiming yet to ape the great;
Gave alms on Pity's tender hint,
Nor look'd to see his name in print:
In short, discretion, bless the while!
On all his actions seem'd to smile.
‘ Wisdom and want we often pair;
But wise and fortunate, how rare!
Chance had on our poor friend bestow'd
Far more than he to wisdom owed;
For he was one, in life's past scenes,
Whose wishes still outran his means,
Yet care his heart had little pain'd,
And light the traces that remain'd.

sparing hand; and the first, instead of the third person singular, has been used in the narratives, agreeably to the animated manner of the Italian text.

" Boccace is so licentious in many places," says the short preface to the first edition, " that it requires some management to preserve his wit and humour, and render him tolerably decent. This I have attempted with the loss of two novels, which I judged incapable of such treatment." ' On this " management" the editor has improved, and many words and sentences that trenched on decency, although warranted by the original, he has metamorphosed or expunged, without ceremony or compunction. Much the translator has judiciously omitted, and some things he has treated with a freedom of translation that might be justly reprehended; but, holding it not less wise than fit not to assume the character of an index, *claramque facem preferre pudendis*, the editor neglects to point out the former, and, not wishing to undertake an invidious and tedious task, passes over the latter unnoticed. The interest and effect of the story are never diminished by the last, and where they suffer by the first, it is a sacrifice at the shrine of modesty, and will not only be excused, but commended, by those from whom alone it is fame and honour to receive praise.'

Every advocate for the purity of public and private morals will applaud these sentiments; and we could even have pardoned the editor had he been more liberal of his castigations.

When we reflect that Boccaccio ranks so highly on the rolls of European literature, we cannot refrain from expressing our astonishment that so few details concerning his life and character have descended to our days. The present editor has spared neither judgment nor labour in the selection of his biographical notices; for he has culled from many and respectable sources: yet the amount of authentic and interesting particulars may be comprized in a narrow compass.

Giovanni Boccaccio was born at *Certaldo*, in Tuscany, in the year 1313. In his earliest application to learning, he gave proofs of an extraordinary genius: but his father, who was a commercial man, and by no means in affluent circumstances, placed him with a Florentine merchant, in whose house he continued six years, displaying more ability than satisfaction in the details of business. At his father's request, he next applied to the study of the canon-law:—but nothing could check his decided propensity to poetry and philosophy; and, after having wasted nearly twelve years of his youth in reluctant and thankless drudgery, he at length, on his father's death, threw off all restraint, eagerly addicted himself to the perusal of the poets, and became the disciple of the celebrated Petrarch. The excellence of his master's sonnets, which he despaired of attaining, prompted him to commit all his poetry to the flames, except the *Teseide*, a singular production, composed in the octave stanza, and on the birth of which he flattered himself that the Muses had deigned to smile. As the favors of the Muses, however, are not synonymous with those of Fortune, Boccaccio soon exhausted his patrimony, and stood in need of the charity of others. Petrarch, who had often relieved his distresses, bequeathed to him in his will 'fifty florins for a winter suit, that he might follow his studies commodiously.'

Though honoured and respected in Florence, and appointed by the state to negociate the return of his master, Petrarch, he not only failed in his mission, but was easily induced to quit Tuscany during the prevalence of party spirit, and to ramble over various parts of Italy. At Naples, he was received with kindness and distinction by king Robert. 'He fell greatly in love with that Prince's natural daughter, which considerably prolonged his stay at Naples. It is, perhaps, worthy of note, that by Dioneus, Boccaccio represents himself; and by Fiammetta, his mistress, Mary of Arragon, this natural daughter of Robert, king of Naples.'

When the rage of Faction had subsided in Florence, he returned to that city, but soon left it again, in order that he might enjoy the quiet of Certaldo. There he expired, in 1375, in consequence of a complaint in his stomach, occasioned by intense application to study.—Even of these few particulars, the truth of some is disputed by able and discerning writers.

According to Villani, Boccaccio was somewhat corpulent, and was remarked for his portly stature and cheerful countenance. He delighted and excelled in gay and polished conversation, 'and gained many friends, but not one that succoured and assisted him in his need.'

Besides the *Teseïde*, he left many Italian verses, which convey no very favourable idea of his talents for poetry. His Latin compositions, which are also numerous, are generally allowed to be crude and devoid of elegance. His prose writings in his native tongue, on the other hand, constantly delight us with the variety of his invention, and the copiousness and gracefulness of his style. They are intitled *Il Filocolo*, *La Fiammetta*, *l'Ameto*, *Il Laberinto d'Amore*, *Il Comento di Dante*, and *Il Decamerone*. The plan of this last mentioned work is very distinctly mentioned in the Introduction. A dreadful pestilence raged in Florence in 1348. After having detailed the horrors of its ravages, the author proceeds to mention that seven young ladies and three young gentlemen of their acquaintance agreed to retire into the country, and to dissipate grief and gloomy apprehensions by indulging in innocent pastime and gaiety. One of their principal sources of entertainment, during the heat of the day, was the recital of tales, or *novelle*; and these tales, with little accompanying incidents, by way of prelude or conclusion, form the contents of the Ten Days' Entertainment.

While we admire the diversity of wit and humour, which characterize these stories, we are compelled to lament the indecent complexion of those narratives which the depraved taste of the age could applaud without a blush.—Having already stated the views of the *reforming* editor of the version now on our table, it only remains that we select a specimen from the few passages which are not open to reprehension on the score of indelicacy:

'THE FIFTH DAY.

NOVEL V.

Guidotto da Cremona dying, left a daughter to the care of Giacomino da Pavia. Giannole di Severino and Minghino di Mingole are both in love with her, and fight on her account, when she is known to be Giannole's sister, and is married to Minghino.

' Every one laughed at the story of the nightingale, when the queen turned to Philostratus, and said, " If you gave us concern with your subject of yesterday, you have made ample amends by your last story, therefore you shall hear no more of it." She then turned to Neiphile, who began in this manner: As Philostratus lays his scene in Romagna, I intend to have my novel also from thence. In the city then of Fano dwelt two lombards, one named Guidotto da Cremona, and the other Giacomino da Pavia, both advanced in years, and men who had lived as soldiers all their days. When Guidotto being at the point of death, and having no son, nor friend, in whom he put greater confidence than in Giacomino, after settling all his affairs, he left to his care a daughter of about ten years of age, with the management of his whole substance. In the mean time the city of Faenza, which had been long embroiled in wars and confusion, being now brought into a more flourishing state, and every one that pleased having leave to return; it chanced that Giacomino, who had formerly lived there, and liked the place, went back with all his effects, carrying this young lady along with him, whom he loved and treated as his own child, and who, as she grew up, became the most celebrated beauty in the whole city, and as accomplished in all respects as she was fair. On which account she began to be admired by divers young gentlemen, but two especially of equal fortunes were so much in love, that an utter hatred commenced between them for her sake; one was called Giannole di Severino, and the other Minghino di Mingole. Either of these gentlemen would gladly have married her, she being now fifteen; but finding themselves rejected by her friends, they resolved to try other means of obtaining her. Giacomino had in his house an old maid servant, and a man called Crivello, a facetious, as well as an honest person, with whom Giannole was acquainted, to whom he made known his love, offering at the same time a great reward, if, by his assistance, he should in any way obtain his desire. Said Crivello, " Sir, I can do nothing more for you, than when my master is gone out to sup any where, to bring you where she is: for were I to put in a word for you she would never give me the hearing: if you like this, I dare promise you so far, afterwards you may do what you think most proper." Giannole told him he desired no more. On the other part Minghino made his court to the maid, who had delivered several messages to the lady in his favour, and given her a good opinion of him: she had also undertaken to introduce him the first evening that Giacomino happened to be abroad. Soon after this it happened that Giacomino was invited out by Crivello's contrivance, who immediately gave notice to Giannole, and agreed with him to come, upon giving a certain sign when he would find the door open. In like manner the maid, being unacquainted with this, informed Minghino of the same thing, adding, that, upon observing such a token, he should then come into the house. In the evening the two lovers, knowing nothing of one another, but yet, each jealous of his rival, came with some friends armed for their greater security. Minghino waited at a friend's in the neighbourhood to watch for the sign, whilst Giannole, with his people, stood at a little distance from the house. Now Crivello and the maid were contriving to send each other out of the way. He said then to her, "Why do not you go to bed? What are you doing about the house?" The maid said again, "Why do not you go to your master, you have had your supper? What do you stay for then?" But neither of them was able to send the other away. Crivello at last knowing the time to be come that he had appointed, said to himself, "What need I care for this woman? If she will not hold her tongue, I will find a way to make her." Giving the signal then he went to open the door, when Giannole, with two of his companions, immediately rushed in, and finding the lady in the hall, they seized, and were going to carry her off: the lady however defended herself as well as she could, crying out very much, as did also the maid. Minghino perceiving this, ran thither with his party, and seeing them bear her away, they drew their swords, and called out aloud, "Traitors, ye are all dead men; it shall never be so. What violence is this?" And with these words fell pell-mell upon them. The neighbourhood also was soon up in arms, and blaming those proceedings, joined with Minghino. Therefore, after a long skirmish, Minghino took the lady from Giannole, and brought her back to Giacomino's house. Nor was the fray at an end till the city-officers came and seized many of the persons concerned, and amongst the rest Minghino, Giannole, and Crivello, and carried them to prison. As soon as things were a little quieted, and Giacomino returned, he became very uneasy at what had happened, till hearing that she was not in fault, he was better satisfied; but resolved, for fear of the like accidents hereafter, to marry her as soon as possible. In the morning the parents to them both having heard the truth of the story, and being sensible of the evil which might ensue to both the young gentlemen, who were in custody, should Giacomino poceed rigorously against them, they came therefore to him, and entreated him gently not to regard so much the injury which he had received from the little discretion of the young men, as the esteem and friendship which, they hoped, he bore towards themselves, who now requested this favour at his hands; submitting themselves, and the youths also who had committed the offence, to make any satisfaction he should insist upon. Giacomino, who had seen much of the world, and was a person of understanding, answered in few words, "Gentlemen were I in my own country, as I am now in yours, I hold myself so much your friend, that I should do this or any thing else to oblige you; but in this respect I am the more ready to do it, as the offence is now committed against yourselves. For this lady is not, as many may think, either of Cremona or Pavia, but of Faenza: although neither myself, nor she, nor yet the person who bequeathed her to me, knew whose daughter she was; every thing then shall be done according to your desire." The honest men hearing that she was of Faenza, began to wonder; and after thanking him for his gracious reply, they desired he would be so kind to tell them in what manner she came into his hands, and how he knew that she was of Faenza. He replied, Guidotto da Cremona was my very good friend and companion, and as he lay upon his death-bed, he told me, that when this city was taken by the emperor Frederick, and given to be pillaged by the soldiers, he and some others went into a house full of rich booty, which was forsaken by the owners, only this girl, who seemed then but two years old, was left behind, and she seeing him go up stairs, called him Papa; for which reason he took pity on her, and brought her away with every thing that was of value in the house to Fano; when dying there, he left her in charge to me, desiring, when she should be of age, that I would marry her, and give what was her own, by way of fortune: since therefore she has been grown up, I have met with nobody that I thought a fit match for her, otherwise I would willingly dispose of her, lest the like accident should happen again, that befel us last night." At this time there was present one Gulielmino da Medicina, who was with Guidotto in that expedition, and knew very well whose house it was that he had plundered, and seeing that person in the company, he accosted him and said, "Bernarbuccio, do you hear what Giacomino has been talking of?"—"Yes," he replied, "and I am now thinking about it; for in that confusion I remember to have lost a daughter about the same age that he speaks of."—— "Then," said Gulielmino, "it is certainly the same; for I was there at that time, and heard Guidotto relate how he plundered such a house, when I knew it must be yours: see, therefore, if you can call to mind any mark that she had, whereby you may know her; for she is plainly your daughter." He then remembered that she had a scar like a cross under her left ear, and he desired Giacomino to shew him to his house, that he might convince himself by seeing her. Accordingly, he brought him thither very willingly, when the very first sight of her put him in mind of her mother; but, not regarding that, he told Giacomino, that he should take it as a favour if he might turn aside the hair from her left ear; which being permitted, he found the same mark, and was convinced that she was his daughter: he then said to Giacomino, "Brother, this is my daughter; it was my house that Guidotto pillaged, when this child was forgotten by her mother, in our great hurry, and we supposed that she was burnt al[illegible] in the house." The lady hearing this, and seeing him to be a [illegible] of gravity, moved also perhaps by a secret instinct, easily gave credit to it, and both of them burst into tears. Bernarbuccio then sent for her mother and her other relations, as also her sisters and brethren, when relating what had happened, he carried her home to the great joy of them all, as well as satisfaction of Giacomino. Whilst the governor of the city, who was a worthy man, knowing that Giannole, whom he had in custody, was son to Bernarbuccio and the lady's own brother, resolved to overlook the crime he had committed. Conversing then with Bernarbuccio and Giacomino about it, he undertook to make peace between Giannole and Minghino, to whom, by the consent of all parties, he gave her to wife, and set all the other people at liberty. Minghino then made a most sumptuous wedding, and carried his bride home in great state, where they lived happily together for a long course of years.'

As many of Boccaccio's tales may be traced to Greek or Latin sources, or to the recitations of the old Romances and Troubadours, a short preliminary comment on each, discriminating what is original from what is borrowed or imitated, would have been an acceptable critical treat.

The typography of these volumes is correct, and neatly executed, but an index is wanting to complete them.

Art. X. *Essays Political, Economical, and Philosophical.* By Benjamin Count of Rumford, &c. &c. Vols. II. and III. 8vo. 19s. 6d. Boards. Cadell and Davies [*].

The greater part of the essays which compose these volumes, as well as that which preceded them [†], appeared originally in a detached form, and most of them have already been noticed by us. The first seven essays, and the 1st part of the 10th, [‡] have successively fallen under our review; and the 8th and 9th are extracted, nearly without alteration, from the former volumes of the Philosophical Transactions. At present, therefore, we shall commence with an account of the 2d part of the 10th essay.

Of this essay, the general subject is the construction of kitchen fire-places and kitchen utensils; the first part was chiefly occupied with the Count's improvements in the construction of fire-places, and he now proceeds to propose a variety of alterations in the utensils employed for culinary purposes. As it will be impossible to understand any description of the proposed apparatus, without the accurate plates which accompany them, we shall be obliged to refer to the work itself for all information of this kind; and we can do no more than announce to our readers the nature and object of the various contrivances detailed in this essay, specifying more particularly those which seem to us the most worthy of attention.

---

[*] We regret that accident has long delayed the appearance of this article.

[†] See Rev. Vol. xliii. N. S. p. 97.

[‡] See Rev. Vols. xxiv. xxvii. and xxxi. N. S.

The process of roasting meat by an open fire is attended with more trouble to the servant, and with a greater waste of fuel, than any other operation of cookery. It is likewise, in the opinion of our author, an injudicious method of applying heat, since the outside of the meat quickly becomes scorched and dried, so as to prevent the heat from sufficiently penetrating into it, and acting on the interior parts. To remedy these defects, Count Rumford invented an apparatus, which he calls a Roaster. It is, in its general form, like a cylindrical oven, but that part of the contrivance which enables it to *brown the meat*, and thus to give it the distinguishing character of *roasting* in opposition to *baking*, consists in throwing over its surface, in the latter part of the process, a strong current of hot air. From the testimonies which are adduced in its favor, we cannot doubt that the roaster will answer the purpose for which it was intended, and we hope to see it gradually come into use; more particularly as the author repeatedly assures us that meat cooked in this manner is 'more delicate, more juicy, more savoury, and higher flavored, than when roasted in the common way, on a spit, by an open fire.' The Count particularly expatiates on the 'uncommon delicacy' of the fat part of the meat cooked in the roaster. 'When good mutton is roasted in this manner, its fat is exquisitely sweet and well tasted; and when eaten with currant jelly can hardly be distinguished from the fat of the very best venison.' These are arguments in favour of the new apparatus which no one can resist. The other advantages, which it holds out, are the small quantity of fuel required to dress the meat, and the little trouble which it gives the cook; whose duty is only to pay occasional attention to the regulation of the fire, and, for a short time before the process is concluded, to open the stoppers which admit the current of hot air. Yet, notwithstanding these high praises, and these strong recommendations, we know that it has not been easy to render public opinion favorable to these roasters, when brought into use; and that, strange as it may seem, from the nature of the case, the most difficulty has occurred in teaching cooks how to manage them, and in persuading them to adopt the *innovation*.

By a little alteration in the construction and management of the roaster, it may be converted into an apparatus nearly equally useful for both roasting and baking; it then constitutes what the Count calls a *roasting oven*. The description of its different parts, and the method of using it, are detailed with the accuracy and minuteness which characterize this author's writings. He next offers some remarks on ovens in general, and the method of improving their construction. When treating on this subject, he mentions a circumstance which will excite some surprize, that, when meat is boiled by having the pan containing it placed in a hot oven, the water in which the meat was immersed will be found nearly pure, almost without flavor or impregnation; although the meat itself is completely done, and even, in the opinion of the author, is more agreeable to the taste than when boiled in the usual manner. For this singular fact, he accounts by supposing that, when the heat is applied equally to all parts of the fluid, it remains nearly at rest; and that the agitation, into which the water is thrown in the usual process of boiling, when the heat is applied to the bottom or side of the pan, causes the fibres of the meat to be separated from each other, and the particles to be mixed with and suspended in the fluid. On the same principle, he attempts to explain why the French nation has been remarked for its fondness for soups.

'It is frequently useful, and is always amusing to trace the differences in the customs and usages of different countries to their causes. The French have for ages been remarkable for their fondness for soups, and for their skill in preparing them: now as national habits of this kind must necessarily originate at a very early period of society, and must depend on peculiar local circumstances, may not the prevalence of the custom of eating soup in France be ascribed to the open chimney fire-places and wood-fires, which have ever been common in that country?

'It is certain that in the infancy of society, before the arts had made any considerable progress, families cooked their victuals by the same fire which warmed them. Kitchens then were not known; and the utensils used in cooking were extremely simple, an earthern pot perhaps set down before the fire. We have just seen, that with such an apparatus, soups of the very best qualities would naturally be produced; and it is not surprising, that a whole nation should acquire a fondness for a species of food, not only excellent in its kind, but cheap, nutritious, and wholesome, and easily prepared.

'Had coals been the fuel used in France, it is not likely that soups would have been so generally adopted in that country; for a common coal fire is not favourable for making good soups; although with a little management the very best soups may be made, and every other process of cookery be performed, *in the highest perfection*, with any kind of fuel.'

The 3d part of the 10th essay is chiefly occupied with the consideration of the best materials for making kitchen utensils.

At present, copper is generally adopted: but objections have been frequently urged against it, and are forcibly stated in this work, founded on the poisonous quality which that metal possesses, when suffered to acquire the least portion of rust. So far as health is concerned, iron is a sufficiently good substitute: but the difficulty of keeping it clean is very great; and it is apt to communicate to the food both an unpleasant colour, and an astringent taste. To prevent this evil, the Count proposes that cast iron only shall be employed; it is less liable to rust; and, by proper management, it may have its inside coated with a solid crust of brown oxyde, which will not communicate any taste or color to the food, and will prevent the metal from being farther corroded. On the whole, however, earthen vessels are recommended as, in many respects, the most proper to be employed: yet these are frequently covered with a kind of glazing, into the composition of which lead enters, and which is liable to be affected by acids; and though this objection to the use of earthen vessels may be removed by their being glazed with common salt, still their brittlenesss prevents them from being employed in those operations, in which they are to be exposed to sudden alternations of heat and cold. This defect, however, is in some measure counteracted by constructing the vessels as nearly as possible in the globular form, and making them as thin as may be consistent with the use to which they are intended to be applied.

This chapter concludes with a minute account of the shape and construction of different kinds of pans, adapted to the close fire-places, which are recommended in the first part of the essay. The descriptions are accompanied by a number of wood engravings, and are thus rendered easily and completely intelligible.

The next chapter is devoted to some remarks on cooking by steam. The author observes that, in the usual way in which this process is conducted, there is an unnecessary expenditure of heat, in consequence of the vessels and tubes being exposed to the air: but this loss of heat is prevented by having the steam vessel coated with wood, and by the adoption of a contrivance which he calls a *steam rim*, to prevent the escape of the steam round the edge of the lid. This invention consists in a duplicature of the upper part of the sides of the vessel into a kind of groove, and in a circular rim fixed to the under surface of the lid which fits into this groove. The Count points out, at some length, the advantages of steam cooking, in which we are much inclined to agree with him; and he enlarges, as usual, on the superior goodness of meat boiled in this manner.

In the 9th chapter, the author proceeds in his account of
rious kitchen utensils, and particularly directs the attention
the different kind of boilers. He describes what he calls *an*
iversal kitchen boiler, in which several articles may be dressed
the same time, without interfering with each other, or con-
ming a large quantity of fuel. Hence he is led to propose
new method of warming rooms, by means of a *steam stove*.
consists of a vessel in which water is to be boiled over a
osed fire place; above the boiler, a large reservoir is placed
receive the steam; and by the heat thrown out from this
ssel, the air in the room is warmed. There are situations in
hich, we conceive, an apparatus of this kind might be conve-
ent and economical; but we have no expectation nor desire
seeing it substituted in our apartments for the open grate.
e Count describes, at some length, different kinds of portable
rnaces; proposes a new form for tea kettles; and occupies
chapter with an account of cheap utensils for the use of the
or.

We were struck with the force of the following remarks, on
e method of supplying the poor with food in times of scar-
y; since the plan proposed seems calculated to obviate many
those evils which were experienced on former occasions of
is nature.

'There is always much trouble and inconvenience, and frequently
ach danger in collecting together great numbers of idle people:
d these assemblies are never so likely to produce mischievous effects
in times of public calamity, when it is peculiarly difficult to pre-
rve order and subordination among the lower and most needy classes
society.

'I have often trembled at seeing the immense crowds of poor
ople, without occupation, who were sometimes collected together
the doors of the great public kitchens in London during the scar-
ty of the year 1800.

'Two or three hundred people may, without any considerable in-
nvenience, be supplied with food from the same kitchen; but when
blic kitchens are not connected with asylums, or houses or schools
industry, where the poor assemble to work during the day; and
hen there is no other object in view, but merely to enable the poor
purchase good and wholesome food at the lowest prices possible,
ithout any interference at all with their domestic employments or
ncerns, it appears to me that it would always be best to select from
nongst the poor a certain number of honest and intelligent persons,
d encourage them to prepare and sell to their poor neighbours,
der proper regulation and inspection, such kinds of food, and at
ch prices, as should be prescribed by those who have the charge of
oviding for the relief of the poor.

'A plan of this sort might be executed at any time on the pres-
re of the moment, without the smallest delay, and almost without

either trouble or expence, if each parish, or community, were to provide and keep ready in store, a certain number of portable kitchen furnaces, with boilers belonging to them, to be lent out occasionally to those who should be willing to undertake to cook and sell victuals to the poor on the terms that should be proposed.

'If these boilers were made to hold from 8 to 10 gallons, they would serve for preparing food for 60 to 70 persons; and as they would require very little fuel, and so little attendance, that a woman who should undertake the management of one of them, might perform that service with great ease, by devoting to it each day the labour of half an hour, and giving to it occasionally a few moments of attention, which would hardly interrupt her in her common domestic employments; this method of preparing food would be very economical—perhaps more so than any other;—and, with proper inspection, it would be little liable to abuse.'

The remaining essays, though not deficient in useful observations, are of less importance than those which we have already examined. The 11th contains directions respecting the construction of open fire-places; in which the author endeavours to correct the mistakes that have been committed by many persons, who have attempted to put in practice the method recommended in the 4th essay. The subsequent observation on the way in which rooms are warmed by artificial heat, though not new, is expressed with so much clearness, as almost to give it the interest of an original remark:

'In all our reasonings and speculations relative to the heating of rooms by means of open chimney fires, we must never forget that it is the *room that heats the air*, and not the air that heats the room.

'The rays that are sent off from the burning fuel generate heat, only *when* and *where* they are *stopped*, or *absorbed*, consequently they generate no heat in the air in the room, in passing through it, because they *pass through it*, and are not *stopped* by it, but, striking against the walls of the room, or against any solid body in the room, these rays are *there* stopped and absorbed, and it is *there* that the heat found in the room is *generated*. The air in the room is afterwards heated by coming into contact with these solid bodies. Many capital mistakes have arisen from inattention to this most important fact.'

The 12th essay consists of 'observations concerning the salubrity of warm rooms in cold weather.' Here the author forcibly illustrates the bad effects that must result from the present method in which our apartments are generally warmed. A large open fire-place, containing a great quantity of burning fuel, throws out a copious stream of heat, which scorches the part of the body turned towards it, while the temperature of the other side is chilled by the rapid currents of cold air which are traversing the room in all directions, in order to supply the enormous waste of air consumed in the chimney. We must be at once sensible of the superior advantage of a fire-place, in which less heat indeed is generated, but by which it is enabled to diffuse itself more equably through the room, and a smaller portion of it is carried up the chimney. The Count also endeavours to prove, from the example of the Swedes and Russians, that the health is not endangered by passing from a very warm room into a very cold atmosphere. We do not feel disposed, at present, to enter into a controversy on this point: but we are of opinion that the liability to take cold, which is so distinguishing a trait in the English constitution, must, at least in some degree, be ascribed to the kind of cloathing employed in this country; which, we believe, is considerably thinner than that which is used in any other climate equally cold.

Essay xiii. contains a recommendation of the practice of warm bathing, and directions for the construction of warm baths. The 14th is on 'the management of fire in closed fire-places;' and the 15th and concluding essay treats on 'the use of steam as a vehicle for transporting heat from one place to another.'

Our readers will perceive that all these essays exhibit the same character with those which constitute the former part of the series. Their grand design is to employ science in increasing the comforts and accommodations of society at large, and particularly of the poor; and the talents of Count Rumford are, in many respects, peculiarly well adapted for the accomplishment of this object. His ideas are clear and definite; and his manner of expressing them is unusually forcible and perspicuous. He is indefatigable in the pursuit of his favorite object; and when he meets with difficulties, he is rather impelled to make new exertions than to sink under them. His enthusiasm is extreme, and is, indeed, in many cases, altogether disproportionate to the object: but we must recollect that this quality almost necessarily attaches itself to those who endeavour to be reformers, and is perhaps essential to their success. That part of the Count's works, which is most open to censure, is the frequent occurrence of professions of the purity of his motives. If the inventions suggested be really useful, and no views of interest or profit manifest themselves, every candid mind will be sufficiently disposed to bestow on them the tribute of applause and gratitude: but when we observe so much anxiety to establish a claim to patriotism and benevolence, a suspicion is likely to be excited; and it may even be alleged that vanity is the ruling passion, to which the more noble qualities are only subservient.

Art. XI. *A short Account of the Cause of the Disease in Corn, called by Farmers the Blight, the Mildew, and the Rust.* By Sir Joseph Banks, Bart. 8vo. With a Plate. 2s. Harding. 1805.

Every hint suggested by a gentleman of such extensive science, and philosophic industry, as are possessed by Sir Joseph Banks, must no doubt attract the attention of the public; and it may fairly be presumed that, in the inquiry here instituted by him, he will obtain all possible assistance from the experiments and observations of the numerous intelligent agriculturists scattered throughout the counties of Great Britain. By the title of the small pamphlet before us, however, others as well as ourselves will have expectations excited, which the perusal will not fully gratify; since it does not contain a satisfactory account of the cause of the disease in corn commonly called *Smut*, but only an examination for the purpose of investigating the cause.—We do not mean to deny that the ultimate effect is produced by a fungus, for this is indisputable: but what is the cause which induces the plant of corn to afford a nidus, or matrix, for the growth of the seeds of this destructive fungus? The dry-rot is occasioned also by a fungus: but all deals are not in a state calculated to afford the seeds of the fungus, by which the dry-rot is produced, an opportunity to vegetate. It is only in certain situations that what may be called the dry-rot-fungus will flourish. The same may be asserted, we apprehend, of the parasitic plant which preys on the corn-plant, and converts the grain of corn into a puff-ball. The important question is, what is the pre-disposing cause of the disease called smut? and here the pamphlet of the celebrated President of the Royal Society affords us no assistance.

We know that trees, whose circulation is obstructed, and whose juices are inspissated, are attacked by insects which, when killed and beginning to rot, produce fungi: but neither the insects nor the fungi are to be regarded as the primary source of the evil which destroyed them. The case is the same, we are inclined to believe, with the smut in wheat. Cold nights, when the wheat is in bloom, or wet seasons, may so injure the corn as to afford the necessary pabulum for the parasite-plant, which Sir Joseph describes, to take root and vegetate; when, perhaps, independently of the operation of these causes, the seeds of the fungi would float in the atmosphere without effect. It has been remarked that, when the season for the blowing of the wheat is favourable, and no violent rains or storms succeed to beat it down or *lodge* it (as it is called), the harvest is abundant: but that cold nights, and subsequent heavy rains, will occasion light and smutty corn. Sometimes the stalk is spotted, and produces those small fungi which Sir J. B. exhibits in the plate, without smut being in the ear; and hence it is evident that the parasite plant does not always propagate itself up to the grain. We regard it as a defect in the plate before us, microscopically representing the several figures of the fungus, that no view is given of the *smut* itself, at it appears in the ear of corn, where the great mischief is produced. Sir Joseph, by the assistance of Mr. Bauer, botanical painter to his Majesty, has exhibited magnified delineations of a piece of infected wheat-straw, of the parasitic plant which infects the wheat, of the epidermis of the straw, shewing the large pores which receive the seeds of the parasite, &c.; and as far as this delineation goes, it is of importance: but this miscroscopic discovery is only a part of the *desideratum.* Sir Joseph, indeed, states a fact which may be thought to militate against our hypothesis, and which merits some attention:

'It has been long admitted by farmers, though scarcely credited by botanists, that wheat in the neighbourhood of a barberry bush seldom escapes the Blight. The village of Rollesby in Norfolk, where barberries abound, and wheat seldom succeeds, is called by the opprobrious appellation of Mildew Rollesby. Some observing men have of late attributed this very perplexing effect to the farina of the flowers of the barberry, which is in truth yellow, and resembles in some degree the appearance of the rust, or what is presumed to be the Blight in its early state.

'It is, however, notorious to all botanical observers, that the leaves of the barberry are very subject to the attack of a yellow parasitic fungus, larger, but otherwise much resembling, the rust in corn.

'Is it not more than possible, that the parasitic fungus of the barberry and that of wheat are one and the same species, and that the seed transferred from the barberry to the corn is one cause of the disease? Misletoe, the parasitic plant with which we are the best acquainted, delights most to grow on the apple and hawthorn, but it flourishes occasionally on trees widely differing in their nature from both of these: in the Home Park, at Windsor, misletoe may be seen in abundance on the lime trees planted there in avenues. If this conjecture is founded, another year will not pass without its being confirmed by the observations of inquisitive and sagacious farmers.'

Though we do not agree with this philosopher in his conjecture next hazarded, the importance of the subject, added to such high authority, constrains us to state it:

'Smut is believed [*] to begin early in the spring, and first to appear on the leaves of wheat in the form of rust, or orange-coloured powder; at this season, the fungus will, in all probability, require as many weeks

---

'[*] This, though believed, is not dogmatically asserted, because Fontana, the best writer on the subject, asserts that the yellow and the dark coloured blight are different species of fungi.'

for its progress from infancy to puberty, as it does days during the heats of autumn; but a very few plants of wheat, thus infected, are quite sufficient, if the fungus is permitted to ripen its seed, to spread the malady over a field, or indeed over a whole parish.

'The chocolate-coloured Blight is little observed till the corn is approaching very nearly to ripeness: it appears then in the field in spots, which increase very rapidly in size, and are in calm weather somewhat circular, as if the disease took its origin from a central position.

'May it not happen, then, that the fungus is brought into the field in a few stalks of infected straw, uncorrupted among the mass of dung laid in the ground at the time of sowing?'

Whatever injures the straw, and prevents the rise of sap, will produce lean corn: therefore the disease here noticed in the stalk may account for this phænomenon; and it is useful also to know that corn which is not productive of flour is nevertheless valuable as seed-corn. Sir Joseph Banks's suggestions on this subject ought not to be overlooked by farmers:

'It cannot be improper in this place to remark, that although the seeds of wheat are rendered, by the exhausting power of the fungus, so lean and shrivelled that scarce any flour fit for the manufacture of bread can be obtained by grinding them, these very seeds will, except, perhaps, in the very worst cases*, answer the purpose of seed corn as well as the fairest and plumpest sample that can be obtained, and, in some respects better; for as a bushel of much blighted corn will contain one third at least more grains in number, than a bushel of plump corn, three bushels of such corn will go as far in sowing land, as four bushels of large grain.'—

'It is customary to set aside or to purchase for seed corn, the boldest and plumpest samples that can be obtained; that is, those that contain the most flour; but this is unnecessary waste of human subsistence; the smallest grains, such as are sifted out before the wheat is carried to market, and either consumed in the farmer's family, or given to his poultry, will be found, by experience, to answer the purpose of propagating the sort from whence they sprung, as effectually as the largest.

'Every ear of wheat is composed of a number of cups placed alternately on each side of the straw; the lower ones contain, according to circumstances, three or four grains, nearly equal in size, but towards the top of the ear, where the quantity of nutriment is diminished by the more ample supply of those cups that are nearer the root, the third or fourth grain in a cup is frequently defrauded of its proportion, and becomes shrivelled and small. These small grains, which are rejected by the miller, because they do not contain flour enough for his purpose, have nevertheless an ample abundance for all purposes of vegetation, and as fully partake of the sap, (or blood, as we should call it in animals,) of the kind which produced them, as the fairest and fullest

---

'* 80 grains of the most blighted wheat of the last year, that could be obtained, were sown in pots in the hothouse; of these seventy-two produced healthy plants, a loss of 10 per cent. only.'

lest grain that can be obtained from the bottoms of the lower cups, by the wasteful process of beating the sheaves.'

We regard this little pamphlet as the commencement of an important investigation, in which the members of the Royal Society will probably take a part; and which we particularly recommend to the accurate and diligent examination of Mr. A. Knight.

Art. XII. *Observations on the Poor Laws, and on the Management of the Poor in Great Britain,* arising from a Consideration of the Returns now before Parliament. By the Right Hon. George Rose, M.P. 8vo. 1s. 6d. Hatchard. 1805.

The condition of the Poor, the operation of the Poor Laws, and the mode in which the affairs of the Poor are conducted, are subjects which eminently demand the attention of Parliament; not only because certain evils exist in the system, but because those evils are known to have increased, and to be still increasing. From heavy parochial assessments, the Poor obtain inadequate relief; and both those on whom, and those for whom, the tax is levied, equally complain. Workhouses and houses of Industry are proved to have been blundering expedients,—glaring errors in the science of political economy. The returns before Parliament demonstrate that their utility bears no proportion to their expence; and that a more simple, less ostentatious, and less unnatural system of management ought to be adopted. We are happy to find that Mr. Rose, who has most sedulously studied this subject, is of the same opinion with ourselves; and we hope that his judicious observations will invite our Senators to appreciate the value of the facts stated in the Parliamentary Returns, and to make those alterations in our Poor Laws which the nature of the case requires.

This statesman has not only delivered his sentiments on the most material topics of inquiry, but has greatly abridged the labour of his brother Members, by arranging, in a table at the end of the pamphlet, the results deducible from those Returns of the several counties, which now lie for consideration on the table of the House of Commons. Though we cannot conveniently insert the whole of this interesting table, nor give the results drawn from each county, we shall abstract the general statements as they affect the whole of England and Wales. The table is divided into 17 columns. The 1st gives for the total population of England and Wales, 8,872,980; 2d, the number of square miles, 55,833; 3d, the number of inhabitants in each square mile, 152; 4th, rental on which the parochial assessment is made, 24,129,134*l.*; 5th, rental on which the tax on property is collected, 33,975,643*l.*; 6th, number of parishioners (including their children) relieved in each 100 of the population, 12; 7th, number of parishioners relieved in workhouses, 83,462; 8th, *how much per head* in *workhouses*, 12*l.* 3*s.* 6¾! 9th, number of parishioners (including their children) relieved out of workhouses, 956,248; 10th, *at how much per head* out of *workhouses*, 3*l.* 3*s.* 7¼*d.*; 11th, number of parishioners relieved in and out of workhouses, 1,039,716; 12th, at how much per head in and out of workhouses (including law expences, removals, &c.) 3*l.* 17*s.* 9¼*d.*; 13th, average per head (on the population) of total sum raised by rates, 12*s.* 0¼*d.* 14th, average per head (on the population) of *expenditure on account of the Poor*, 9*s.* 7½*d.* 15th, number of parishes in which the Poor are stated in the returns to be farmed or maintained under contract, 293; 16th, number of parishes which maintain their Poor under special acts of parliament, 774; 17th, number of members of Friendly Societies, 704,350.

These facts speak so strongly, that they require very little comment. How great is the disproportion of expence of a pauper *in* and of one *out* of the workhouse! What a difference between the sum raised by rates and the money actually expended on account of the Poor! We know that sums to the militia, county-rates, &c. are taken out of the poors'-rate; and it is also to be considered that it is farther diminished by other charges. Mr. Rose informs us that, in 1803, of the 4,267,000*l.* expended on the Poor, 190,000*l.* were spent in law-suits, overseers' expences, &c.

It might not be wise nor just wholly to abolish the poor laws, and to leave the indigent portion of the community to the precarious resource of private charity: but measures might be adopted to lessen the hardships under which the Poor at present labour, and at the same time to diminish the public expenditure on their account. The laws relative to Settlement might be altered, workhouse-establishments might be discouraged, the relief of the Poor at their own cottages might be promoted, and the Plan of Friendly Societies might be greatly enlarged.

Mr. Rose's sentiments will be seen in the subjoined extract:

'It appears, by the returns, that paupers in workhouses cost about 12*l.* 3*s.* 6¼*d.** each annually, throughout England, and other parishioners

---

'* There is reason to believe this is much below the true average, as in many places there are persons residing in tenements erected by, or the property of, the parish, called workhouses, who do not live under the discipline of such houses; they merely reside therein, rent free, rishioners relieved out of workhouses about 3*l.* 3*s.* 7½*d.** Where parishes, therefore, do not compel *all* applicants for relief to go into the workhouse, the loss to the public may be estimated at about 9*l.* per head on the persons so shut up, creating an augmentation of the Poor's Rate to a very large amount.

'The avowed policy of workhouses, in many instances, is a mixture of maintenance, and punishment by imprisonment; hoping thus, by deterring application for relief, that so few will apply as to make the heavier expence *per head* for a smaller number in the workhouse a lighter burden on the parish, than affording relief out of the house to a greater number; which can only be corrected by the interposition of magistrates, under the 36 Geo III. ch. 23.

'If it shall be thought right to provide for adding something to the earnings of persons in advanced periods of life, without shutting them up in workhouses, which I am persuaded would be as economical as humane, a more favourable attention may possibly be thought due to the Friendly Societies, the members of which have a very strong claim on the public at large: it is now ascertained that there are of these in England alone (exclusive of very numerous societies in Scotland) upwards of seven hundred thousand of both sexes, although the act I had the happiness of introducing for their encouragement and security has not been passed more than eleven years; before which, their establishments were precarious, and their numbers comparatively small. When it is considered that these are composed chiefly of persons supporting themselves entirely by their labour, associated for the express purpose of relieving each other during sickness, out of the hard earnings of that labour in periods of their lives when they usually have strength to do so; but whose funds, arising from the very limited sums it is possible for them to spare, cannot be sufficient to enable allowances being made to members who may live to very advanced ages, in their progress to which the ability to work gradually fails; it may not in such cases be too much to expect that there should be some contribution, as of right, from the parishes, towards the maintenance of such persons. That, I believe, would be consistent with the wisest policy, as well as with humanity; for if there could be secured to the laborious poor, entering into these societies, an independent maintenance, in the event of its pleasing God to give them a length of life beyond the strength necessary for their avocations, and they could consequently be freed from the apprehension of confinement and separation from every thing dear to them in their old age, they would, to an infinitely greater extent, become members of them, and exonerate the parishes from any charge for their maintenance in sickness till that period, at which, only a small propor-

---

free, and are relieved as other paupers are out of workhouses. This may serve to explain the apparent disparity of expenditure per head on persons in workhouses in several counties, and will make the general rate of such expenditure stated in the abstract, greatly below the truth.

'* This supposes about 2*s.* a head to be given to the paupers, not parishioners, who must have been chiefly vagrants.'

tion of them arrive. It is hardly possible for those who have not frequently conversed with persons of this description, to form an idea how much such a prospect would contribute to their happiness and comfort. A practicable arrangement for that, too, I know would be attended with very great difficulty; but, as in the other part of the subject, the attempt seems worthy to be made.'

Under the present circumstances of the empire, and with the facts now furnished to us, it may be presumed that nothing will divert parliament from a full review of the laws relative to the Poor.

MONTHLY CATALOGUE,

For APRIL, 1805.

POLITICAL.

Art. 13. *A Political and Military Survey.* 8vo. 2s. Carpenter. 1805.

EUROPE is, no doubt, in a most aukward predicament: but it is more easy to descant on the evils which result from the enormous preponderance of France, than to revive a coalition among surrounding states, for the purpose of diminishing her power, and of newly arranging the possessions of sovereigns, in such a manner as to secure permanent peace. This writer, who is very romantic in his speculations, endeavours to rouse every power in Europe to join us in the present war; and, assured that the contest must terminate gloriously for the allies, he prescribes the new organization which ought to take place on the humiliation of the enemy. In his zeal for partitioning and allotting the different states and possessions of European powers, he does not omit artfully to insinuate the importance of the restoration of the Bourbons to the throne of France; and, unrestrained by his motto, *non licet in bello bis peccare*, he advises us to try the experiment of landing a second army in Brittany, for the purpoſe of forcing a *victorious* march to Paris. Here, however, in our opinion, his ardour in the royal cause has obliterated his discretion.

The remarks of this writer on the defects of the volunteer system of defence discover some knowlege of military affairs; and his hints with regard to Ireland ought not to be slightly treated: but we do not admire the solicitude which he manifests for disembarking British armies on the continent, to espouse the cause of Louis XVIII. By his account of the politics of Russia, it appears that her ambitious projects relative to the East Indies are as much objects of alarm to us, as those of France, if not more so; and yet we are urged to court the assistance of Russia, and to consent to the enlargement of her territory in the Mediterranean. In short, this warm friend of Louis XVIII. would encourage all nations to enter into the present war, by liberal promises of future remuneration. Will statesmen be caught by such chaff?

Art. 14. *Thoughts on the Object of a Foreign Subsidy.* By John Wheatley, Esq. 8vo. 1s. 6d. Cadell and Davies.

The political constitution of Europe having been destroyed, by the vast additions made to the power of France in consequence of the revolutionary war, Mr. Wheatley is solicitous to obtain a general confederation of the independent states, for the avowed purpose of compelling France to renounce her conquests, with the territories unjustly seized, and of making such new arrangements as shall restore the balance of Europe. Previously to our granting any foreign subsidy, this principle, he thinks, should be clearly recognized, and the plan of partition be settled by the confederates. It is recommended by him to divide that proportion of Europe, which is now occupied by the arms of France, into three independent kingdoms; viz. to form Holland and Belgium into one, the inferior states of Germany into a second, and the whole of Italy into a third.—We need not comment on this speculation, since it does not seem an easy thing to bring the courts of Europe to act in concert for the general good.

Mr. W. does not, like the preceding writer, discuss colonial and commercial relations; nor does he, like him, advise us to rush on perilous enterprises: but he advises us to keep our money till we can engage the independent powers to proceed in unison, and with effect on a well digested plan. Hitherto we have had no success with them; for they appear to suspect our policy to be more selfish than liberal; and that our sole object, in appealing to them to engage in the war, is to find work for the French armies on the Continent, in order that they may be obliged to abandon their plans of invading the British isles, and of annoying our eastern possessions.

Art. 15. *Letter addressed to the Right Hon. William Pitt, concerning the Establishment of an adequate Provision and Pension for Sailors and Soldiers,* after a certain length of Services, as being the most effectual Plan for recruiting both the Navy and Army, at the present or any future Crisis. By the Hon. and Rev. James Athol Cochrane. 8vo. 6d. Mawman.

The outline of the plan given in this short letter is not less patriotic than humane, as it unites the comfort of the individual with the interest of the public. Among hints which Mr. C. suggests for raising the funds necessary to pension our meritorious sailors, he recommends an appropriate sermon to be annually preached in all the churches and chapels of Great Britain, and a collection made. If the idea were adopted by government, it would not be difficult to establish the funds necessary for its execution.

Art. 16. *A Letter to Dr. Troy, titular Archbishop of Dublin, on the Coronation of Bonaparte by Pope Pius the Seventh.* By Melancthon. 8vo. 2s. 6d. Hatchard.

In a strain of animated and indignant eloquence, the writer of this philippic (for so it may be termed) stigmatizes the conduct of the supreme Pontiff, who, by the most holy functions of his sacred office, has sanctioned Bonaparte's assumption of the regal and imperial dignities. Nothing, in this author's opinion, should have induced Pius the VIIth. to have consented to such a degradation of himself,

and

which is proper to himself, of which they make, as it were, an oval plane, and that when the operation of the Holy Ghost approacheth that plane, it turneth itself about it on the left side, but never entereth into contact with it.'—

'Y, in the angelic language, appertains to the celestial class of affections. *S. S.* 90.'—

'YOUNG LION (Isa. xxxi. 4.) sig. the omnipotence of divine truth derived from the omnipotence of divine good. *A. C.* 6367.'—

'ZIIM, OCHIM, DAUGHTERS of the OWL, SATYRS, IIM, and DRAGONS (Isa. xiii. 21, 22.) sig. the interior things of worship, appertaining to self-love or proprium. *A. C.* 1326.'

Here we take our leave, for ever we hope, of Swedenborg and his disciples; and after our readers have perused the above string of incomprehensible explanations, they will not wish us, unless for the punishment of our sins, to be obliged to review another dictionary of a like description. Mr. N. says that '*Dogs* signify those who babble and prate much about the things of the church, and understand but little.' According to this definition, *we* should say, what *sad dogs* are Swedenborg and his disciples!

Art. 19. *An Attempt to remove Prejudices concerning the Jewish Nation.* By way of Dialogue. By Thos. Witherby. Part. I. 8vo. pp. 510. 10s. 6d. Boards. Hatchard, &c.

We may regard this volume as a well-meant though injudicious defence of the Jewish nation, in opposition to the sentiments which have been so long entertained by Christians respecting their crimes and demerits. No person of common humanity will question the truth of the assertion, that the Jews have been, in different ages of the Christian æra, subjected to cruelties and indignities of the most atrocious nature: but whether these sufferings may be stated, as they commonly are by learned divines, to be the visitations of Heaven for the Jewish rejection of the Messiah; or whether, as Mr. Witherby supposes, their afflictions have no relation to that matter, but are the result of their apostacy in various ways from the true spirit and temper of their religion; are questions which we shall not here discuss. He maintains that Christians have no right to insult this people in their distress and humiliation: but that they ought rather to consider them as elder brethren, who are, for some wise and important ends, degraded from their rank among the nations of the earth, and are intitled to every office of kind and tender relief. Though the sentiments towards the Jews, which the enthusiastic author of the present volume endeavours to inculcate, are in many respects extravagant, they are at least the result of an amiable mind. He boldly ventures to infer from prophecy, and from observation on passing events, that there is good reason for believing that the sufferings of the Jews are now nearly at an end; and he adds that, immediately after the conclusion of their tribulations, they will be recalled, in a glorious manner, to their own country; that they will then be honoured and respected by all nations; that Christian churches will then assume a Jewish appearance; and that Jesus of Nazareth, whom their fathers rejected, will, by his immediate presence among them, prove himself to them, and to the whole world, to be the true Messiah, and "the glory of his people Israel." The coming of the Messiah in the clouds of Heaven, as he foretold, will then take place, and be discerned by the bodily eye; and the Jews will mourn over their past offences, when "they look on him whom they pierced." In the mean time, the Gentiles will greatly rejoice, and assist in conveying the Jews to Mount Zion, and will go up together with them to worship the Lord in his holy temple of Jerusalem.—Such are the splendid expectations of Mr. Witherby; we dare not so far commit ourselves as to add that they are as judicious as splendid.

Art. 20. *A Narrative of the Proceedings in America, of the Society called Quakers, in the Case of Hannah Barnard.* With a brief Review of the previous Transactions in Great Britain and Ireland: intended as a Sequel to an Appeal to the Society of Friends. 8vo. pp. 145. 2s. 6d. sewed. Johnson. 1804.

This worthy lady was, it appears, a quaker-preacher of considerable eminence: but she has had the misfortune to become infected with what is deemed, within the pale of the Friends, to be heresy. We have perused the present narrative with much concern; for we cannot discover, in the treatment which she has received, any of the gentleness of the brotherhood. She has been rigorously prosecuted, degraded, and disowned; or, in other words, unfrocked and excommunicated. To be held up to friends and connections as spiritually contaminated, to be deprived of all consideration among them, to experience the loss of their attentions, no longer to be the object of their caresses: but to be shunned and avoided by them; all this is too much for the nerves of an amiable and weak woman. Hard-hearted disciplinarians! do ye flatter the fair by admitting them into your holy orders, only that they may experience mortifications, to which they cannot be subjected in communities in which they are less favoured!

Art. 21. *A Declaration of certain Points of Religious Doctrine*, as it was delivered extempore by William Dennison, a plain Farmer of Saffron Walden; with a Preface by the Editor, and Observations addressed to the Reader, by C. Payn. 12mo. 6d. Rivingtons.

The author of this declaration, or sermon, is stated to be the occupier of a small farm, and to possess a little property which he has acquired by industry and frugality. He is said also to be about fifty years of age, and to have received education during only six months. By reading the scriptures, however, and by a diligent attendance on the service of the church, he has cultivated his mind with religious principles. He appears to enjoy a good memory; and his reading and hearing have happily contributed not to unsettle his mind, but to confirm his faith in all the doctrines of the Established Church.

Art. 22. *The Spiritual Telescope:* being a solemn Inquiry respecting the World of Spirits, and the intermediate State of Man from his Death to his Resurrection. By J. Bentley. 12mo. 1s. 6d. Jones.

Great things are attempted in this little essay; the author of which endeavours 'to prove from divine authority, that the immortal spirit, during the intermediate state, between its departure from the body and the resurrection, does not sleep.—That it experiences no purgatory: that it does not descend into the earth beneath: but wholly quits these terrestrial regions. And that the final stroke, which reduces the vegetative body to the dust, and extinguishes the sensitive life, sets the immortal spirit at liberty to soar to the skies, under a convoy of angels, to unite in company with the disembodied spirits of the patriarchs, the prophets, and the apostles, and the great assembly of the church of the first-born; and, what is still more glorious, to enjoy the presence of the gracious Redeemer, one of whose last expressions was, "This day shalt thou be with me in paradise!"

Such is the magnificent promise: but Mr. Bentley's Spiritual Telescope has not enabled us to see the objects which he pretends to have descried in the world of spirits.

His observations on the distinction between the Hebrew words translated *soul* and *spirit*, on the parable of Dives and Lazarus, on the story of the Witch of Endor, (whom he absurdly calls 'the Pythoness,') and *on the appearance of Julius Cæsar to Brutus*, (a strange circumstance to blend with sacred evidence!) are lame attempts to elucidate questions over which Scripture has designedly thrown a veil. After having toiled through many pages, we are told that 'Paradise *may* be in the beautiful planet Venus, or in Mercury, and that the residence of happy disembodied spirits *may* be in the Sun.' O most lame and impotent conclusion! Such a *may be* could be obtained without a telescope.

HISTORY, BIOGRAPHY, &c.

Art. 23. *Circumstances respecting the late Charles Montford, Esq.* By George Harley, Esq. 8vo. 5s. Boards. Cadell and Davies.

The writer of this affecting narrative has exemplified a great share of sensibility in the description which he gives of his friend; whose acute anguish on the loss of Louisa, the object of his affections, induced him, in the frenzy of despair, to put a period to his own existence. The excellence of the character, which the author has pourtrayed in the latter part of his detail, will be more fully apparent to the reader from a perusal of the incidents of Mr. Montford's life, and from the habitual sentiments which are stated to have influenced his general conduct. It will be readily perceived, at the same time, that the writer himself is one who has profited from his commerce with the world, and has stored his mind with many useful and important maxims of conduct derived from his acquaintance with men and manners.

Art. 24. *Political and Military Memoirs of Europe*, from the Renewal of the War on the Continent in 1798, to the Peace of Amiens in 1802: with an Introductory View of the Treaty of Campo Formio, and Proceedings of the Congress at Rastadt. In Three Volumes. By T. E. Ritchie. Vols. II. and III. 8vo. 1l. 4s. Boards. Longman and Co.

We see no reason for changing the favorable account of this work, which the perusal of the first volume induced us to give *. It is a convenient summary of the events of the period which it comprizes, and must prove of use to those who take an active share in our public affairs, as well as to those who study the events of their own times.

Were this work again to be compiled, we fancy that Bonaparte would be less the idol of the writer: but whether he would judge more favorably of Mr. Pitt and of his colleagues, we will not conjecture. In these pages, certainly very little merit is allowed to that right honorable gentleman, and we have seldom met with a writer who has spoken of him in terms so disparaging.

It is impossible to magnify the danger to which Europe is exposed from the power of France: but we congratulate ourselves on the removal of a main pillar of that power, if the author's conceptions of it be just,—we mean the republican structure of the government. Bonaparte has obliged the world by completely withdrawing that support.

Art. 25. *Military Memoirs, relating to Campaigns, Battles, and Stratagems of War, ancient and modern;* extracted from the best Authorities: with occasional Remarks. By the Author of "Memoirs of the War in Asia," &c. (Wm. Thomson.) 8vo. pp. 588. 10s. 6d. Boards. Johnson. 1804.

Mr. Thomson is of opinion that a deep insight into human nature, as well as other kinds of information, should be united to military experience in order to form able Generals. Under this conviction, he has here collected the accounts which he deemed the best, of the principal battles in antient and modern times; and he states the dispositions of the armies engaged, describes their mode of fighting, and points out the circumstances which determined victory to range on the one side, rather than on the other. The work undoubtedly would have possessed higher value, had it proceeded from a professional pen: but we are beholden to Mr Thomson for a well directed attempt; and if it does not produce all the good effects which might be expected from a similar design executed by other hands, it cannot fail to be productive of some benefit in times like the present. If, indeed, it should stimulate a more qualified person to tread over the same grounds, it would produce a consequence which we should regard as important, as well in a literary as a patriotic point of view.

The author gives the preference to Polybius among the antients in regard to military details, but intimates that we are not to place much confidence in his translators Folard and Hampden; the one being ignorant of Greek, and the other a complete stranger to the art of war. Sir Walter Raleigh's very valuable history, he justly observes, excels in nothing more than in the accounts which it contains of antient battles; and no person can peruse the extracts which he has selected from that historian's relation of the battle of Cannæ, without being struck with his superiority in this respect. Mr. T. also very properly apprizes his readers of the peculiar merit of this sort, which characterizes Mr. Cunningham's descriptions of the battles and sieges of our Duke of Marlborough.

---

* Vide Rev. N. S. vol. xxxii. p. 330.

POETRY.

Art. 26. *Hispaniola*, a Poem; with appropriate Notes. To which are added Lines on the Cruxifixion; and other poetical Pieces. By Samuel Whitchurch. 12mo. 3s. 6d. Boards. Robinsons, &c.

The triumph of the Negro-race over their tyrants and oppressors, in this celebrated island of the western world, is a subject animating to Poets; while the history and scenery of Hispaniola furnish many ideas to give both beauty and pathos to their delineations. Mr. Whitchurch, having visited the West Indies, is qualified to descant on the discriminating features of natural scenery; and by having informed himself of the different revolutions and events which have marked the chronicle of this ill-fated country, he has sufficiently imbued his mind with the horrid cruelties which have successively been there perpetrated. If a poet could be *made*, these materials would be almost sufficient to give an inspiring ardor to the soul; and then Mr. W. would have secured a more flattering tribute, than under the present circumstances we are authorized to pronounce: but, though he be not a bard of soul-inflaming energy, his humanity and Christian principles sometimes elevate his numbers. The contrast which he draws between the mildness and generosity of the original inhabitants of Hayti, and the ferocity and perfidy of the Spaniards; and the view which he takes of more recent barbarities, and of the attempts of the French to subjugate this Negro colony, with their base conduct towards the Negro chief, who had surrendered himself into their hands; fire him with an indignation bordering on poetry. His vision and prophecy of the amiable *Anacoana*, who fell a victim to her hospitality, and his invocation of the ghost of *Toussaint Louverture*, who solemnly invokes Bonaparte, are portions of the poem which will do him the most credit. We shall transcribe the stanzas that relate to the female cacique, the inoffensive and kind-hearted *Anacoana*, whom the merciless *Ovando* destroyed:

‘ Impartial muse of history!
  Thy records stained with blood I see;
For led by memory to thy foulest page,
  I turn far back when giant crimes
  Damned the proud victories of the times,
And blasted all the laurels of the age.

‘ Wafted across the billowy flood,
  I hear *vehement* cries for blood,
And murder's voice on Hayti's ravaged coast,
  Outroar the torrent waves that sweep
  Down the huge mountain's towering steep;
Whilst pass before me many an injured ghost!

‘ The wing of fancy bears me nigh
  Some world beneath a happier sky,
Whither the martyred of mankind have fled;
  Where pleasure walks o'er verdant plains,
  Where peace perpetual empress reigns,
And where reside the spirits of the dead.

'Hark! melody's soft sounds I hear
Steal on my rapture-ravished ear;
Some matchless beauty beams upon my eye,
Than evening's lustrous star more bright,
Or the refulgent queen of night
When walking forth in cloudless majesty.

'Tis murdered *Anacoana*'s voice,
She bids thee, sun-bright isle, rejoice,
She bids the spirits of the murdered rest:
Ocean's proud waves forget to roar,
And silent break upon thy shore,
While her kind accents soothe the listener's breast.

'Behold her angel-spirit rise—
Mark her bright mercy-beaming eyes
Weep o'er Xaragua's solitary fate;
Though thus she mourns forsaken vales
That echoed murder's dreadful tales,
She sees far off, and hails thy happier state.

"Alas! what hearts by hardships broke,
"Who bowed, who died beneath the yoke,
"None of my faithful friends survive to tell;
"Them bondage held 'till life's last breath,
"Their toils ne'er ceased 'till sunk in death,
"Their wounded spirits bade the world farewel.

"But famine smote the blood-hound crew,
"That from their bleeding vitals drew
"The carnage banquet and the feast of blood;
"They rolled their eager eyes in vain
"Around each desolated plain
"Where murder prowled, and poured life's purple flood.

"And thou, stern foe! more base than brave,
"Bold traveller o'er yon wide sea wave,
"Though thou hast conquered, and thy millions slain,
"Though Mexico's rich spoils be thine,
"And Peru's far-famed golden mine,
"Thou shalt be cursed with thy unrighteous gain.

"Anon some rival will arise,
"And share with thee this paradise—
"When shineth here the star of liberty
"Thou shalt in darkness still remain,
"And hug thy own proud tyrant's chain,
"Blind foe to truth, and slave of bigotry!

"Then mourn not much-loved summer isle,
"Again on thee shall freedom smile,
"Though on thee prey the vultures of the north:
"Brave sable nations shall arise,
"And route thy future enemies,
"Though Europe send her hostile legions forth.

" Yet ere the victor's flag be borne
" Millions will from their friends be torn,
" Kidnapped and bound on Afric's distant shore;
" From the green banks that Niger laves,
" Or realms o'erlooking ocean's caves,
" Dragg'd forth to bondage—to return no more!

" But they shall rise! the hour will come
" Big with the proud oppressor's doom;
" Though times and seasons slowly pass away,
" That sun which saw his ruffian hand
" Spread desolation o'er the land,
" Will smile on retribution's holy day!"

' Thus said—the star-bright beauty flies
To *Coyaba*'s green paradise,
Where kindred souls with kindred ardour burn,
And where from many an Eden grove
Thro' which departed spirits rove
Ten thousand thousand hail her glad return.'

The notes subjoined occupy a space equal to that of the poem; but they considerably enhance the pleasure of its perusal.

We shall take no notice of the additional poems in this volume, since they contain no more favourable specimens of the author's poetical talent than that which stands at their head.—The imitation of Cowper's " *My Mary!*" with each stanza ending ' My Father!' was a bold attempt, but not a very happy one.

Art. 27. *The Anti-Corsican.* A Poem, in three Cantos: inscribed to the Volunteers of Great Britain. 4to. pp. 52. 5s. sewed. Stockdale. 1805.

Youth, at the present day, seems to contest the prize of fame with mature age. We have a young Roscius who astonishes all ranks at the Theatre; and we have here a school-boy poet, who equals in genius, in force, and in harmony of numbers, most of our modern bards. By the title, and by the modest advertisement which announces the poem before us to be the production of a young gentleman of *Midhurst School*, written during the last summer vacation, we were not encouraged to anticipate any high gratification. We only expected to find a warm effusion of juvenile zeal in the cause of our country, and were prepared to tolerate some defects in a composition prompted by the noblest patriotism. How agreeably were we surprized to view prominent and striking beauties instead of blemishes; to meet with a manly and nervous poet in a youth of Midhurst school! Mr. Wool, the master, may well be proud of such a pupil;—a pupil to whom the muses have been very partial, and who appears to have improved their favours by suitable application, particularly in having acquired a good taste from a diligent study of Pope and our best poets. We should not suppose that these are the author's " lispings in numbers," and that he woud wish us to apply to him, on the present occasion, Ovid's apology for the bantlings of his early muse,

> "*Sponte suâ carmen numeros veniebat ad aptos,*
> *Et, quod tentabam dicere, versus erat.*"

The present production is not composed of numbers which accidentally slide into verse and hitch into rhime. It is not a rickety brat, but full of nerve and sinew. The fire of the poet is not inferior to the indignation of the patriot. The Corsican is depicted in all his traits of ambition and blood; the ardor of our countrymen is roused to oppose him; the courage of our defenders is celebrated; the unfading laurel is spred over the tomb of those heroes who have gloriously perished in resisting the arms of Bonaparte; and the tear of humanity is shed over those unhappy countries which have fallen under the tyranny of this military despot. We cannot do justice to this poem by accompanying the writer through his similies and personifications, in which he continually reminds us of Pope's version of Homer; we cannot pursue him in his exposure of the history of his hero, particularly in Egypt and Syria, in the course of which he compliments Sir Sidney Smith, and offers a tribute to the memory of Sir Ralph Abercromby; nor can we do justice to that part in which the poet follows the French General in his return to Europe, and reprobates his subversion of the liberties of surrounding countries, with his hostile projects against Britain's shore, which give rise to a noble address to the volunteers. We must content ourselves with a solitary specimen, to speak for the whole; and we shall copy the lamentation of a Swiss on quitting his subjugated country.

'Let Fancy's eye behold, from some tall brow,
A hoary Herdsman view the Vale below—
Hark, how he mournful cries—" Blest Land, adieu!
For the last time this scene ador'd I view—
Behold yon tufted trees – there stood my cot—
Fierce Desolation now has mark'd the spot;
There fled my earliest days, those days of joy,
Those hours of bliss untainted by alloy!
Behold the tree, it stands e'en now the same,
On which, in rustic pride, I carv'd my name!
Beneath yon aged oak, which still uprears
Its giant head, and mocks the lapse of years,
Oft' did I lead the dance, what time on high
The moon majestic rode along the sky:
There did I tell the tender tale of love,
And there, with her I worship'd, us'd to rove;
When, blest with all my soul held dear below,
I knew no crime, nor ever tasted woe.
But earthly bliss is transient – sorrow came,
And quench'd, for ever quench'd joy's short-liv'd flame.
Our only child, who, with his Cherub-*smiles*,
Was wont to cheer us in our daily *toils*,
Th' Invaders murder'd—impotent to save,
I bore him bleeding to the silent grave—
And as misfortunes, such the will of Heav'n,
Seldom, to Human-kind, are singly giv'n,

My Wife, sweet Partner of my ev'ry care!
Bent 'neath th' o'erwhelming load of mute Despair;
And as an earth-worm gnaws the beauteous rose,
Cank'ring each tender blossom as it blows,
Till unperceiv'd it hastens to decay,
Hangs its afflicted head and dies away;
So, when deep sorrow prey'd upon her bloom,
She inward pin'd, and sank into the tomb.
I saw the deadly tortures of her soul,
I saw the bitter tear unbidden roll,
I heard the deep-drawn sigh, but half supprest,
I mark'd the dreadful heavings of her breast—
Dire was the struggle—many a live-long night
Her pangs, which like her virtues shun'd the light,
Burst forth without controul—yet morn arose
And found her calm and patient in her woes.
The last dread struggle came—the hour drew nigh
When clos'd for ever was her tearful eye;
Yet, ere her spirit took its final flight
To gain, on Seraph-wings, the Realms of light,
She press'd my hand and cried—"Weep not for me!
My tow'ring Spirit shortly will be free,
And 'mid refulgent Hosts of Angels rove
To find our Darling in the World Above.
Yet one sharp pang assails my freezing heart—
From thee, my Best-Belov'd, from thee to part!—
But thou wilt follow—I will point the way,
And guide thy steps to everlasting day.
Forget me not, when the cold hand of Death
Has stopp'd, as soon it must, my short'ning breath;
For I have lov'd thee, and I love thee now
As when I made my willing nuptial vow;
Farewell, my Love!"—The fault'ring acccents hung
On her parch'd lips, and died upon her tongue.
'Now a sad Exile, aged and forlorn,
From every tie of fond affection torn,
I leave my native mountains, far to roam,
And seek on foreign Land my last long home.
But if, Helvetia, time shou'd ever part
Thy much-lov'd image from my aching heart,
If I prefer not these rude rocks that rise
In hoary grandeur 'bove th' inclement skies,
E'en to those climes where spring eternal reigns,
And with perpetual verdure decks the plains,
May Heav'n forget me in my feeble age,
Nor guide my footsteps thro' life's last drear stage!
Lov'd rocks, farewell! these hapless eyes no more
Shall your deep clefts and wond'rous grots explore—
Again farewell!"—Strong sobs his bosom heave,
Big tears fall fast upon his tatter'd sleeve;
And, as his feet adown the mountain wind,
"He casts one longing, ling'ring look behind."

This

his young poet knows how to touch the heart by strokes of
hos; and his subsequent apostrophe to the warriors of Britain
ot less calculated to enkindle every spark of patriotic enthusiasm.
our poetic readers will, no doubt, endeavour to see the pamphlet
lf, they will excuse the narrow space which we have reserved
it.

t. 28. *The Angler*; a didactic Poem. By Charles Clifford.
12mo. 2s. Wallis. 1804.

f by angling we could obtain money to satisfy the demands of the
-gatherer, which was done formerly on a memorable occasion, it
uld be now a very *useful* and convenient pursuit: but since, without
iracle, we cannot expect it to answer in this way, it can only be
ssed among the number of time-killing amusements; and, as it is
the most merciful, it will not, in the eye of the Christian Philoso-
r, be deemed the most eligible avocation. It may be said, indeed,
t Man is a hunting animal, designed by nature to catch his food
ore he eats it; that in early times there was *Nimrod, a mighty*
ter before the Lord; and that some of the very Apostles were *fisher-*
. All this may be granted; yet we cannot wholly approve of the
rt; and we are even inclined to call in the aid of Swift's well-known
irical description of it, as exhibiting only "a stick and a string, with
orm at one end and a fool at the other." The pursuit, however,
y teach patience, and, as the younger Pliny says of hunting, may
eminently propitious to reflection. To a poetical angler, it will
o afford sufficient leisure for celebrating its praise in the language
the Muses.

Mr. Clifford is one of these versifying advocates of angling; and
shall give a sample of his powers and his arguments, by quoting his
ence of the practice from the charge of cruelty:

'And ye who boast the tender feeling heart,
Who own soft pity's fascinating sway!
Deem not our pastime cruel, murderous;
Oh, rank us not with base assassins, who
The helpless innocent oppress, the weak
Destroy! Know, death's th' unerring doom of all!
Know that by kindred fangs devour'd each day,
Thousands of finny wanderers fall. The trout
Devours the brother trout: the rav'nous pike
Preys on each inmate of the teeming brook:
The shark alike the whole, e'en man, destroys.
Say then, shall man to serve his wants refrain,
When all around is havock? Shall he fail
To help himself, when all *unbid* partake?
Nor with th' exulting infidel exclaim,
This ruin proves an erring Providence!
Know that from partial evil general good
Proceeds. While shorten'd thus each single thread,
Millions enjoy the blessed boon of life:
Nor could these millions live, were there not giv'n,
By nature's wise behest, a mutual prey.
So weak and self-elated man exclaims,

Why is our span of life so short? and why
Are not our days on earth unlimited?
Vain fool! the universe is not for thee!
'Twas made for thousands—made for gen'ral good.'

It would be very unfortunate if, on such a subject, the composition could not be styled *flowing:* but this is not altogether the predicament of Mr. Clifford's poem. We have here only Book I. but more is promised if he meets with encouragement.—Mr. C. does not profess to adopt any part of the plan of Oppian, whose attention was directed to fishing on the main seas, but confines himself literally to fresh-water-streams. He does not, however, conclude this part of his poem, without a digressory notice of the pleasures of the Greenland fishery.

MILITARY.

Art. 29. *A Treatise on the Cavalry and Saddle Horse:* with Remarks on Pacing and Leaping, Observations on Breeding, &c. By G. Orr, Esq. late of the Fencible Cavalry. 12mo. 4s. 6d. Boards. Ginger.

It appears to have been the author's principal aim, in this manual, to supply directions for the choice and management of horses that are destined for military service: but they are also extended to the more common purposes for which this noble animal is used. The instructions relate to all the various heads under which the subject may be viewed, and seem to be formed according to the best and most received opinions and practice. Much useful advice, therefore, is here comprized in a short compass.

Art. 30. *The various Movements, Dispositions, and Combinations, that may be made with Pikemen,* in Aid of the Regulars and Militia. By Geo. Orr, Esq., formerly of the Fencible Cavalry, and now of the Royal Cumberland Militia. 12mo. 6d. Gray and Son, No. 62, Piccadilly.

The pike is undoubtedly a formidable weapon, and possesses many recommendations. We rather wonder, therefore, that the numerous suggestions for the use of it have been so generally disregarded; for we know not that it is adopted, in any instance, except among the Sea Fencibles. Mr Orr is a strong advocate for this instrument of offence, and displays its advantages in different points of view.

Art. 31. *Nine Letters on Military Subjects.* By the Rev. Wm. Martin Trinder, LL.B. at Oxford, and M.D. at Leyden. 8vo. 1s. 6d. Dwyer.

These letters were first published in a daily newspaper, with an assumed signature, which did not manifest the singularity of a divine writing on military matters, which now appears in the title-page. Mr. Trinder, however, no doubt thinks that his office of *Instructor* may be extended to almost all subjects; and therefore he here undertakes 'to point out the four chief requisites in the character of a soldier, and the right means of applying them; with some hints concerning a military man's domestic duty.' These requisites are *Courage, Fortitude, Obedience,* and *Military Science;* and on each Mr. T. supplies a number of desultory but useful precepts, illustrated occasionally by references to great events and celebrated characters. A leisure hour will by no means be misemployed in reading this pamphlet, by those to whom it is particularly addressed.

MISCELLANEOUS.

Art. 32. *Considerations on the best Mode of improving the present imperfect State of the Navigation of the River Thames, from Richmond to Staines.* Shewing the Advantages to the Public, the Navigators, and the Owners and Occupiers of Houses, Mills, and Lands in the Vicinity, by improving the Navigation of the River, in Preference to the Making any Canal. Illustrated by Maps, and Plans, &c. By Zach. Allnutt, Henley, Superintendant of the 2d and 3d Districts. 12mo. Pamph. Harris, &c.

It was the opinion of the celebrated Brindley, "that rivers were not intended by the Almighty for navigation." If we could wish to modify the censure of this celebrated engineer, we are not insensible to the difficulties which rivers present to the Navigator, and the obstacles which result from rapids and shallows. The river Thames, though enriched by many tributary streams, frequently in dry seasons experiences a want of water, and loaded barges are unable to pass over the flats between Richmond and Staines. Mr. Allnutt, knowing the inefficacy of the means hitherto tried, proposes to remove this defect in the Thames-navigation, by making *opening weirs* to pen the river only when the water is low, and by *side cuts* and *pound-locks* to avoid the shallows; and he conceives that *three* of these weirs, side-cuts, and pound-locks, the expence of making which cannot exceed 20,000l. would produce an effectual amendment, and supersede the necessity of having recourse to a new canal. Mr. Allnutt appears to have paid considerable attention to this subject; and his plan, if executed, would probably remove some, if not all, of the evils which the navigators of barges now experience.

The Maps and Plans which illustrate this little pamphlet are printed with moveable types, according to a mode invented by Mr. A., and which, we are told, he employs in giving plans of estates, to be affixed to Particulars and Conditions of Sale. Specimens of these Plans, representing various kinds of property, accompany this work; and the contrivance has the merit of neatness, cheapness, and expedition.

Art. 33. *Tables calculated for the Arbitration of Exchanges, both simple and compound;* with an Account of the Currencies and Monies of the principal commercial Cities of Europe. Taken from the latest and best Authorities, by J. R. Teschemacher. 4to. 1l. 11s. 6d. Boards. Author, 44, Great Tower-Street.

The Introduction to these Tables seems to us very faulty, since it is addressed neither to the learned nor to the unlearned; if intended for a beginner, it is insufficient,—if for a proficient, it is unnecessary: yet the author might, without great difficulty, have rendered his Introduction, as an elementary treatise on the subject of his book, very useful, by intermixing proper explanations with his numerous examples. Of the merit of the tables, we cannot speak decisively; since, to form proper judgment on these matters, practice and experience are necessary; and the opinion of speculative men, sitting quietly in their libraries, will probably not be deemed of much weight.

Art. 34. *Book-keeping improved*, or a certain Method laid down and exemplified for the Detection and Prevention of Errors: entirely superseding the tedious Process of calling the Books over. By Philip Pullin, Book-keeper to Messrs. Bogle, French, Burrowes, and Canning 4to. 1l. 1s. Boards. Sold at No. 2, Devonshire-Street, Bishopsgate.

The intention of this work is set forth in the title-page. A convenient method is shewn, first, of keeping the books free from error with tolerable certainty; and then, if errors should creep in, of detecting them expeditiously and commodiously. The ledger is not altered: but the journal is. At the end, the author advertises proposals for a publication to be intitled, "An Universal Negociator and Arbiter of Exchange."

Art. 35. *An Oration Commemorative of the late Major-General Alexander Hamilton*; pronounced before the New York State Society of the Cincinnati, 31st July 1804. By J. M. Mason, D.D. &c. 8vo. 1s. 6d. Ogle, &c.

An energetic and affectionate tribute to the memory of a distinguished, valuable, and unfortunate member of society; which will interest every one who, with us, regrets the occasion that deprived America of his talents and services.

SINGLE SERMONS.

Art. 36. *Preached at the Anniversary of the Royal Humane Society*, in St. George's Church, Hanover Square. April 15, 1804. By the Right Reverend Thomas Burgess, D.D. Bishop of St. David's. To which is added, an Appendix of Miscellaneous Observations on Resuscitation. By the Society. 8vo. 1s. 6d. Rivingtons.

The power and providence of the Creator are pointed out in this discourse, from Gen. xlv. 5. by many ingenious arguments and physical illustrations. From these interesting reflections, the Right Rev. author conducts us to other remarks on the goodness of God in the work of Revelation, and in the natural progress by which mankind are led from the infancy of knowlege to the establishment of arts and sciences, and to the various improvements and advantages of civilized life.—These considerations introduce the immediate subject, which the preacher has in view,—the Institution of the Humane Society.—'It is (says he) a circumstance highly interesting to humanity to have seen a short period of years distinguished by *three* events so beneficial to our fellow-creatures, and so honourable to our country, as the establishment of one Society for the preservation of life from the calamity of sudden death,—of another for the extirpation of a malignant disease,—and the discovery of the life-boat.'

After this pleasing view of the improvements of social life, the following appeal is made to the benevolent feelings of the audience:

'If it is interesting only to *hear* of the success of such exertions of Charity, how much more so, to have contributed to it, in any instance, by personal aid! This however can fall to the lot of very few. But all, who have the will, may enjoy the consciousness of taking *their share* in this labour of love; and of affording very beneficial service by contributing their pecuniary aid to the augmentation of the society's means of doing good, and to the perfection of its plans.

'A Christian can never be in want of motives to induce him to employ a considerable portion of the good things, with which God has blessed him, in the service of his fellow creatures, and of assisting and promoting the valuable purposes of humane and charitable institutions.'

The Appendix deserves attention, for the salutary cautions and information which it conveys.

Art. 37. *Preached in the Church of Louth, at the Anniversary Grand Provincial Meeting of Free and Accepted Masons,* Aug. 13, 1804. By the Rev. Thomas Orme, D.D. F.S.A. R.W.M. 510. and P.C.C. for the County of Lincoln. 8vo. 6d. Rivingtons.

The general duty of benevolence, and the peculiar obligations which arise from the establishment of civil Society, are properly pointed out in this short address, and are shewn to be founded on a just sense of the Divine authority. These principles, the preacher affirms, form the basis of the Free Mason's morality; and he subjoins a vindication of that order from certain charges which have been brought against it.—'*Our proudest boast*' is not a becoming expression for an humble Christian, if we may believe St. James, who says,—"But now ye rejoice in your boastings; all such rejoicing is evil."—The text is taken from 1 Peter ii. 17.

Art. 38. *A compendious View of the Christian Doctrines:* being the Substance of a Sermon preached before a Society of Protestant Dissenters at Newbury in Berkshire. By David James. 8vo. 1s. Johnson.

In this discourse from Ephesians ii. 18. the preacher takes occasion to remark on the certainty of the being and providence of God; on the character of Jesus, as the mediator and atonement for the sins of mankind; and on the influence of the Holy Spirit, as a secret aid and support to the faithful Christian. These three points open a vast field for theological inquiry: but we meet with nothing peculiarly striking or new on the subject in these pages. The general observations are just and pertinent; and we shall not detain our readers by any examination of the writer's proofs and arguments in favour of the *Atonement.*

Art. 39. *Religious Experience essential to a Christian Minister.* Preached at Broadmead, Bristol, 1st August 1804, before the Bristol Education Society. By James Dore. 8vo. 1s. Button.

Within the compass of a few pages, this judicious author has comprized much valuable instruction for those who are designed for the sacred ministry; and although the sermon is more particularly addressed to pupils in the list of dissenters from the Church, it may be read with great improvment and advantage by young men who are educated under the Establisment. The text is taken from Proverbs xvi. 26.

Art. 40. *The Influence of Christianity on the military and moral Character of a Soldier*, a Sermon preached before a Detachment of the Second West-York Militia, at Whitburn in the County of Durham, Nov. 25. 1804. By the Rev. J. Symons, B. D. Rector. 8vo. 1s. 6d. Rivingtons.

John the Baptist's advice to soldiers (Luke iii. 24.) can no more be regarded as a part of the precepts of the Gospel, than his baptism can be pronounced Christian baptism; and so far this text will not justify some of the preacher's assertions. As the state of the world, however, seems to make the study of war necessary, it may not be improper, in those to whom the office of public exhortation is assigned, to take certain occasions of instructing soldiers in their moral and religious duties. Mr. Symons considers the advantages and disadvantages of the military profession. Among the former, he enumerates the sytematic regularity and obedience enforced by military discipline, as propitious to the formation of orderly and virtuous habits in soldiers by profession, and as shewing them what might be accomplished by similar discipline applied to the moral conduct. When, however, he adverts to the disadvantages of the soldier's life, and depicts the temptations to vice which it presents, the good certainly appears to be so completely balanced by the evil, that we cannot expect the spirit and temper of Christianity to be promoted by the war system. Some benefit will certainly arise from the superaddition of religious principle to military discipline, and an attempt to accomplish this object is in character with a clergyman addressing a congregation of soldiers. The preacher piously endeavours to animate his military audience to prepare for 'the last review,' by "putting on the whole armour of God."

CORRESPONDENCE.

WE *marvel* at 'an Occasional Correspondent's' complete misapprehension; and WE cry out '*Fie!*' at his want of *politeness*. Could he expect us seriously to discuss the merits of an objection at which we glanced as being merely ludicrous? We were never less 'splenetic' than when we wrote the short article to which his uncourteous epistle refers.

The subject mentioned in W. Y.'s sensible letter did not escape our notice, as may be seen by some of our general remarks: but it is impossible for us, in reviewing books, to comment on every objectionable passage which occurs.

R.'s statement shall receive all due attention.

The reason which we assigned in our last Number, for delaying the consideration of A. B.'s papers, remains in force.

⁂ The APPENDIX to Vol. XLVI. of the Monthly Review will be published on the 1st of June, with the Number for May.

APPENDIX
TO THE
FORTY-SIXTH VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

ART. I. *Traité du Fer*, &c.; *i. e.* A Treatise on Iron and Steel, containing a rational and systematic View of their Nature, the Method of constructing Furnaces, the Processes which are followed in the different Founderies, and the Modes of using these two Metals. With 15 Copper-plates. 4to pp. 302. Paris. 1804. Imported by De Boffe. Price 1l. 11s. 6d. sewed.

MOST of our printed accounts of the manufacture of iron and steel are imperfect and discordant. The characters of the different iron ores have been more distinctly treated than the principles and methods of their reduction; and, prepossessed by theories, or deceived by experiments performed in his laboratory, the scientific chemist recommends a plan of operations which provokes a smile from the unlearned forgeman. The volume which we here announce is chiefly valuable, as it proceeds from the pen of a person intimately conversant in the *practical* details of the subject which he professes to illustrate. In the first part of his work, he treats of iron; and in the second, of steel.

The first chapter is intitled an *Essay on Iron*. This metal, it is observed, differs from others in retaining, when malleable, a certain portion of the heterogeneous particles with which it is originally united. These particles, which belonged to the matrix of the ore, are converted by fusion into a glassy principle, which forms a bond of union among the metallic parts. If this slag, or glass, be either wholly or even in a great measure expelled in the smelting or hammering processes, the metal is deprived of the requisite tenacity, and can no longer be applied to the purposes for which it was destined. On the glass of iron, likewise, depends the peculiar property which that metal possesses of furnishing its own solder.—From the rare occurrence of native iron, and the conformity between rust and pulverized ore, the author is induced to conjecture that the attenuated molecules of the metal contained in water, their natural solvent, are by it reduced at their formation into the state of calx, or rust: for thus 'they will mingle with their earthy matrices, and follow the destiny of the latter; that is to say, they will retain an earthy consistency, and undergo petrifaction, or crystallization, or assume the metallic form, in consequence of subterraneous heat,' &c.

Chap. 2. *Of the Glass.* The existence of the glass of iron is proved by the scoriæ of the smelting furnace. The first which appear on the surface of the fused metal have, in their fluid state, all the properties of real glass, and are formed into garden-bells, bricks, &c. This vitreous substance is likewise observed to ooze from the metal at the refinery, and under the blows of the forge hammer. The drops which issue from the *loop* and its subdivisions are either united in small clusters, or detached, and are of an earthy character. The former are obviously metallic; for they are attractable by the magnet: but the latter are vitreous, and are flattened on the under side by falling to the ground.—From several interesting experiments here stated, we are authorized to infer that this glassy principle diminishes by successive fusions, that it constitutes the solder of iron, and that its presence is essential to the metallic texture. Iron which contains a superfluous portion of this glass, of a good quality, may be freed from the excess by repeated castings and beatings. Glass of a refractory quality may also be separated, to a certain degree, from its metal, but not without decreasing the dimensions of the mass. The dose may be weakened, but the nature of the glass continues unchanged; and no process can add to its quantity.

In chap. 3. *Of Substances hurtful to Iron,* these are stated to be sulphur, arsenic, the phosphoric acid, &c. The first two may be detected by the ordinary practical methods, but the others only by delicate chemical processes.—The experiments here reported prove that 'metals and semi-metals' (an unchemical distinction) are unfriendly to the soldering of iron.

Chap. 4. *Of Ores.* The variety of colours, which prevails among iron ores, suggests several remarks in unison with the author's hypothesis of the origin of the metal. The principal ores are then classed under the threefold division of *ochres*, or earthy ores of a yellow tinge, *stony*, or *grey ores*, and those which are mineralized by sulphur, arsenic, or some other volatile substance; comprehending the *black, ferruginous*, or *metallic* sorts, and *pyrites*.

Accident first taught men that argillaceous ores harden in the furnace, while those which have lime for their matrix are converted into a calx. Experience then convinced them that a mixture of both, in certain proportions, produces a state of liquefaction the best adapted to the extraction of the metal. As these two species of ores seldom occur together, lime-stone is often substituted for the calcareous; and an earth abounding in clay, for the argillaceous. Pott first ascertained that the best proportions are one part of calcareous to three of argillaceous earth, or three parts of the former to one of the latter.

In conducting the assay of iron ores, it is properly observed that the operation should proceed on a large scale. The quantity tried should not be less than 500lb.; the furnace employed should be of the ordinary construction, and actually at work; and the specimen should be of the third casting, which is free from foreign admixtures. Trials in the small way, however, are not to be rejected, since they frequently indicate the comparative richness or poverty of the ore. Yet, in general, many experiments will be found necessary to ascertain the most productive result.

Chap. 5. *Working of the Ore.* The breaking and washing, and, in certain cases, the roasting of the ore on the spot on which it is dug, make such an obvious saving of carriage, that we are surprized to find the practice so often neglected by the manufacturer.—The following hint is also deserving of attention. 'At Eisenartz, the ore, though sulphureous, is not roasted, because it is presumed that the evaporation takes place during the fusion, by means of an increased expansion of the top of the furnace. The torrefying process might, perhaps, be omitted, in many places in which a belief of its utility depends on antient prejudices.'

Chap. 6. and 7. *Construction of a Furnace for smelting Iron.—Of the Workmen employed at the Furnace.* Under these titles, we observe nothing which is not generally known. The description of the furnace, which seems to be inferior to some of those that are used in our own country, will be best understood by the plates.

Chap. 8. *Refining, or Reduction of cast into malleable Iron.* Agreeably to his ideas already stated, the author regards cast iron as composed of metallic particles imbedded or dispersed in a vitreous mass, which prevents their mutual contact. The object of the refiner is, therefore, to remove as much of the glass as may admit a nearer approach of the particles, without at the same time destroying their common bond of adherence. The globules of metal, previously freed from part of their surrounding medium, are, by reiterated blows of the hammer, extended into fibres; the glass, in its fluid state, readily submits to this configuration; and thus *toughness* is a characteristic of forged iron.

Chap. 9. *Working of the Iron at the Refinery.* The refining process depends, according to this writer, on two essential operations; namely, the highest degree of liquefaction, so as to promote the discharge of the superfluous glass, and imparting such a degree of consistency to the iron, after fusion, that it may be collected into one mass, and subjected to the hammer. That which is of most difficult consolidation is the dark grey cast, with a fine granulated fracture. Its conversion to the state of forged iron is much aided by the addition of metallic scoriæ, and of a piece of wrought iron, of fifteen or twenty pounds weight.—Besides many excellent remarks on the treatment of the *loop*, this chapter explains the formation of it into bars, and the slitting operation.

The 10th chapter treats on the *Formation of forged Iron.* The principles above stated are here again unfolded; and the attention of the reader is directed to the various modes of forging cast iron, as practised in Styria, Carinthia, Savoy, and Allevard in Dauphiny. Accidental circumstances and local prejudices will account for most of the differences observable in the mode of preparing this useful metal, at different and remote founderies. Long practice, combined with good sense and freedom from preconceived theories, will best determine the minutiæ of proceeding in any given situation.

Chap. 11. *Analysis of cast Iron.* The white, grey, and dark varieties are ascribed to the greater or less quantity of glass retained in their composition. In the white, the pores of the mass being charged with this principle, its fracture reflects all the rays of light; whereas, in the grey and blackish sorts, the pores being mostly empty absorb the rays. The colour of cast iron is likewise visibly influenced by the application of different degrees of moisture, &c.

Chap. 12. *Of our tests of cast Iron.* As the colour is also affected by the gradual or sudden cooling of the metal, the quality of the iron cannot safely be determined by inspection. It is only when forged and wrought that its genuine character is known. The manufacturer may, however, derive considerable benefit from the author's numerous experiments on fusion, since they appear to have been performed with great fairness and closeness of observation. We regret that they do not admit of abridgement.

In chap. 13. is discussed the *Mixture of Iron with different Metals*. For the experiments which are here exhibited, we must again refer to the work. The author's principal conclusions are, that a small quantity of copper and iron, when the fusion is suddenly cooled, produces an apparently homogeneous alloy: but that if the mixture be effected in large masses, the two metals take the places assigned to them by their respective specific gravities; that their alloy cannot be re-cast without undergoing alteration; that more iron than copper is wasted in each act of fusion; and that the copper can never be wholly separated. With respect to tin, its combination with iron renders the latter hard and brittle: but it is capable of being wholly separated by repeated heatings.—Zinc resists all intimate combination.—The principal external characters of good cast iron are a granulated fracture of a bluish grey, and nearly as fine as that of polished steel; a specific gravity of 504 or 505 lbs. in the cubic foot; and a cohesion of parts that is not easily overcome.

Chap. 14. *Working of forged Iron.* Different degrees of heat are required in the working of iron, according to its peculiar character and destination: but for all ordinary occasions, the five degrees of the forgeman's scale are sufficiently accurate. Of these degrees, the welding heat is the most liable to failure; and the frequent unsuccessful attempts to catch the precise temperature are manifested in the small chinks of bars, gun-barrels, &c.—We are next presented with some useful observations on the mode of restoring overheated iron, the effects of hammering and nealing, the fibrous texture of forged iron, soldering, scoriæ, rust, &c. The subsequent facts are especially worthy of notice:

> 'The surface of iron, as it contracts rust, is unequally corroded, because the solvent attacks the metallic parts without affecting the glass; and the latter may be unequally diffused over the surface of the bar. The immersion of a piece of iron in an acid will convince us of this fact: for the dissolving principle, which attacks the metallic parts, would act uniformly on the surface of the iron, did it not contain glass on which the acid has no hold.
>
> 'Rust, like metallic scoriæ, forms at length a crust, more or less thick, according to the time during which the iron has remained in contact with its solvent, and the activity of the latter.
>
> 'Iron utensils employed in saltworks are soon covered with a thick rust: but this rust, which is formed in much less time than that produced by water, though very thick, is not deprived of its metallic properties; for nearly the whole of it is obedient to the magnet. We may presume that the marine acid has scaled the iron; for the rust produced by water is not attractable.
>
> 'Rust produced by water is of a deeper yellow than that produced by acids. That of the sulphuric acid is of a deeper tinge than that

of the other acids. That of the marine acid is of an earthy yellow. That of the nitrous acid is lighter than that of water.

'From the experiments made with these acids, we find that the sulphuric dissolves more iron than the marine and nitrous, and that the marine dissolves more than the nitrous.

'N. B. Forged or cast iron, which has not been subjected to the file, is not liable to rust, or, at least, suffers it very slowly.'

Chap. 15. *Characters of wrought Iron.* The author's directions may be of service in assisting our conjectures: but inspection alone, as he himself acknowleges, is always fallacious.

We are next presented, in chap. 16. with *the Catalonian method of manufacturing Iron:* but, to most readers, this description would be unintelligible without the plates.

Chap. 17. *Notes on the different sorts of Furnace Fuel.* Charred peat, after a fair and careful trial, was found to be inferior to charcoal; and the latter, in most cases, is preferable to coak.

The second part of the work is divided into twenty chapters, respectively treating *of Steel in general,—of natural Steel,—of cast Iron most suited to the manufacture of Steel,—of Fusion,—manufacture of Steel in Carinthia,—at Rives, in Dauphiny,—at Siegen, in the county of Nassau;—refining of Steel,—estimate of the expence of converting cast Iron into refined Steel,—table of the conversion of six plates of cast Iron into crude Steel, and of the refining of the latter,—tempering of Steel,—nealing of Steel,—of the spring of Steel,—peculiar tempering of different Tools,—case tempering,—dilatation of Steel compared with that of Iron,—working of Steel,—factitious, or cementation Steel,—observations on sabre blades, and other arms,—tests of Steel.*

From these titles, persons interested will easily perceive what are the parts of the subject which the author has thought it proper to illustrate. As we can neither analyse nor abridge his reasonings and observations, without detracting from their merits, or greatly transgressing our accustomed limits, we shall confine ourselves to a very few remarks; and the more willingly, because the most important practical details are well understood and successfully prosecuted in our own country.

In regard to the circumstances which constitute the particular modification of iron, denominated *steel*, the author's ideas, though somewhat novel, are perfectly consistent with his favourite doctrines already mentioned:

'Steel (says he) is composed of the same metallic particles as iron, but it contains more of them in the same bulk. The same cast iron yields iron or steel, according as it is treated: the art of making steel, then, consists in bringing the metallic parts together, in a smaller volume.

'We may form an idea of the difference between iron and steel, by comparing the former to a rope stuffed with tar, and the latter to the same rope, from which most of the tar has been extracted by heat, and the threads brought closer together by compression. If, at the same time, we compare the glass in the iron to the tar, and the glassy fibres to the threads of the same rope, we shall perceive that the process of converting iron into steel consists in disengaging, by a violent degree of heat, all the glass which is not necessary to the union of the metallic particles, and in producing a closer approximation of these particles by the strokes of the hammer. Such is the process for converting cast iron into what is called *natural* steel.

'If the glass be merely allowed to flow off, vacancies must take place between the metallic parts; and if the degree of heat be urged until their union be effected without the aid of the hammer, a factitious or *cementation* steel is obtained. This method is, in fact, practised in making steel of bar iron.

'The result of both these processes is only crude steel, which is unfit for use, until it has been refined; that is to say, until the number of its fibres, in the same bulk, be increased.

'We may form an idea of this operation by resuming the comparison of the rope. If we suppose it to be composed of a hundred threads, and doubled, we have the sum of two hundred threads; and four hundred by a second doubling. In like manner, the fibres of steel are doubled by bending, soldering, and beating it out, to preserve the same thickness; and so in succession. The first doubling gives to steel the name of the first mark, the second, that of the second mark, the third, that of the third mark, &c. The refining process is seldom pushed beyond the fourth mark, that degree sufficing for adapting steel to the finest works, in which steel of cementation is preferably used.'

The cast iron which produces the best steel has a white and specular fracture, such as that which is employed in Stiria, Carinthia, at Siegen, Bendorf, &c.

The scope of the author's text is to prove that the tendency of the several operations of fusion, hammering, and tempering, is to discharge part of the glass, and to increase the continuity of the metallic fibres.

He thus sums up the conclusion:

'All the preceding facts and observations will justify the opinion, that the hardness which iron receives from tempering, after having been cemented, is not owing to the carbon which combines with it during cementation, but really to the greater approximation of the metallic particles, which accumulate in proportion as they soften, and as the dilated air expels from the iron the glass which is extraneous to its steely character. It is to this approximation that I ascribe the difference between steel and iron; and it is this which, in my opinion, really constitutes steel.

'In like manner, we ought not to attribute the greater darkness of colour assumed by steel, when immersed in an acid, to the presence of carbon, but to the circumstance of its containing more metallic particles than iron, bulk for bulk. As the acid attacks the metal, without acting on the glass, the iron retains, in course, a greater degree of whiteness. To be convinced of this, we need only plunge a plate of iron and one of steel, of the same dimensions, in the vitriolic or nitrous acid. The steel plate will be progressively covered with a dingy and uniform shade; because its fibres being much compressed, the intervening layers of glass, which serve to solder them, are scarcely visible; whereas the fibres of the iron being more separated, their interposed glass is thicker, and, remaining untouched by the acid, its aspect is whiter. This comparative lightness of colour is increased by the streamlets of the glass which rise and spread along the iron bar during the heating, as has been sufficiently detailed in different parts of this treatise, especially in p. 8. experiments third and fourth, where it is clearly proved that glass is the solder of iron.'

Anonymous publications on complex and important subjects seldom excite high expectations. We are, therefore, rather surprized that a work like the present, fraught with solid and useful information, should, in this age of egotism, appear without a name. We trust, however, that the author's modesty will not stand in the way of his usefulness. If gentlemen who have directed their attention to any branch of trade or manufacture, and who unite the rare qualifications of a knowlege of scientific principles and an intimate acquaintance with practical details, would more frequently favour the public with the results of their studies, they would essentially contribute to multiply the resources, and advance the elegant accommodations of life. It would at all times afford us the sincerest pleasure to announce examples of that enlightened communication, which reflects the highest honour on professional men, placed at the head of large and active establishments.

While thus disposed to bestow all due commendation on the volume before us, we may be allowed to insinuate that the occasional introduction of collateral topics, not strictly technical, —such as the history of the early use of iron, the remarkable changes in national manners and character which are effected by this metal, and some account of those eminent naturalists and chemists, who have most successfully expounded its properties,—would have given a wider circulation to the didactic parts, and have relieved the dryness of the whole. The arrangement of the materials also appears, in some measure, liable to exception. A methodical exposition of the ores of iron, as they occur in nature, a classification of their characters, and an account of the manipulations which they undergo previously to fusion, should have preceded the discussions relative to the cast and forged states of the metal; while the particulars concerning each of these states should have been more distinctly separated. In his enumeration of the *ochres*, or *yellow ores*, the author very unnecessarily extends these terms to *Prussian blue*, *black* magnetic *sand*, and *dark* coloured *micaceous* ore. On the other hand, martial *garnets*, and *red* and *black* hæmatites, are included under the *grey* ores.—The title of the first chapter is certainly too vague, and raises expectations which are not gratified. That of the tenth is equally inapplicable, since, instead of an *analysis of iron*, we meet with little else than an attempt to explain the varieties of colour produced by the quantity of glass, by the moisture of the mould, by the rotatory motion of the metal in a fluid state, &c.

This author has the merit of drawing the public attention to a part of the constitution of iron which has hitherto been much neglected: but granting to his glass the importance which he ascribes to it, we are not convinced that he *disproves* the affinity of iron for oxygen, nor the presence of carbon in cast iron and steel.

The furnaces and machinery are well described and accurately delineated in the plates. In general, they appear to be inferior to those which are used in this island. Had the author visited a British foundery, he could scarcely have failed to recommend the adoption of condensing cylinders instead of bellows, and to have detailed the construction of Watt's Steam Engine, that most beautiful exhibition of human ingenuity.

ART. II. *Voyage dans les quatre Principales Isles des Mers d'Afrique,* &c.; *i.e.* Travels in the four Principal Islands of the African Seas, &c. By M. BORY DE ST. VINCENT.

[*Article concluded from the last Appendix, pp.* 449—459.]

OUR traveller next relates, with more minuteness than interest, his excursion to the *Great Bason*, the DRY *River*, and the *River of the Rocks*. Among the few remarkable particulars which occurred during this part of his peregrinations in the Isle of France, was the absolute want of aquatic and marshy plants on the margin of the bason, although the nature and situation of the soil seemed to be singularly adapted to their growth. It appears, however, that *Equisetum hyemale*, which certainly affects swampy and moist places, greatly contributed to the general verdure; and, among the gramineous species, which are not discriminated, some may be indigenous to wet or flooded grounds.

In the bed of a rivulet were found many small basaltic prisms, from one to three inches in diameter, and from six to eight long; most of them are four-sided, and have very sharp angles.

Near the Dry River, is a current of basalt, which, during some antient eruption, has manifestly flowed over a stratum of bowlder-stones, fast tending to decomposition, and incorporated with an earth which, like that of the whole country, is comminuted lava. Both above and beneath the basaltic vein, runs a layer of pebbles, of various sizes, being fragments of divers lavas, and all connected by earth. This curious alternation of compact and decomposed lava is remarked at only 150 or 200 toises above the level of the sea. 'The intervals, then, which have elapsed between the volcanic eruptions which produced the compact matter, must have afforded leisure to vegetation and the waters to form strata of a different description. This is the only inference which we mean at present to draw from the facts here stated; and we shall wait for more proofs before we found a system.'

Volcanic productions and indigenous vegetation again form the chief objects of investigation in the range of coast from the Eastern River to the parish of St. Rose. The lavas which occur from St. Denis to the Point of Bourbier assume a character very distinct from those which had been hitherto observed; exhibiting neither *trapp*, nor *felspar*, nor *zeolite*, but abundance of *chrysolite* of a glassy lustre, and bright yellow colour. This chrysolite, in some places, obviously tinges the sand; which is composed of five tenths of compact basaltic lava, one tenth of particles of puzzolana, and other coloured lavas, and four tenths of chrysolitic grains, which, from their specific levity, uniformly affect the surface. On some districts lately vulcanized, is found a *Lobelia*, which, from its various aspects, the author designs *L. polymorpha*. It includes the *L. filiformis* and *L. serpens* of *Lamarck*. Three distinct varieties are described in the notes.

A current of lava at St. Rose deserves our notice, because it flowed from the mountain in 1708. Its rough, refractory, and scorious surface is already covered with *L. vulcani*, a new species of grey rock-moss, which should be placed between *L. paschalis* Lin. and *L. ramulosus* of Swartz. The other plants, which characterize this stream of lava, and indicate its presence by a low and peculiarly coloured vegetation, are, *Scirpus iridifolius*, *Andromeda salicifolia*, *Celtis orientalis*, *Andropogon aureum*, a species of *Cinchona*, and a beautiful *Dicksonia*. The date of the eruption is so far interesting, that it proves that vegetation may take place at no very distant period: but the precise term must be regulated by the nature of the lavatic surface, the climate to which it is exposed, and other accidental circumstances. The cylindrical apertures, observable in the substance of the lava, are formed by trunks of trees enveloped in the liquid mass. In other parts, these fragments of trees have been so rapidly consumed, as to leave only impressions of their forms.

The fatiguing and hazardous ascent to the top of an existing volcano composes the subject of the 13th chapter. We need hardly observe that, in the progress of this arduous march, the author's attention was chiefly solicited by various currents of consolidated lava, and several non-descript plants. Among the latter, we notice a beautiful *Pteris*, first observed at 250 or 300 toises above the level of the sea, and varying in its aspect according to the coolness of its situation, or the age of the lava on which it vegetates. When in full vigour, its stem is five or six inches in diameter, and four feet high. Its fronds, of a beautiful gay green, expand gracefully from the top, like the leaves of the palm-tree, and are two or three feet long.—The difficulty of procuring water had nearly proved fatal to the party; and the black attendants were more than once on the point of perishing from faintness and exhaustion. At length, some water of a very indifferent quality was discovered, and greedily swallowed. The travellers lay encamped during the night at some distance from the summit.

Shoes, pantaloons, and even limbs, were sadly disfigured next morning by the *insinuations* of a sharp and rough volcanic slag. Yet our intrepid journalist was not to be daunted; and the *Piton-Faujas* amply recompensed his toils. 'It presents a complete volcano in miniature, with all its appendages. Time seems to have respected all its peculiarities, and to have presented its form entire. A truncated cone, surmounted with its crater, a lateral vent on the side of the *rampart*, and a sunken hollow, from which a considerable stream of lava, issuing near the base, proceeded towards the Osmundian plain, are still visible.'—In respect of form, situation, and supposed origin, this diminutive volcano manifests a striking analogy to *Monte Nuovo.*

The eruption of the 24th June 1787 has left very marked traces of its progress. In the course of a week, the current of lava reached the sea, distant at least 3900 toises from its source, and the solid contents of ejected matter were calculated at eleven millions and seven hundred thousand cubic toises. Among the more elevated scoriæ, are found volcanic balls of a nature considerably different from any hitherto described. The largest exceed not a foot in diameter, and many are of the size of an egg. Their external compact crust, of about an inch in thickness, contains porous lava, irregularly scorified, and presenting considerable vacancies, which sometimes include water. The currents near the summit appear to have been arrested in an early stage of their descent; and their surfaces, in cooling, have assumed the most varied and whimsical configurations, as those of stairs, turbans, snails, intestines, brains, tortoises, &c.

When the adventurers were busied in exploring the top of the volcano, to which they had attained with much difficulty and considerable risk, sulphureous vapours and hollow noises excited their attention; and then, all at once, two columns of ignited matter, red hot in the midst of sun-shine, darted to the height of twenty toises. Fragments of rock, still unfused, and dragged along with the fiery tide, were projected from it with violence, and fell with a hideous crash, after having described a long parabola: while a rushing noise, like that of an immense cascade, accompanied the majestic scene. The name of *Dolomieu* was given to the elliptic crater from which these fire spouts issued.—On attempting to descend into the principal crater, on the side of the central cone, M. B. DE ST. V. was quickly compelled to retire, having been nearly suffocated by sulphureous vapours.

During the first night, the naturalists and their guides slept profoundly on this burning elevation. On the second,

'The negroes never closed their eyes; for they were less fatigued and more afraid than on the preceding evening. Our beds, too, were extremely rugged. I sometimes slumbered: but I was frequently awakened by the cold, and by the dreadful noises which occasionally proceeded from the volcano. This noise was quite different from the incessant uproar occasioned by the ascending spouts of fire, and resembled a continued discharge of musquetry, though somewhat louder. Flame every where surrounded us—a circumstance which always appeared to me new and incomprehensible, when I started from sleep. *Jovancourt* expressed his astonishment at our feeling no inconvenience from the heat of the volcano, when we lay so near its mouth; and certain it is that we could not thus have withstood the heat of an equal quantity of burning timber. Is this owing to the moderate temperature of volcanic fire, which may be supposed to fuse the objects which it attacks rather by its constancy than its violence? Or, should we ascribe it to a diminished transmission of caloric, caused by the rarity of the air in the regions of the atmosphere to which we had ascended?'——

'At sun-set, the thermometer stood at eleven, and at midnight, six above zero. Towards morning, it fell below the freezing point. At day-break, it rose again to five; and, at sun-rise, it quickly got up to ten.'

In descending from the peak, the travellers were again exposed to imminent dangers; having wandered in a thick fog, and consumed most of their provisions, and all their water. At length, however, they reached the sea-shore in safety, and rested from their toils.

It is particularly worthy of remark, that few or no basaltic prisms occur along the coast.

> 'They who believe that basaltic lavas owe the form under which they usually appear, to the sudden shrinking which they have experienced, on coming when in a state of fusion into contact with the sea, will expect that the coasts of the ocean should here resemble the sides of Fingal's cave: but no such phænomenon presented itself to my observation. Though the compact portions of the currents consist of a pure basaltic lava, the mass is nearly continuous along the whole extent of the volcanic field; and, wherever it is broken, it exhibits only unequal blocks, with irregular sides and angles, and never disposed in a series, like the pipes of an organ. These angular blocks, at first contiguous, are gradually separated by incessant beating of the waves, and, tumbling from their places, form a range of breakers which render this district of coast inaccessible.'

An eruption which occurred in 1791, from the Crater *Dolomieu*, is very circumstantially described, chiefly from a manuscript account communicated by M. *Berth*, an officer of intelligence and observation. During the night, and at the distance of some leagues, the current of lava presented the appearance of a large river, all on fire, which cast a gleam over the sky. In the day time, the fluid mass had a dull black aspect, and emitted white and thick smoke from its upper surface. M. *Berth* remained several minutes within three or four feet of the stream, without being much incommoded by the heat. Though the surface becomes solid in a few seconds, the fluid part of the current frequently breaks through this thin incrustation, and forms fresh streamlets which harden in turn. Besides crystals of sea-salt, formed by the liquid matter coming in contact with the ocean, M. *Berth* observed in the lava martial vitriol, in the form of minute globules on foot-stalks, and very small quantities of a species of mineral alkali, but no sal ammoniac.

The eruption, which broke through the Rampart on the 2d November 1800, is described by M. *Hubert*, an eye-witness, in language well calculated to rouse the most torpid mind. In one place, we are informed,

> 'The lava fell in three separate currents, and in a perpendicular direction, from the height of eighty or a hundred feet. The middle stream was fluid as water, the other two flowed with the apparent consistency of honey.—This eruption was the only one which presented me with the spectacle of such a fine cascade of fire. I am, moreover, indebted to it for two observations which are new to me. When the

lava reached the sea, we remarked fragments of slag, some as large as a man's fist, thrown to the height of fifteen or twenty feet. On attending to all the circumstances, it was easy to perceive that their projection was owing to water reduced to a state of vapour.

'The steam which proceeded from the blending of the waves with the lava was impregnated with salt. The neighbouring trees, the rocks, and our own bodies, were speedily whitened with this salt, which fell in a very fine powder. The sea, very boisterous in this place, struggled, with hideous uproar, against the lava which encroached on its domain; and, constrained to retreat before its masses, it left them nevertheless often covered with water, which also was converted into crystals of salt. From this last proceeded the impalpable powder, which was wafted aloft by the smoke and the impulse of the aqueous vapour. Should we not ascribe the formation of sea-salt found in volcanos to events similar to that which I now relate?'

M. *Hubert* likewise observed a large stone and many pebbles cast by the sea into the burning stream, in which they remained imbedded. Geologists may, at some future period, reason very profoundly on the manner in which these extraneous bodies have been incorporated with the basaltic mass.

With the traveller, we are now glad to repose, for a moment, from the contemplation of solitude and dreary masses of volcanic scoriæ. In the quarter of St. Joseph, we again meet with traces of culture and inhabitants. The latter are chiefly composed of maroon hunters, and are men of colour, without landed property, born free from father to son, whose wives are purchased slaves, and whose children are black. They are too proud to stoop to regular labour; yet, habituated to privations of every kind, they are at once active, indefatigable, and slothful. So very tenacious are they of their *white* original, that they deem it an insult to be called *men of colour*, or *free negroes*. 'Just but stern to their slaves, when they have any, they are cruel and unrelenting to the unfortunate maroons who fall within their gripe. In other respects, they are frank, full of candour, incapable of suspecting deceit, hospitable, and generous. Nearly abandoned to a state of nature, hardly do they know that a mother-country exists. The revolutionary commotions which shook the *universe*, and which had excited fatal disturbances even in Bourbon, respected the deep forests which shade the basis of the volcano.'

The author notices the intense cold to which the plain of the Caffres is obnoxious, and assigns as its cause the particular disposition of the gorges of the mountains. It frequently proves fatal to men and other animals who have been previously overheated.—The sandy plain is distinguished by superb ranges of basaltic pillars. Their history and that of similar columns prisms in the Isles of France and Bourbon sufficiently convince the ingenious traveller, 1st, that they are not produced in the humid way; and, 2dly, that their regular forms are not affected by the immersion of their fluid materials in the sea.

'The island of Reunion, wholly volcanic, and full of basaltic prisms, most of which are interposed between scoriæ, puzzolana, and other matters which the most incredulous are obliged to recognize as productions of fire—the island of Reunion, I say, is a large volcanic laboratory, in which all has been liquid. The antient fluidity of its basalts is proved by their interjected strata, by the sulphur, by the crysolitic nodules, and by the pyroxene contained in their substance. The currents which have been seen in a fluid state, in our own times, afford still more decisive evidence. Any person may now discover beneath the shapeless blocks of scoriæ, which conceal them, prisms in all respects analogous to the compact and basaltic currents, and of the very same substance.'

In the course of a second journey to the top of the volcano, the author and his companions pitched their camp on the very edge of the Rampart, that they might contemplate the conflagration during the night. 'Our fires having gone out, (he says) the cold, which was now very intense, again awakened me. The mercury had fallen to 2½ below the freezing point. As I was busied in rekindling the fire, on which I had thrown some twigs of heath, the mountain diffused an uncommon splendour. A hideous noise, frequently repeated, was followed by a multitude of grand and beautiful rockets of lava, which, darted from the crater to more than the height of two hundred feet, bore some sort of resemblance to a girandole. Never did I witness a more striking spectacle.'

We should be happy to conduct our readers over the interesting ground termed the *Inclosure* or *Rampart:* but it now behoves us to economize our extracts; and one glance of the plates will often explain more than whole pages of text. Suffice it to mention that this extended plain, encompassed by strata of different lavas to the height of three hundred feet, and upwards, is conjectured to be an extinct volcano, which once contained a boiling lake of basalt six miles in diameter.

On the march to the *Piton de Neige*, several European mosses were remarked. The *Lichen giganteus*, however, is a nondescript. It is the largest of the fruticulous division of this numerous family, and, in habit and aspect, approaches to the *rangiferinus:* but it is much larger, is of a whiter grey, and its branches, instead of nodding, are separated into small dichotomous or trichotomous divisions, forked at the extremities. We may here remark that the author has considerably enlarged the Cryptogamic class of vegetables; and we are happy to announce that the botanists to whom he has imparted the contents of his herbal, especially MM. *Bridel* and *Palisot-Beauvois*, intend shortly to publish them in a scientific form.

Nearly the whole of the twenty-second chapter is hypothetical; and, though composed with spirit and some degree of eloquence, it is an aukward attempt to revive Buffon's exploded theory of the earth; or something very like it. A reader might suppose that the writer had really witnessed the process of making a planet from a chip of the solar mass, with such minuteness and emphasis does he expound his doctrine. Amid all his fine reasoning, he seems never to have been aware that the sun may be no ignited body, but opaque, like the planets which revolve around him, and only encompassed by a luminous atmosphere. The existence of an immense accumulation of fire in the earth's centre is at best gratuitous; and history will not easily convince us that the heat of our globe is gradually increasing, that the world is in its decrepitude, or that the moon has already undergone a general calcination, and is mere volcanic slag. In like manner, we cannot concur in the idea that the polymorphous aspect of some plants, and the existence of a mis-shapen bird, in the Isles of France and Bourbon, denote the first and imperfect rudiments of creation. On the same principles, a few stunted, hybrid, or luxuriant species of vegetables, conjoined with the appearance of the ostrich and the camel, would prove the recent existence of Egypt or Arabia. We cannot believe that water is the source of all organization; nor that infusorial animalcules, zoophytes, &c. are less perfect in their kinds than the lord of this nether creation, who, in his ignorance, boldly pronounces on the causes and gradation of organized existences.

Some days of toilsome march in the lower districts of Bourbon were by no means unfruitful in observations: but for these we must refer to the work, and proceed homeward with the tired journalist, with all convenient expedition. As he waited for a passage to Europe, he visited the small island of *Tonneliers*; where he rescued two fragments of an atmospheric stone from an ignoble wall, in which they had been kept in durance by vulgar plaster. In their fracture, they correspond to similar substances from l'Aigle in Normandy. The mass had, it is said, fallen not long before from a luminous cloud, which exploded with great violence, and disclosed a bright globe of fire, to the amazement of several ladies, who were enjoying the cool of the evening on the quay. The theory of the fall of such stones, which is here very pompously detailed, carries its confutation along with it. They were projected, forsooth, from immense depths, in an early stage of the earth's existence, when ignivomous mountains were indued with propelling forces sufficient to drive masses of matter into the regions in which they were constrained to obey, for ages, the combined laws of impulse and gravitation; until, in the progress of time, their spiral revolutions at length terminated on the surface of their native earth.

With equal confidence, our bold *projector*, when confined by indisposition, favours us with the outlines of a chimerical scheme for excluding the British from the continent of India.

St. Helena, at which M. B. DE ST. V. touched on his homeward passage, gives rise to some lively and entertaining remarks, though a few of them savour of French flippancy. Considering that he was not allowed to explore the island, we must give him credit for the information which he could snatch from random glances. Besides several plants, he has discriminated thirteen varieties of lava.—His relation of the accident, which had nearly proved fatal to the surgeon of the vessel, is recorded with feeling.—In conclusion, we have to observe that activity of pursuit, accurate description of natural productions, a correct and animated style, and striking illustrations of the text afforded by the plates, eminently distinguish these volumes of travels, and dispose us to overlook some crude reasoning, and a few puerile traits of individual and national vanity.

Subjoined to the Travels is an interesting letter from the elder *Hubert*, relative to a recent eruption of the volcano of Bourbon. The heat of the flowing lava, on this occasion, seems to have considerably exceeded the temperature noticed by M. *Berth;* since it proved insupportable at the distance of twenty-five toises.

To the whole is annexed a copious and satisfactory index.

ART. III. *Dictionnaire des Sciences Naturelles*, &c.; *i.e.* A Dictionary of the Natural Sciences; treating, in methodical Order, of the different Beings of Nature considered by themselves, according to the actual State of our Knowlege, or in the Relations of Utility which they bear to Medicine, Agriculture, Commerce, and the Arts; to which are annexed biographical Notices of the most celebrated Naturalists.—A Work adapted to Physicians, Agriculturists, Manufacturers, Artists, Merchants, and all those who are interested in knowing the Productions of Nature, their generic and specific Characters, their native Habitations, their Properties, and their Uses. By several Professors of the National Museum of Natural History, and of the other principal Schools of Paris. Vols. I. and II. 8vo.; and one 4to Number of Plates. Paris. 1804. Imported by De Boffe. Price 1l. 1s. sewed.

SUCH is at present the prevailing taste for the study of Natural History on the continent, that we have no sooner completed our account of an extensive Dictionary of that Science *, than we are called to announce the publication of a similar undertaking, executed in the same language, and in the same city. Though comparisons are not always desirable, neither are they always easily avoided; and when two large and respectable works on the same subject are presented to a reviewer at nearly the same time, he feels himself forcibly impelled to weigh their relative merits.

So far, then, as we may be allowed to judge from the limited evidence before us, the present performance, in more than one respect, excels its predecessor. In the first place, the application of natural productions to the arts and accommodations of life forms a more prominent feature in its character. Secondly, the intimate connection between chemistry and natural history is more pointedly recognized. Thirdly, the vocabulary embraces a wider range of synonyms, and even many foreign and provincial appellations. Fourthly, we have hitherto stumbled on no crude theories, nor vague declamation. Fifthly, the ensuing exposition of the names of the contributors, and of their respective departments, bespeaks a more powerful concentration of professional talents.

Mineralogy and Geology have been assigned to *Al. Brongniart*, Professor of Natural History, in the central school of the four Nations:—the general articles of Natural History, especially of Zoology, with Anatomy, Physiology, the History of Reptiles and Worms, &c. to *G. Cuvier*, Perpetual Secretary to the National Institute, Professor in the College of France, and in the Museum of Natural History, and to *G. F Cuvier*, his associate:—the History of Insects, to *C. Duméril*, Professor in the School of Medicine:—the History of Birds, to *Ch. Dumont*, Member of several learned Societies:—Chemistry, in its applications to Natural History and the Arts and Sciences, to *A. Fourcroy*, Member of the National Institute, Counsellor of State, Professor in the Museum of Natural History, and in the Medical and Polytechnic Schools:—the History of the Mammiferous Animals, to *Et. Geoffroy*, Professor in the Museum of Natural History, and Member of the Egyptian Institute —Botany, to *A. L. de Jussieu*, Professor in the Museum of Natural History, and Member of the National Institute, with *Beauvois*, *Desportes*, *Duchesne*, *Jaumes*, *Massé*, *Petit-Radel*, and *Poiret*, for associates:—the History of Fishes, to *B. G. E. L. Lacépède*, Member of the Conservative Senate, and of the National Institute, and Professor in the Museum of Natural History *:—Astronomy and Natural Philosophy, to *S. F. La Croix*, Member of the National Institute, Professor in the central school of the four Nations, and in the Polytechnic School:—the History of Molusca, Radiarii, and Polypi, to *J. B. La Marck*, Member of the National Institute, and Professor in the Museum of Natural History, assisted by Dr. *Duvernoy*:—Vegetable Physiology, to *C. F. B. Mirbel*, Assistant Naturalist to the Museum of Natural History, and Professor of Botany in the Republican Lyceum:—Agriculture to *H. A. Tessier*, Member of the National Institute, of the Medical and Agricultural Schools, of the General Council of Agriculture, Arts, and Commerce, and of the Administration of the Home Department;—and some general economical articles, to *Coquebert-Mombret*.

---

* See Rev. Vol. xlv. N. S. p. 490. *Appendix.*

Most of these individuals are already very advantageously known to the learned in Europe; and the facilities, which their professional situations afford in the prosecution of their respective lines of contribution, with the consideration of responsibility attached to their signatures, allow us to augur very favourably of their labours. The two present volumes bring down the alphabetical series only to *Argenture*, inclusive. Among the most satisfactory and circumstantial articles which we have remarked, are, *Abeille*, *Acide*, *Agneau*, *Aigle*, *Albatros*, *Animal*, *Antennes*, *Anthracite*, *Antilope*, *Antimoine*, *Araignée*, *Arbre*, and *Argent*.

Abeille includes an abridged and distinct view of the very interesting history of the Bee. In treating of this insect in general, and of the honey species in particular, the author has made a commendable use of the writings of *Réaumur*, *Hubert*, and *Schirach*. Among a great variety of other curious facts, he states that the whole body of a drone is in a state of vibration, when it hums. Though deprived of its wings, it is capable of producing a sound exactly similar, and probably the same with its former hum. Even when the legs are cut off with scissors, the trunk retains its tremulous motion, and utters an audible noise. If immersed in water, many air-bubbles are disengaged from it: but though the mutilated insect be taken out alive, it is no longer sonorous. 'This experiment, however incomplete, tends at least to prove, that the humming of bees is not occasioned by a strong vibration of the internal part of the upper wings, but rather by a tremulous affection of the entire body; and, perhaps, even by the escape which sulphur, phosphorus, and carbon, form the radicals. The second order includes those acids of which the radicals are composed of two simple bodies united; thus, hydrogen and carbon constitute, by their simultaneous union with oxygen, the vegetable acids. The third order contains the acids with triple radicals. Animal matters afford examples of such acids, their radical being compounded of hydrogen, azote, and carbon, jointly united with oxygen.

---

* In the articles included under the letter *A*, he received the assistance of the late M. *Daudin*.

' 9. Besides these three orders of acids, there are some of the acids,—few indeed, in number, since there are only three species out of more than thirty at present ascertained,—which have not been decomposed of which the radicals are unknown, and into which oxygen is admitted only on the score of analogy. These are the muriatic, fluoric, and boracic acids.

' 10. These four orders of acids have general characters which distinguish them; and which, by discriminating them from one another, enable us to recognize them with ease and certainty.

' Acids of the first order, or with simple radicals, are all decomposable by red charcoal, and cannot be converted into one another. They are easily manufactured.

' Acids of the second order are decomposed spontaneously, and by their inherent powers. Art, like nature, can convert them into one another, because this conversion requires only a change of proportions among their constituent principles.

' Acids of the third order are the most liable of all to decomposition. They easily pass, especially by the help of an elevated temperature, into ammonia and carbonic acid, by the exchange of their four principles, and by their union into two binary compounds. They are likewise capable of passing to the state of some vegetable acids.

' Lastly, the acids of the fourth order resist every process of decomposition, preserving their acid and identical nature, in whatever manner they are treated.

' 11. In decomposing acids with simple radicals, the combustible bodies employed in the decomposition are burned by the disengaged oxygen of the acids, so that the latter may be said to be unburned (*débrûlés*), and brought back to the state of combustible bodies, by being deprived of their radicals, while the matters employed in the decomposition are burned, and frequently even acidified. This phænomenon is of frequent occurrence, both in nature and in art.

' 12. We may conceive from what has just been stated, that the acids are very useful agents in chemical operations, and excellently fitted to discover the nature and properties of the bodies on which they are made to act, and which are made to act on them in turn. Their action on bodies consists either in the alteration to which they subject them, by decomposing themselves, and imparting oxygen to them, or in the simple dissolution which they effect on them by uniting with them, without decomposition on either side.

' 13. This double action, and all the phænomena to which it gives rise, as well as the compounds which it produces, exists both in the vast laboratory of nature, and in the laboratories of art. We must know how to appreciate them with accuracy, if we would form proper

'Antient chemists entertained very inaccurate and even very false ideas of the nature of acids. Being guided by imagination rather than experience, they considered them as simple salts. Some ascribed their peculiar properties to a fixed fire; though the greater number believed them to be formed of water and earth. They admitted an elementary acid as the principle of all the others, which were formed from it by different modifications. All these ideas were erroneous; and the true and general doctrines respecting the acids only began to be perceived in consequence of the discoveries relative to air, elastic fluids, and combustion. The whole of our present knowlege, with respect to the general nature of these bodies, may be reduced to the following propositions; which all rest on positive, multiplied, and accurate experiments:

'1. Every acid is a compound body, proceeding from combustion, and formed by the union of one or more combustible bodies with the base of that part of the air which alone supports combustion.

'2. Hence, all the acids have a common principle, denominated acidifying, or oxygen, which originates in the air, and to which they owe their acid property.

'3. If all the acids have a common principle, the source of their common properties, they should each contain an appropriate matter, the source of their individual properties, or of their specific characters.

'4. This appropriate matter in each acid is called its radical, because it is the first cause or root of its particular properties.

'5. Hence, each of these compounds, or burned bodies, has two denominations; namely, that of acid, which denotes its state of oxygenated or acidified matter, and that which expresses its radical. Thus the terms sulphuric, phosphoric, carbonic, added to that of acid intimate that sulphur, phosphorus, or carbon, is combined with oxygen in the acids so denominated.

'6. The portion of the acidifying principle, or of the oxygen, not only varies in its combinations with the different acidified radicals, but it even varies in the same acid, and consequently occasions a variety in its acid nature and force. An acid slightly oxygenated, or weakly acidified, is expressed by adding the termination *ous* to its specific epithet; and when the acid is completely oxygenated, or strongly acidified, its name terminates in *ic*. Agreeably to this distinction, we say sulphurous and sulphuric acid, phosphorous and phosphoric acid.

'7. Many acids are decomposed by combustible bodies, sometimes by the aid of heat, and sometimes by simple contact in any temperature. It is sufficient for this purpose to employ a combustible body which has a greater affinity than the radical of the acid has for oxygen: thus, red hot charcoal decomposes the sulphuric acid, &c.

'8. The acids are divided into three classes, or orders, according to the different nature of their radicals. The first order comprehends those of which the radical is simple, or has not hitherto been decomposed; as the sulphuric, phosphoric, and carbonic acids, of struction of a rich and harmonious language; and the protracted term of his education; give a very decided superiority to his faculties, when compared with those of the brute creation. Yet these faculties are not essential to our thinking substance, since it may often be deprived of them by disease, or by accident. A violent blow, or the pressure of age, may reduce the greatest genius to a state of childhood, or of mere animal existence. ‘ There exists, then, in our body, a certain part, the sound state of which constitutes a condition of thinking: we think only with this organ, as we see only with the eye. Let it be observed, however, that this is a simple fact in natural history, and which has no connection with the metaphysical system, termed materialism; a system founded in weakness, since our ideas of the essence of matter are still more imperfect than those which we form of the thinking principle, and since, of consequence, it explains none of the difficulties of this profound mystery.’

As an example of the description of a species, under the article of its genus, we shall quote the *Tarantula.*

‘ 61. TARANTULA SPIDER, *Aranea Tarantula.*

‘ Albin. Aran. 64. pl. 38. Baglivi, Dissertat. Tarent.

‘ *Caract.* Brown, with ash-coloured edges; abdomen marked by a dorsal line, and dark triangular spots; the underside of the legs spotted with brown.

‘ This celebrated spider seems to have borrowed its name from the town of Tarentum in Italy, where it is said to abound. From the disposition of its eyes, the form of its body, and its manner of living, it appears to belong to the section of hunters. Yet, when the laying period approaches, it fixes on a retreat in a dry soil. This hole is usually vertical, some inches deep, and from four to eight lines in diameter. It lines the sides of it with a very loose web, and takes its station at the entrance. Thence it springs on the insects which approach its dwelling, drags them to the bottom of its hole, and there almost entirely devours them. Like the pouch-spider, it carries its eggs along with it wherever it goes. When the young are hatched, they climb on their mother's back, and make her appear so deformed, that one cannot at first sight recognize her. During winter, it retires into its little den, and has the precaution to shut the entrance. There it dies, or remains torpid till the fine days of early spring, when it again quits its cell.

‘ Much has been written on the pretended poison of the tarantula; which, it has been alleged, occasions a morbific affection, called tarantism, and which cannot be cured until the person bitten by the spider be roused to dance by the sound of music, and continue in violent motion till he fall down, exhausted by fatigue and perspiration. This pretended disease is a popular fable in Italy. No living physician has indicated such effects from the puncture of this insect, although

though the pretended symptoms were, immoderate fits of singing or laughing, weeping or laughing without a cause, or sleep almost lethargic. Some quacks still vaunt the possession of secrets or powders, which cure this malady: but they are mere empirics.

'This insect occurs in almost the whole of Italy, and in the South of France: but the species which we have described has been confounded with several others.'

Amphibole and *Anthracite* are neatly discussed: but the mineralogical articles, in general, are executed with less distinctness and precision than in the Dictionary which was lately under our consideration. A few other articles, such as *Acier*, *Ambre-gris*, and some parts of *Agriculture*, are slight and superficial; and, since the explanation of foreign and local terms forms part of the plan of this publication, the catalogue of both might have been greatly extended.

The plates are little more than outlines of the objects represented: but these outlines are strong and correct.

On closing these volumes, we must again express our regret that no similar dictionary, on the same extensive scale, has been undertaken in this country.

ART. IV. *Le Troubadour*, &c.; *i. e.* The Troubadour; Occitanic Poems, published by FABRE D'OLIVET.

[*Article concluded from the last Appendix. p.* 489.]

THE second volume of this entertaining work opens with '*the Court of Love*,' a piece of some length, and of varied merit. The chivalrous institution, from which it takes its name, was a school of poetry and valour, and a tribunal which took cognizance of such differences as arose between knights, ladies, and poets; and the present performance is a feigned representation of one of these Love Courts, consisting of fragments fashioned into the semblance of a whole. Some of the passages we believe to have been composed by the Troubadours, whose names they bear.

In the exordium, the poet celebrates with emotion the return of a Provençal spring, and, wafted on the wings of fancy from the gloomy rocks of the Lozere to the fertile banks of the Rhône, he indulges in a strain of fond recollection:

'I see again,' he exclaims, 'the plains of Provence—already I breathe an air more gentle and exhilirating: already my eyes open on the splendour of a purer sky. Through the fragrant foliage of an orange-grove, I behold the stately battlements of the castle, in which Love dictates its decrees.—It is the castle of *Romanin*. What immense crowds flock around it!—Stay, young damsels, and tell me whither you bear these garlands of flowers? Who are those beauties who advance? Wherefore vibrate those melodious accents on the ear? Whither go these Troubadours and Minstrels, arrayed in rich apparel?

'I understand.—'Tis May-day. Spring recalls the Floral Games, and the Court of Love is opened in the castle of *Romanin.*—'Tis well—The return of spring invites me, too, to sing; and the renewed enamel of the meadow bids me deck my lays with all the tints of the flowers. I accompany you into those magnificent halls, in which are erected the thrones of the graces: I penetrate unseen into the midst of this heavenly tribunal: I listen to the tale of the Troubadour, and to the lay of the Minstrel: I witness the combats of the knights: I engrave on my memory the awards of the Ladies; and, enraptured with the romantic scenery, I snatch my pencil, that I may transmit the picture to posterity.

'The hall allotted to this charming assembly is hung, from the cieling to the floor, with costly tapestry, on which real flowers conceal those that the art of the embroiderer had portrayed From the vaulted roof are suspended a thousand garlands, skillfully interwoven, varied by a thousand colours, and forming a spectacle of delight. The zephyrs, gently sporting in the midst of them, agitate them with graceful vibrations, and at intervals detach those vagrant leaves, which, after fluttering in the air, fall on the bosom of Beauty. The floor of this enchanting apartment is strewed with rosemary, marjoram, myrtle, and other fragrant boughs. The vestibules, the stair-cases, and even the courts of the castle are covered with branches of pomegranate, flowering orange-trees, and laurel; and these are decorated with ribbands, and loaded with amorous devices.

'The Ladies, who preside at this Court, enter the hall, each bearing her emblematical flower. At their head I perceive *Phanía* of Gantelme, a fair and learned dame, mistress of the castle of *Romanin*, and sovereign of the Court of Love. In her hand she holds a stalk of lilies, the symbol of wisdom and of virtue. She is followed by *Adalazia* of Avignon, and the Countess of *Die*. The amaranth which adorns the one bespeaks her noble lineage; and the mournful marigold betrays the sorrow of the other, who weeps for a faithless swain. A wreath of humble violets encircles the hair of *Claretta* of Baux, and paints her modest virtues. A nosegay of eglantine distinguishes *Elyonne* of Sabran, who delights in rural retirement. The rose-bud expands on the bosom of the beautiful *Elyz*,' &c.

Troubadours and Minstrels follow next in the procession. The poet invokes the sovereign lady of the Court to aid his recollection of those illustrious romancers and musicians, and to render him worthy of rehearsing their lays. 'Alas!' continues he, 'I, too, was wont to appear among these festive throngs. I, too, came forwards, skilled in the gay science, to contend for the palm of song, and to receive from the hand of Beauty the flower which proclaimed my victory. These happy days are gone, never to return.'—At length his reverie is interrupted by music and the songs of the bards.

The poem consists of three parts: 1. *Songs and Games*; 2. *Tensons and Sirventes*; 3. *Tournaments and Decrees of Love. Guiraud de Calanson* opens the exhibition, by celebrating, in vocal strains, the powers of music and of poetry; and the excentric *Peter Vidal*, of Toulouse, next sings the story of his loves.

'Scarcely had *Guiraud de Calanson* ended his song, when a tall and well made man, clothed in an eastern robe, approached him, and, taking him by the hand, said; "you have read my instructions, and you have profited by them; for I recognize my ideas and some of my verses." "And who are you," replied *Guiraud*, "who presume thus to accost me?"—"I am," replied the unknown, "*Peter Vidal* of Toulouse. I have just returned from the holy wars, in which I served under the valiant king Richard." At the mention of this name, *Guiraud*, embracing him, exclaimed, "you are my master: to the perusal of your works, I publickly confess, I owe my feeble talent; and I now return you my respectful acknowledgments."

'While the spectators were discoursing of the whimsical character and superior talents of *Vidal*, this Troubadour, having requested silence, began thus;

"May my songs, inspired by love, breathe this day the pleasure which I experience. She whom I love smiles on my transports, and realizes my hopes by her promises.

"The sky was serene, the air mild, not a breath stirred the dust, or deformed the enamel of the flowers. I rose with the morning to inhale its coolness, when lo, as I roamed in the fields, I perceived a young knight, beautiful as the day, advancing towards me. The eyes of this unknown knight beamed benignity and tenderness, his nose was well proportioned, his teeth were like the brightest silver, his mouth was blooming and smiling, his person noble and graceful. His robe was interspersed, and his head crowned with flowers. The snow-white of his palfrey was marked with divers ebon and purple spots; his saddle-bow was of jasper, the housing of sapphires, and the stirrups of chalcedony. A dame of exquisite beauty journeyed by the side of the knight. The delicacy of her complexion vied with the rose of spring, and her neck and her hands rivalled the lily in whiteness. Her fair locks, bright as gold, were interwoven with flowers. Her eyes were sparkling, and her shape was genteel, without being slender. Her light and splendid attire concealed only part of her charms. All the riches of the east shone on her palfrey, which was covered with a netting of silver fringe. A squire and a damsel followed next. The squire had an ivory bow, and a quiver containing three darts, the first of gold, the second of burnished steel, and the third of lead. He flourished in his hand a switch of rose-tree. As for the damsel, I could not distinguish her features, nor see the colour of her eyes, for her flowing hair reached to her zone, and served her for a veil.

"They paced along, chaunting a new air, with which the woods resounded, and which the birds emulously repeated. They said that disloyal knights and ladies, who make a traffic of love, should be crowned of *Baux*, and to *Savaric* of *Mauléon.* Six curious love cases are next judicially reported by the official judge to the sovereign and her assessors, by way of appeal. We quote an example:

'This sentence was hardly pronounced, when a young lady rises with impatience, and, without waiting for the judge's statement of her alleged grievances, speaks thus:

"Most gracious sovereign, and you, fair presidents, you, doubtless, agree with me in thinking that violence and force should be banished from the empire of love, in which gentleness and courtesy delight to reign; and you will not allow the offence, of which I complain, to pass unpunished. But what punishment sufficiently severe can you inflict on him, who, forgetting the respectful attentions which he owes to his lady, clasps her in his arms at a moment when she least expects it, and in spite, of all her efforts to turn away her lips, forcibly carries off a kiss? Is such a lover worthy of the name? Should he not rather be condemned to perpetual ignorance of the sweets of kisses granted, that he may know only the bitterness of those which are extorted?"

'At these words, the young lady visibly betrayed in her looks and gestures the resentment which reigned in her heart.

'The accused lover having, in his turn, advanced to the tribunal, replied in a more moderate tone, that he pleaded guilty to the theft: but that he only acted as every body in his situation would have done.

"For more than a year," said he, "this kiss was promised to me, as a just recompence for my sincere love, and my plighted faith; and, during this long interval, I have not ceased to ask it on my knees; but the favour was always eluded on the most frivolous pretexts. One day, it is true, I could not repress the impatience excited by so many refusals, and I took by force what I could not obtain by gentle means. I acknowlege my fault, and the justice of consequent punishment. Yet the Court should decide on principles of equity: and if it condemns me for stealing a kiss which did not belong to me, it ought to enforce the fair and open restitution of that which is my lawful property."

'The lady, rendered furious by this unexpected inference, pretended at first that she had made no such promise; but, when compelled to confess the contrary, she alleged that it was conditional. "I reserved to myself," said she, "the time of fulfilling it. The offence is therefore obvious. A simple and absolute promise always implies delay before execution; and it is the duty of a lover to wait."

"According to this mode of reasoning," answered the lover, "the ladies would always have justice on their side, and the term of their refusal would be indefinite. Besides, can it be denied that, independently of any promise whatsoever, a whole year of service and attention well deserves a kiss? and that, since this price was obstinately refused to me, I was justified in having recourse to violence, and taking my own where I found it?"

'His mistress was preparing a rejoinder: but the Court, conceiving that the case was sufficiently clear, called on the vice-judge to it represents the lover, and not the husband, as the sole object of her affection.—So motley are the proceedings of this *tender* and *sentimental* tribunal, that Clara has no sooner finished her pathetic complaint, than the presidents call for the jugglers and tumbling boys, who perform various feats, and thus close the first act of the exhibition.

Competitory dialogues, funeral songs, encomiastic verses, and a rhapsodical introduction to the approaching tournaments, compose the ingredients of the second part. This portion of the performance is little calculated to awaken the interest of the reader. We select the subsequent detached morsel, more on account of its brevity, than for the truth of the sentiment. The mode of expression may, perhaps, recall the sayings of the wise king: but the number of his wives and concubines is the surest proof that he was less a woman-hater than the uncourteous *Adhémar*, who breaks out into this extraordinary *triade:*

'I have seen many things which I pretended not to see. I have often smiled and frolicked with those whom I disliked. I have experienced ingratitude in serving men who were reckoned virtuous, and I have seen the most stupid and empty babblers succeed greatly beyond their deserts.

'I have seen women sacrifice the honour of their husbands to the most unprincipled gallants. I have seen miserable fribbles obtain from them favours which they refused to men of genuine merit and delicacy. I have seen many men squander their fortune, and ruin themselves for women, who laughed at them, and gave themselves to their rivals for nothing.

'I have seen women, who were solicited by men of wit, long resist their addresses, and yield at once to the first proud and nonsensical fool who came in their way. I have seen that, if some women preferred men of superior information, they were censured by others of their sex.

'I have always seen that the learned and the best instructed failed in gaining favour with the ladies; I have seen, on the contrary, that the most silly triumphed. I have seen delicacy of sentiment prove mischievous, and treachery be of great avail. I have seen that, in love, folly is always more advantageous than reason.

'I have seen ladies attach guilt to men who were innocent, and load with their favours those who had wronged them. In short, I have seen so many things contradictory to good sense, and I am so much convinced that the most cruel sufferings often proceed from the most noble desires, that my angry heart no longer inspires any strains but those which are bitter as the recollections with which it is filled.'

The third part of the poem commences with pompously announcing the knights. The several combats are then detailed; and the ladies adjudge the prizes of valour to the lord of

Can she possibly resist the prayers of Sappho? Go, repeat to her those soothing strains which pleased her in happier days; burn incense on her flower-bedecked altar, until the Goddess forsake Olympus, and appear before you, sailing on a fragrant cloud. Then, Sappho, plead my cause—bathe the feet of the Goddess with your tears—shrink not from the task—wait till her heart relent—till she say to you, with an enchanting smile, Sappho, grieve no more—I give you Phaon, and allow him to retain the beauty which enchanted you—I give you both leave to be happy, and I forget his crime.'—

'Then, more rapid than her favourite dove, I will fly to your embrace, again to taste of pleasure, again to call you mine. Gentle Hymen, the brother of Love, will wave over us his nuptial torch. The tenor of our gold and silken days will acquire serenity as it rolls along. Venus will accept of my vows. Prostrate at her altars, intoxicated with pleasure, I will swear inviolate love to Sappho, and reverence to the Goddess. Faithful to the last sigh, I vow to share between them the desires and the wishes of my heart.'

Sappho flatters herself that she approached not the temple in vain, that her hymns and her prayers had propitiated the incensed divinity, and that Phaon was again destined to her arms. Full of these ravishing ideas, 'at length,' says she, 'I touch the confines of felicity. Since you still can love me, we need fear no obstacles to our bliss. Heavens! what torrents of pleasure open on my hopes! O time! flap thy heavy wings, and fly—hasten the happy instant which is destined to reunite me to my lover.'—

Before, however, she concludes her second letter, in which she paints with warmth the return of departed joys, and traces the progress of her eventful passion, she expresses an insinuation that she may have trusted to a treacherous Deity; 'and now, Phaon, the whole of this relation is, perhaps, only the phantom of a dream: but doubly wretched I, if ever I wake from the delusion. If, betrayed by Venus, I am destined to finish my career in solitude, and far from you, expect not to find me feeble or irresolute. Death and the Leucadian rock await me.'

The author of these epistles has obviously borrowed much from Ovid: but he has seldom copied with servility. In some instances, he has considerably improved on his original; though in others he has been less fortunate.

The poem intitled '*the Seasons*,' which follows next in course, can add little to the merit of the collection. It consists of four short cantos, one being allotted to each season. In the first, the shepherds are invited to quit their cottages, to listen to the music of the groves, and to erect the may-pole, while Spring is requested to soften the rigours of the beautiful *Elyz*. In the second, the sun involves in his scorching beams the starry wilderness, and the tribes of animated nature languish in the shade. The coolness of evening induces the birds to resume their song, and the coy shepherdess to bathe in the stream. In the third, the good country-folks are invited to make wine and oil, and to dry chesnuts. In the fourth, we have a laudable allowance of ice, fogs, and storms. The shepherd slides on the river, and laughs, with the greatest good-nature, when a snow-ball pelts him on the cheek. A fire of vine-twigs, the juice of the grape, and roasted chesnuts, are celebrated as no trivial sources of consolation; yet the stern season is earnestly requested to expend all its severity at once, as the 'poet's fingers are absolutely stiff with cold.'

Of the remaining trifling effusions, we can say little that is commendable. We must only beg leave to remark that '*the Rising of Anna*,' though sketched with apparent delicacy, may wound the modesty of female readers.

The vocabulary of occitanic terms, which is annexed to this volume, does not precisely correspond to its title: but it may form an useful supplement to collections of a similar description.

On the whole, M. D'OLIVET has contrived to present us with an agreeable and entertaining miscellany, of a very peculiar complexion.

ART. V. *Mémoire Aptérologique*, &c.; *i. e.* An Apterological Memoir. By JOHN FREDERICK HERMANN, M.D. Member of the Society of Natural History of Paris; published by *Frederick Louis Hammer*, Professor of Natural History in the School of Pharmacy at Strasburg, &c. With nine coloured Plates. Folio. pp. 150. Strasburg. 1804. Imported by De Boffe. Price two Guineas sewed.

THE writer of this memoir obtained, about thirteen years ago, the prize which the Linnéan Society of Paris proposed to grant to the author who should make the greatest number of discoveries in Natural History. So far, however, from indulging in the security of success, the young HERMANN subjected his essay to repeated revision, and enriched it with several valuable additions. He even intended to have new-modelled it entirely, when, in the twenty-fifth year of his age, he fell a victim to an infectious distemper, which he caught in the course of his professional attendance at a military hospital. His father, (whose Zoological Observations were lately published,) with the view of preparing the work for the press, added some new discoveries, and began the engraving of the first plates: but he, too, being suddenly carried off, the task of editing this elaborate production devolved on his son-in-law, Professor *Hammer*. From him we learn that the father and son had collected and designed more than one hundred species of spiders, and a great number of pediculi and gall-insects. To forward these preparations, however, and to execute their history in the splendid style which the father had proposed, would be a work of very considerable expence and labour.

The comparative neglect, to which the apterous class of insects has been condemned, arises chiefly from the nature of the subject. Accordingly, in his Introduction, Dr. H. very pertinently remarks that the greater ease with which individuals of the other classes are found and preserved, and also with which they are examined, described, and designed, has preferably invited the attention of naturalists. The apterous families, on the contrary, often escape the eye; many of them inhabit mosses, which are collected at a season very unfavourable to the search of insects; others live in company with infusorial animalcules, or on other animals; or spring from the hand which is just ready to grasp them; or excite aversion by real or fancied venomous qualities; or dwell in corrupted masses of vegetable or animal matter. To the difficulties of discovering, we may add those of fixing and preserving the more minute species, which are very numerous; and these the entomologist must examine, while they are yet in life, and immedidiately after they are taken.

> 'This examination cannot be conducted with success, except under circumstances which do not often concur, and cannot be conducted at all without considerable trouble. How many particulars, too, are requisite, to ensure success!—A habit of observation acquired by long practice, suitable leisure, rigorous attention, persevering mental exertion, and inexhaustible patience. We must be able to manage the microscope with the utmost delicacy, so as not to crush creatures of such a tender consistency, creatures not easily distinguished, and often almost invisible. We must examine them under different points of view, in various situations, and at different intervals; we must, without deranging or mutilating them, display the parts of the mouth, which are concealed by one another; at the same time, we must be correct designers, and able to trace with fidelity whatever may be discovered.'

According to our author, *De Geer* is the only entomological writer who has comprehended the whole family of apterous insects, and delineated their history by figures; his seventh volume being still the most complete performance of the kind. Among the monographers, *Muller* is by far the most accurate and satisfactory. Much, however, is yet wanting to ascertain the nature and history of many of the genera; and, had Dr.

Hermann lived, we should have considered this first memoir as a flattering pledge of a systematic and detailed view of the whole class.

'Accustomed,' says he, 'from early youth, to microscopical observations, directed by my father, a veteran observer, and encouraged by the wishes of a *Pallas*, I thought that I could not better try my strength, than by confining my entomological researches chiefly to the apterous families.

'When I have multiplied my observations, provided that I am not anticipated by others, I shall endeavour to fill up the chasms in apterology by a series of monographies, and shall labour to render them as perfect as possible, by studying to imitate the models of *Muller*. In the meanwhile, the memoirs, which I present as the forerunners of these monographies, contain a portion of my observations on these insects. The mite, louse, and spider tribes, which will be first explained, are also the principal objects of these memoirs. It would have afforded me particular satisfaction to have offered similar observations on the poduræ, whose species are neither less numerous nor less common: but the extreme difficulty of treating them has not hitherto permitted me to prosecute their study with the requisite zeal.'

We have thus stated the author's arduous design, both that the reader may duly appreciate this small portion of the execution, and that persons, who aspire to tread in his footsteps, may be duly warned of the trouble and the difficulties which beset such a painful career.

The Doctor prefaces his generic andspecific descriptions with observations on mites. After having shewn that the definitions of this genus, as laid down by *Linné*, *Geoffroy*, *De Geer*, *Fabricius*, *Muller*, *Olivier*, &c. are discordant and inadequate, and that all the species cannot be included in a single genus, he adverts to the continuous union of the head, thorax, and abdomen, as the only character common to them all. Hence he assumes this peculiarity of structure as a distinct family-mark of the several genera, which form the subject of his memoir; and which he denominates *Holitres*, from the Greek ὅλος *entire* and ἦτρον, *belly*. Of the four families into which he diſtributes the aptera, the first is characterized by *six feet*, and *the thorax distinct from the head, or from the abdomen*. It includes *Lepisma*, *Podura*, *Phthiridium*, *Pediculus*, *Nirmus*, and *Pulex*. The second has for characters *eight feet*, and *the head, thorax, and abdomen united*. To this tribe belong *Picnogonum*, *Trombidium*, *Hydrarachna*, *Scirus*, *Cynorhæstes*, *Rhynchoprion*, *Notaspis*, *Acarus*, and *Phalangium*. The genera of the third family have *from eight to fourteen feet*, *head and thorax united*, *abdomen or tail distinct*. Their names are *Aranea*, *Rhax*, *Chelifer*, *Scorpio*, *Cancer*, *Dichelesthium*, *Monoculus*, and *Oniscus*. *Julus* and *Scolopendra*, the two genera appertaining to the fourth family, have *many feet, and the head distinct from the thorax*.

We shall now notice, in a cursory way, the several genera, with their respective species in the order in which they are treated by M. HERMAN.

I. TROMBIDIUM. Its characters are, *two palpi, with frequently an appendage under the summit*. The Fabrician account of this genus is very imperfect, being scarcely applicable to any of the species, except the *holosericeum*, and presenting no additions to the Linnéan catalogue. Without much solicitude of search, the author discovered not fewer than thirty species. Aware, also, that the number may shortly be considerably increased, he proposes to distribute them into nine divisions, according to the disposition of the eyes, and the respective length of the feet. The species here noted are *tinctorium*, *holosericeum*, *fuliginosum*, *bicolor*, *assimile*, *curtipes*, *trigonum*, *pusillum*, *trimaculatum*, *murorum*, *miniatum*, *papillosum*, *squamatum*, *expalpe*, *longipes*, *macropus*, *quisquiliarum*, *phalangioides*, *aquaticum*, *parietinum*, *pyrrholeucum*, *cornigerum*, *bipustulatum*, *telarium*, *tibiarium*, *socium*, *celer*, *seminigrum*, *insectorum*, *latirostre*, *cornutum*, *aphidis*, *parasiticum*, *libellulæ*, *culicis*, and *lapidum*.

II. HYDRARACHNA. In his introduction to this genus, the author shews that even *Muller* has failed in his attempt to distinguish accurately between it and *Acarus*. The characters which are now assigned to it are, *two palpi, rostrum, and two sheath-like laminæ, very entire, two, four, or six eyes, feet adapted to swimming*. *Muller* mentions fifty species. Dr. HERMANN discovered about twenty-four in the neighbourhood of Strasburg, about one third of which are non-descripts. Those particularized in the memoir are, *histrionica*, *longipalpis*, *globulus*, *erythrophthalma*, *lutescens*, and *fuscata*.

III. SCIRUS. This new denomination is here applied to those mites of which *Linné* and *Geoffroy* recognized only one species, namely, *Acarus longicornis*. Its characters are, *rostrum with a bivalve vagina, broken antennæ, inserted in the lateral base of the rostrum*. The species described are, *vulgaris*, *longirostris*, *latirostris*, and *setirostris*.

IV. CYNORHÆSTES. This appellation is from the Greek κυνοραιστης (*dog-tormenter*), which occurs in Aristotle. The characters are, *rostrum serrated on both sides, covered with two laminæ, serrated outwardly at the summit, club-form antennæ, body depressed, — eyes.*—The species are, *ricinus*, *ægyptius*, *reduvius*, *pictus*, *rhinocerotis*, and *sylvaticus*. The toothed trunk of these ticks is described and figured in the twenty-third volume of the Philosophical Transactions, and in *De Geer*'s seventh volume. Yet *Goetze* claims the merit of its discovery. These authors, however, considered the trunk in question as simple, whereas the present writer has ascertained that it is composed of three parts.

V. RHYNCHOPRION. From ῥυγχος, *beak*, and πρίων, *saw*. The ticks belonging to this genus have been removed from the others, on account of their real articulated antennulæ, and their want of antennæ. Their *rostrum is serrated on both sides, outwardly, toward the summit; they have two palpi, the body depressed, and — eyes.* The two species described are, *columbæ* and *Americanum*.

As we cannot accompany this ingenious naturalist through all his specific distinctions, and acute criticisms on nomenclature, without greatly trespassing on our accustomed bounds, and exhausting the patience of many of our readers, we shall be satisfied with inserting the subsequent account of *Rhynchoprion columbæ*, as not one of the least interesting passages in this learned performance.

‘ PIGEON'S. (COLUMBÆ.)

‘ RHYNCHOPRION. Abdomen of a purplish flesh colour, marginated; blood vessels branching, anastomosing; mouth inferior.

‘ (RHYNCHOPRION. *Abdomine carneo-violaceo, marginato; vasis sanguiferis ramosis anastomosantibus; ore infero.* Nobis.)

PLATE IV. Fig. 10, 11.

‘ This singular species, which is the largest of all the ticks of this country that are known to me, is found on pigeons, and often in such multitudes on the young as to occasion their death. It is very surprizing that, hitherto, nobody has mentioned it. My father has been acquainted with it these thirty years, and keeps it in his cabinet. He has always postponed publishing a description of it, as well as of many other objects.

‘ When it is not too full of blood, one may discern through its body, especially the hinder part of it, very large branching vessels, containing blood, which, when the body is placed in a lateral direction, is propelled into the smallest ramifications between the great canals, especially in the very attenuated margin of the body. These small passages, which, in their empty state, were scarcely visible, are now seen tinged with red, because the blood itself is there refined, and its colour can be more easily distinguished through the edge. When, on the contrary, the insect is swelled with blood, the vessels are so much extended, and, consequently pressed so close on one another, that those in the middle can no longer be distinguished; and it is then wholly of a livid hue. If it be compressed in this state, the blood entering copiously into the vessels on the edge, and enlarging them, or perhaps even rupturing them, makes the whole edge appear red and blotched.

‘ The body of this tick is very prettily variegated with winding furrows and indentings, both on the upper and under side The back is very flat, or, indeed, almost concave; and, when the creature is gorged with blood, and the middle part of the disk of the back is a little raised, the surrounding border of the belly continues elevated and very much marked. The insect, when inflated with blood, is very soft, and may be easily crushed between the fingers; which is by no means the case with the *Cynorbastes*, and especially with the *ægyptius*, the *pictus*, and *reduvius*, whose bodies I have never found extended like that of *Cynorbastes ricinus*. I have preserved an individual of this species alive in a glass, during eight months, without its taking the smallest quantity of food, or voiding extrements, and without the slightest perceptible diminution or decay of its body. It will be recollected, that the antients affirmed that ticks are destitute of an anus. I intend to inquire farther into this circumstance. It should seem that the blood is preserved in the ramified vessels of this insect, as it is in the pouches of the leech, and that it supplies it with food during a very long time: but what is it that prevents the corruption of the blood in these reservoirs of either creature? Whenever I am again possessed of one of these rhynchoprions, I mean to observe the most protracted term of its life, for that in question would probably be still alive, if the loss of three feet, which I cut from it, had not caused its death. I was less apprehensive of the fatal consequences of this operation, because, in several apterous insects, lost feet are, perhaps, reproduced. My father formerly preserved a spider which had one of its legs shorter than it should have been, and a dragon-fly in the same predicament, and which had, probably, lost one of its legs in the larva or nymph state, and afterward reproduced it. Experiments on reproduction should be made, multiplied, and varied on insects.

'For the rest, I have found on other young pigeons rhynchoprions of the form and size of the head of a middling pin, and of a blackish ash colour. I am uncertain whether these be the young of the *rhynchoprion columbæ* which I have just described, or whether they belong to a particular species. The different form of the body, destitute of a margin, induces me to adopt this last opinion; and the more so, because I have never found these small ticks along with the others. The observation deserves to be repeated, whenever an opportunity occurs.'

VI. ACARUS. Dr. HERMANN limits this genus to those species, which have usually a shining body, of a hard and horny consistency. They are distinguished by *four palpi, the intermediate straight, with claws extensible in a horizontal direction, and toes incumbent on each other*. They are found on other animals, especially on the viviparous quadrupeds, birds, and insects. Though, even thus circumscribed, the genus be very numerous, want of leisure and opportunity prevented the author from bestowing the requisite attention on many species which he had reason to believe strictly belonged to it. 'It will, no doubt, likewise excite surprize,' says he, 'to learn, that I have omitted the *acarus domesticus* and *aviculurum* of *De Geer*, and several others, which are the most interesting: but they are partly difficult to be procured, and partly so minute and delicate, that it is hardly possible to examine the parts of their mouth.' For these reasons, he has described only the *coleoptratorum*, *pachypus*, *marginatus*, *cadaverinus*, *crassipes*, *testudinarius*, *chelopus*, *hirundinis*, *vespertilionis*, *dimidiatus*, *spinitarsus*, *cellaris*, *favorum*, and *junci*.

VII. NOTASPIS. From the Greek *νῶτος*, *back*, and *ασπις*, *shield*. This is a new designation applied to the *acari coleoptrati* of Linné and others. Its characters are, *abdomen covered with a dorsal buckler*, *palpi* —, *rostrum* —. The species are subdivided into sections, according as they have monodactylous, didactylous, or tridactylous claws. To the first belong *clavipes*, *corynopus*, and *castaneus*; to the second, *horridus*; and to the third *theleproctus*, *acromios*, *humeralis*, *alatus*, *tegeocranus*, *cassideus*, *segnis*, and *bipilis*.

VIII. PHALANGIUM. As the Linnéan characters by no means accord with all the species which have been assigned to this genus, the author limits them to the following, *four palpi*, *the intermediate with claws*, *inflected toes of the claws lateral*; *two eyes*; *rostrum* —. Of this description are the *parietinum*, *cornutum*, *cornigerum*, *melanotarsum*, *rubens*, *bimaculatum*, *uncatum*, *spinulosum*, *chrysomelas*, *rufum*, *annulatum*, and *urnigerum*.

IX. CHELIFER. The characters are *ten feet*, *the first pair clawed*, *palpi furnished with claws*, *having lateral toes*; *four eyes*; *no tail*. This species have either the thorax bisected, as *cancroides*, *nepoides*, *scorpioides*, *ascaroides*, and *parasita*; or entire, as *carcinoides* and *ischnochelus*.

X. PHTHIRIDIUM. *Head and thorax united*; *antennæ*, *none*; *two caudal inflected styles*; *six ambulatory feet*; *mouth* —, *eyes* —. The two species are *vespertilionis* and *biarticulatum*.

XI. DICHELESTHIUM From the Greek *δις* *double*, *χηλη*, *claws* and *εσθιειν*, *to eat*. *Ten feet besides the frontal claws*, *with the large toe blunted*; *antennæ*, *filiform*, *reflected*, *rostrum cylindrical*, *membranous*, *hollow*; *six unequal palpi*, *of different forms*. To this genus belongs the *sturionis*, which is here very minutely described.

The few remaining pages of the memoir contain an account of three *Monoculi*, which have been hitherto little known, viz. *limulus*, *argulus*, and *daphnia*.

Of a work avowedly posthumous, and destined to illustrate the history of minute and delicate insects, we are not intitled to complain, if, as in the present instance, many of the descriptions are slight and imperfect. It is evident that the author, at an early period of life, had directed his application to a path of inquiry which few have had patience to explore; that he prosecuted his researches with indefatigable diligence and zeal; and that time alone was wanting to have crowned his labours with success. The fruits of his persevering industry would have experienced a still more flattering reception, had he more frequently gratified his readers with views of the habits and modes of living of these little creatures which he so painfully describes, and whose respective stations in the systematic arrangement are ascertained at such an expence of time and trouble.

The plates, which accompany this handsome work, seem to be executed with much care and precision, and delineate a great variety of species. In many instances, the insect is exhibited according to its natural and its magnified appearance,—a contrast at once striking, and highly useful to all who feel interested in this department of entomology.

ART. VI. *M.* MEUSEL'S *Guide to the History of Literature.*

[*Article concluded from the Appendix to Vol.* xlv. *p.* 538.]

STATE of the Belles Lettres, &c.——*Poetry,* the nearer we approach to modern times, appears to have become more and more the favourite pursuit of genius in all nations. To enumerate the great names of poets, as well as writers on the art of poetry, which illustrate this period, would be superfluous and tedious. We may content ourselves with observing, in general, that, since the fifteenth century, the spirit of poetry has extended itself, not only through those countries which it animated in the times of old, but also through the whole of the south and north of Europe. Denmark, Sweden, Lapland, Poland, Russia, have all felt its influence, and have signalized themselves at sundry times, and particularly within the last century, by productions of genuine beauty and sublimity.

Eloquence has also been studied with considerable assiduity, and numerous treatises on it have appeared in most civilized countries; in Italy, by Patrizi and Corticelli:—in Spain, by Salinas, Nunez, Paton, and Majans:—in France, by Lami, Fenelon, Rapin, Rollin, and Batteux:—in Germany, by Melancthon, Voss, Ernesti, Basedow, Löbel, and Maass:—in Great Britain, by Lawson, Blair, Sheridan, Monboddo, Ward, &c. In Italy, prose may be said to have been created by Boccaccio (1375), and to have been conducted to its greatest purity and perfection by Machiavelli (1482). This pure prose, however, made but slow progress in society, and, till late in the eighteenth century, was only to be learnt from the writings of Boccaccio, Machiavelli, and the rest of the Italian classics. The two best Italian orators have been Della Casa and Speroni.——In Spain and Portugal, the best prose writers lived in the sixteenth and part of seventeenth centuries; they were chiefly historians and mo- sts. That Spanish pulpit-eloquence is very low, we learn m Franz de Isla, himself a Spanish jesuit, in his *Historia del ay Gerundio de Campazas*, (1758.) Of Portuguese orators, one is much known out of his own country, excepting the uit Vieyra, whose works were published at Lisbon (1679— 18) in fourteen quarto volumes, of which the first thirteen nsist entirely of sermons.

The history of French and English prose is too well known this country to require notice in this place.

'German prose,' says M. Meusel, 'is still far from having ached the perfection of which it is capable.' He attributes s deficiency to the want of general established rules, of a mmon tribunal of appeal, &c., and particularly blames the le of the historical and philosophical writers. Luther intro- ced into his prose greater exactness, ease, and strength, an any writer either before him or for a long time after him. t his decease, it again began to decline, and continued gra- ally to grow worse and worse, till, in the earlier part of the ghteenth century, it was reduced to a mere motley jargon of ords out of foreign languages. Whoever was then desirous writing what might be worth reading, was compelled to ve recourse either to the Latin or to the French. Thomasius as the first of the modern Germans who endeavoured to re- rm his native tongue: Wolf followed his steps, and gave to s expressions the precision of philosophical exactness; Mo- eim added clearness, grace, and harmony; Bodmer, Breitin- r, Gellert, Rabener, and others, contributed farther to its nprovement, more especially by stripping it of its borrowed nsel, and by restoring its proper native richness. This may e styled the first period in the progress of German prose. he second period may be dated from about the year 1760, hen first the German writers, Lessing, Mendelssohn, &c. be- an to be generally acquainted with the beauties of British terature. Since that time, the number of German authors, ho have distinguished themselves in every species of prosaic omposition, is altogether astonishing; the particulars will be ound in the account given by M. Meusel. The other nations f Europe, but chiefly the Danes and Swedes, have attempted, specially towards the close of the eighteenth century, to im- rove their prose writing: but hitherto their success has not een brilliant.

State of political Science. This subject naturally divides itself to two branches, *Government* and *Administration;* the former lating to the theory of political constitutions, the latter to the ecution of the laws, and the management of the national resources. The numerous important changes, which have taken place in the principal governments of Europe within the last three centuries, have afforded the materials of the theory of government. Of these events, none have been more fruitful of political instruction than Luther's Reformation, the disturbances in France and in the Netherlands during the latter half of the sixteenth century, and, in England, the rebellion against Charles I. and the Revolution in 1688. The principal writers on this highly interesting science, mentioned by M. MEUSEL, are Machiavelli, Botero, Bodinus, Languet, (in his *Vindiciæ contra Tyrannos*, 1581,) Boucher, Raynald, Mariana, Grotius, Hobbes, Milton, Salmasius, Algernon Sidney, Locke, Bolingbroke, Lipsius, Montesquieu, Rousseau, and the Abbé Raynal. The *Management of the National Resources*, including political œconomy, the promotion of the arts and manufactures, &c. was never scientifically treated before the latter part of this period. A knowlege of the subject, particularly of the financial branch of it, had been hitherto considered, both in theory and in practice, as a state secret; indeed it was a very generally received prejudice that such knowlege was to be obtained solely from practice, and theory was of course in a great measure neglected. The political systems of Sully and Colbert are very deficient on this score; more especially as they are built on that principle which Adam Smith has now so satisfactorily proved to be false, that the wealth of a nation is to be estimated by its *pecuniary* capital. Towards the middle of the eighteenth century, under the protection of Frederic William I., king of Prussia, public lectures on this science were delivered in the University of Halle by S. P. Gasser, and in that of Frankfurt, by J. C. Dithmar; and the example was followed at Rinteln, Brunswic, Vienna, &c. The authors most distinguished on the *Money System* were Zincke, Gottlob von Justi, Schreber, Bielefeld, Beausobre, Berguis, and Daries. About this time, however, a second system came very much into vogue, called the system of *Physiocracy*; according to which the strength and prosperity of a nation are to be estimated by the amount of its *natural produce*. The principal supporters of it have been, in France, Mercier de la Riviere, Mirabeau, Dupont, Condillac, Le Trosne, and Turgot:—in Switzerland, Iselin:—in Germany, Schlettwein, Springer, Mauvillon, Schmalz, &c. On the other hand, the absurdity of regarding husbandmen and builders as the only productive classes of society, and of rejecting all consideration of those arts and manufactures which, in return for ornamental labour, introduce into a country the wealth and produce of foreign lands, has been abundantly shewn by Linguet, Necker, Schlosser, zer, Dohm, Pfeiffer, Count Brühl, Büsch, Arthur Young, Count Veri, &c. At length Adam Smith, in his much-read and much-admired work on the "Wealth of Nations," (first printed in the years 1775—6,) laid the foundation of a third system, which has been ever since continually gaining ground. He does not, like the Physiocrats, confine the national capital to its *natural* produce, but extends it to the collective amount of every thing which the industry of man can render profitable; and his leading principle is, that the productive labour of the inhabitants, the grand source of the strength and wealth of a nation, is best promoted by their freedom from oppression, and from every kind of clog and restraint on their trade, commerce, and agriculture. On this subject we may consult with advantage the writings of Stewart, Genovesi, Sonnenfels, Jung, Walther, Voss, and Bensen.

The various departments of political science have, for the most part, been separately treated with great ability within this period: *Legislation*, by Montesquieu, Voltaire, Iselin, Filangieri, Beccaria, and others:—the *Regulations of the Police*, by De la Maze, Justi, Pfeiffer, Sonnenfels, and Des Essarts;—and that part of it, in particular, which regards the health of the inhabitants, by Frank. The principal writers on *Finance* are Justi, Pfeiffer, Rössig, and Borowsky.

Husbandry and the *mechanical Arts* have been much promoted by the vast discoveries made in experimental chemistry and in mathematics. The art of engraving on copper has greatly contributed to the same end, by supplying the means of making public the descriptions of machines and instruments, as well as the modes of working them. As the earliest writers of note on these subjects, M. MEUSEL mentions Coler, Hohberg, and Marperger, of the seventeenth century; for fuller information he refers us to the works of Justi, Zincke, Münchausen, Du Hamel, Schubart, Beckmann, Sprengel, Lamprecht, Jung, and Walther, and the dictionaries of Jacobson and Krünitz. On *Trade*, we may consult the two Savary des Bruslons (father and son), Ludovici, May, Reimar, Beckmann, Büsch, and Berghaus.

State of Physical Science. This subject divides itself into Natural History, Natural Philosophy or Physics, and Chemistry. Natural History in general derived considerable advantage in the beginning of this period, though rather in the way of minute individual descriptions than of any scientific classification, from the labours of Gessner and Aldrovandi. In classification, Ray may be said to have set the first example; —about half a century later the great Linné appeared, and infinitely eclipsed all the writers on the subject who had ever preceded him, giving to it that scientific form and arrangement which it still bears. He was, however, vigorously opposed, particularly on the score of his classification of animals, by Klein; who attempted in vain to substitute another system, more conformable to the principle of Ray, but much too complex for ordinary use. It were needless for us to follow M. MEUSEL through his detail of the progressive improvements introduced into this science, in the various subdivisions of the animal, vegetable, and mineral kingdoms: but we may refer our readers to his book, with full assurance that it will reward them for their trouble.

The History of *Natural Philosophy*, from its connection with that of Mathematical Science, has already in part been anticipated in this work. The persons of greatest celebrity who have treated of it are Galileo, Des Cartes, and Newton; and the system of Des Cartes has been ably illustrated by Silvain Regis, Van Roy, Rohault, Le Grand, Clauberg, and Sturm. Among the multitudinous defenders of the Newtonian system, we particularly notice Pemberton, Keil, s'Gravesande, Maclaurin, Desaguliers, Muschenbroeck, Algarotti, Voltaire, &c. In modern days, the controversy between Le Sage and Kant, the former an advocate for the *atomic*, the latter for the *dynamic*, system, has attracted considerable notice. They join issue at once on the primary notion of matter. Le Sage contends that matter fills space by its actual substance, that it is infinitely divisible, that there are vacuities between its constituent atoms, and that elastic fluids are composed of separate particles. Kant, on the other hand, argues that the essence of matter consists in attractive and repulsive force, and that by means of this inherent power it occupies space; that it is not infinitely divisible, that it fills space *continuately*, and that there is no vacuum, nor any fluid compounded of *discrete* particles. The principal scholars of Le Sage are De Luc and Prevost; of Kant, Weber, Eschenmayer, and Schelling. Various particulars respecting the individual branches of Natural Philosophy occur in this volume, which we cannot enumerate; and we must also pass over the subject of Chemistry, both because it would involve us in too much minuteness of detail, and because the material parts of its history may be collected from the introductions to any of the more modern chemical treatises.

State of Medicinal Science. The general spirit of inquiry, which had been excited towards the end of the preceding period, was very beneficial to the science of medicine. Yet, so bigotted was the medical world to the doctrines of Galen and his Arabian followers, that the science could make but feeble progress until Lunigo (or Leonicenus), early in the sixteenth century, dared to bid defiance to prejudice, and became the restorer of the Hippocratian System. He was ably abetted in England by Linacer, and in France by Fernel.—About the year 1619, Harvey first made public his discoveries respecting the circulation of the blood.—The absurdities of Paracelsus, and of the Theosophi and Alchemists, which had been introduced into the science of medicine in the sixteenth century, continued till late in the seventeenth to lead away the medical world in pursuit of the Panacæa. Sennert was among the first who selected with judgment, from the chemistry of his day, whatever might be really useful to the physician; he first established a school of rational chemistry, and published a compendium of the Ars Medica, which long continued to be generally used. About the same time, the Cartesian Philosophy insinuated itself into the science of medicine. Regius, one of its early votaries, was the founder of the Mechanic System, which proposed to explain all the disorders of the human body on principles of mechanism. This innovation was violently reprobated by the advocates for what was called the *Methodic* System, which was built on the doctrines of Hippocrates and Galen. Sylvius (1672) undertook to account for every disorder from the fermentation of the animal acids and alkalis; and he had a numerous band of admirers. In the next century, the Mechanic Theory received strong support from Hoffmann and Hales: but it was again strenuously attacked by Stahl, the inventor of the *Organic* Theory, who referred the diseases of the human frame, not to the emotions of the body, but to those of the mind or soul. Nearly at the same time Boerhaave came forwards with a third system, distinct from any of the foregoing, though somewhat inclining to the Mechanical hypothesis. Among the great discoveries in this science during the eighteenth century, we must not omit to mention Haller's celebrated principle of *Incitability*, so ably illustrated by Brown; according to whom all the disorders of the human frame are reducible to two classes, *sthenic*, which proceed from too much, and *asthentic*, which proceed from too little, irritability.

The remainder of this chapter, including the History of Anatomy, Physiology, &c. will be read with satisfaction by professional men. It concludes with an interesting account of what M. Meusel styles *state medicine*, comprising *judicial medicine* and *medical police*; the former relating to the judicial examination of evidence in cases of premature death; the latter, to such civil regulations as regard the public health. Judicial medicine took its rise in Germany on the occasion of Charles V. promulgating his well-known criminal code, still generally prevalent in Germany. To the subject of medical police, belong hospitals, lazarettoes, boards of health, medical colleges, veterinary institutions, &c.

State of Jurisprudence. In the beginning of this period, much diligence was exhibited by Gregorius, Lagus, Vigelius, and others, in classifying the various operations of this science, and in giving to the laws a more regular and convenient arrangement: such writers were called *Methodici* and *Reconciliatores.* The *Roman* law had derived little of taste or elegance from the labours of the Glossatores. Alciat, professor at Pavia 1550, stands at the head of those who first proposed to combine it with polite literature. In this pursuit, he met with very obstinate resistance from the disciples of Bartolus and Baldus: but the design was afterward successfully forwarded by Hoffman, Zasius, and others; and more particularly by Cujas or Cujacius, Professor at Bourges 1590, who acquired so much celebrity that the followers of this method went by the title of the Cujacian School. The number of eminent civilians in this period forms a very copious list, in which the French appear to stand foremost, and next to them the Netherlanders. Meanwhile, the *feudal law* in its several departments was studiously investigated, purified by degrees from whatever was most oppressive to the subject, and gradually melted down, in various forms, into the constitutions of the different states of Europe. The *Penal Laws* also began in most countries to assume a milder character.—By Luther's reformation, the *rights of the church* underwent a very essential change, but still not such as totally to overthrow the *Romish Canon Law:* the papists, however, were necessitated to exert themselves in establishing, on better grounds, its pretensions to supremacy; and the whole code was diligently revised. No additions were made to the Corpus Canonici Juris; and even the 7th book of *Decretalia*, collected by order of Gregory XIII., was never allowed to be of judicial authority.

During the 18th century, the *Theory of Legislation* has been studied with unparallelled assiduity and success; and, as it has engaged the attention of men of the brightest genius, so also in most countries it has had a very beneficial influence in the removal of abuses, and in the general melioration of the laws. Lists of authors under these respective heads are given by M. MEUSEL.

State of Theology. The study of the bible, and the expounding of its doctrines, had hitherto been so sadly neglected, that many old and respectable divines, even so late as the beginning of this period, had still to learn the contents of the New Testament: but now the art of printing, and the revived taste for literature, had introduced a more active spirit of investigation, highly favourable to the right understanding of the scriptures. The publication of the Complutensian polyglott, the critical labours of Reuchlin, Erasmus, and others,—and, more than all, Luther's translation of the entire bible,—excited a zeal for the study of the sacred writings, which neither the anathemas of the church nor the coercive powers of the laws were able to suppress. Though the thoughts of the generality of Theologians were still immoderately occupied by polemic divinity, yet editions of the bible were continually multiplied, and by degrees the original text of the Old and New Testament became not less studied than the classical writings of Greece and Rome. *Dogmatic* divinity kept pace with the increasing knowlege of the scriptures: Melancthon, so early as 1521, published his *Loci Communes Theologici;* and the practice soon grew very general. *Morality*, for its intimate connection with this subject, was thus much more extensively inculcated; and we may safely affirm that, from the few dogmatical works of Melancthon, Luther, Weller, the two Riviers, &c. more sound moral instruction may be collected than from all the systems united of the antient philosophers. Yet still, as a regular science, moral philosophy was on the whole but little understood before the 17th century, when Calixtus first separated it from dogmatic divinity, and treated of it distinctly by itself. This important work, which Calixtus did not live to perfect, was carried on by his scholars with no small success; and, doubtless, their success would have been much more rapid, had they not unfortunately chosen to dress up their new science in the stiff drapery of scholastic argumentation. The later moralists have adopted a more natural and more pleasing method; the pattern of which was given by Baumgarten and Mosheim.—On *Pastoral* and *Catechetical* theology, M. MEUSEL mentions various writers, all of them Germans. It is indeed, natural to conceive that, on every literary subject, he must be best acquainted with those authors who are his countrymen; and foreigners, therefore, of whatever nation, should not be surprized at finding in this list of names, or in any of the preceding, numerous omissions which their own partial knowlege might have enabled them respectively to supply.

The concluding chapter, furnished to M. MEUSEL by his friend Professor *Ortloff*, gives a history of the Encylopædia, beginning with Chambers's Dictionary: but this subject is too recent to require an abstract.

Thus have we finished our sketch of the contents of this very useful work, which we cannot too strongly recommend to the attention of such of our readers as are conversant in the German language. An English translation of it, judiciously interspersed with such additions as a more minute acquaintance with the literature of this country would suggest, could not but be highly acceptable to the public.

Art. VII. *Lycée, ou Cours de Litterature,* &c.; *i. e.* The Lyceum, or a Course of Literature, Antient and Modern: *the Philosophy of the Eighteenth Century.* By J. F. La Harpe. Vols. XV. and XVI. The latter consisting of two Parts. 8vo. Paris. 1804. Imported by De Boffe, Price 7s. each Volume.

More last words! In the present instance, they come to us not unwelcome. Though M. La Harpe be not a writer of the first class, and rarely demands unqualified praise, few books are taken up with more pleasure than those which bear his name. If we meet with numerous passages that are weak and desultory, and if he be occasionally tedious and verbose, his pages nevertheless abound with important observations and curious facts; indeed, his acquaintance with men of letters, and with literary history, gives him a great advantage with regard to most of the matters treated in the present series of volumes. The subjects which occur in the part of the work now before us, having been foreign from his pursuits, may be expected to be those in which he would least succeed: yet there are not many readers who will not derive much instruction from an attendance on him in his present path; for it cannot be denied that he traces ably and faithfully the rise and progress of what has been called the French Philosophy, that he has exposed many of its extravagances, detailed the unworthy arts by which it was propagated, and shewn in a masterly manner its connection with the late subversions in the country in which it was cherished. We must add, however, that in animadverting on some of its heads, he betrays a want of that knowlege and discrimination, which are requisite to appreciate it properly, and to distinguish between its sound and its rotten parts.

This philosophy, it may be observed, is erroneously termed French; it has only been naturalized in France; where, it must be owned, it has certainly found a genial soil, in which it has flourished in unchecked luxuriancy: but to England belong the honour and the disgrace of its original extraction. If we strip the most celebrated of its writers, of their numerous obligations to the writings of Hobbes, Locke, Collins, Hume, and Hartley, scarcely any one of the fundamental principles on which they ground their theories will remain. A history of discoveries in this branch, and another in that of philosophical chemistry, are great desiderata; and they are debts due from Britons who are capable of executing such undertakings, to literature, and to their country.

Alluding chiefly to their own kingdom, the French termed the age preceding their revolution, *the age of philosophy:* but the present author properly rebukes this arrogant spirit, and very justly observes that it is for posterity, not for cotemporaries, to determine what epithet shall distinguish given epochs. It was a subsequent generation that proclaimed the glories of the several ages of Pericles, Augustus, Leo. X. and Louis XIV.

Without indicating much knowlege of the subject, M. LA HARPE bestows high praise on the succession of able advocates who have appeared in England on the side of revelation. Their arguments in support of our common christianity have been, he says, as conclusive and triumphant as those of *Bossuet* in favour of the unity of the church. He is also pleased to say that our heresy is less our fault than that of our ancestors; and to regard our services against the common enemy as auguring our return to the bosom of the church. We cannot help devoutly hoping that his well intended and benevolent presages may never be realized; and we must take leave to observe that, if our clergy have not been more successful in proving the divine origin of our faith, than the Bishop of *Méaux* in establishing the exclusive christian charter of the Latin church, we conceive that he has greatly over-rated their deserts. We do not wish to depreciate them, for we esteem most highly their invaluable and unrivalled labours: but we are desirous to repel a comparison which is at once illiberal and injurious.

The author exhibits the philosophy of the past century to his readers, by giving sketches of the character and works of the individuals and societies who promoted or influenced its progress. He does not deny (though he willingly would) that the eminent writers of the early part of that period were sceptical: but, as he truly remarks, they treated religion with decency, and even with reverence, while they appeared to be and probably were impressed with its beneficial effects on the welfare of individuals and the public. It was reserved for the school of *Voltaire* to hold it up as the pest of society, and to exert their utmost efforts to effect its destruction. We here see exhibited to our notice two classes of philosophers, the earlier and later disciples of the sceptical school; the first professing a respect for religion, and regarding its influence in society as salutary; the last deeming it the curse of mankind, and manifesting on all occasions the most implacable enmity against it. Among the former, he reckons *Fontenelle, Montesquieu, Buffon, Condillac, Duclos*, &c. and at the head of the latter, *Voltaire, Helvetius, Diderot, D'Alembert, Condorcet*, &c.

Considering that the author affects not the enlightened christian, but the Romish devotee, it must be confessed that he treats his subject in a temperate and dispassionate manner. The regenerate philosopher is more a disciple of *Fenelon* than of *Bossuet*; and he is candid, ingenuous, and tolerant. The progress of French infidelity is, for the most part, fairly and faithfully traced; in a manner that forms a complete contrast to the fictitious narratives of *Barruel*, which for a time in this country obtained disgraceful countenance and credit.

M. La Harpe commences his account with *Fontenelle*; who, he observes, belongs to two ages, the last and the preceding. He is unwilling to abandon this writer to the sceptics: but the sayings and acts of the literary patriarch, which he produces, tend to prove the opposite of the thesis which he labours. His criticism on the works of sentiment, which issued from the pen of *Fontenelle*, has all the justness that belongs to his judgments on matters of the same nature. The subsequent passage elucidates the character for intrigue, which has at all times distinguished the French literati:

'*Fontenelle* was the nephew of *Corneille*. He came to Paris in 1679, at the time when an inveterate cabal was using all its power to degrade and harass *Racine*; who on his side reckoned many partizans, at the head of whom was *Boileau*. These quarrels had been carried to great lengths, and had caused in 1677 an open rupture, on account of the disgraceful and temporary triumph of the *Phedra* of *Pradon*; and though the true *Phedra* soon recovered its place, *Racine*, hurt to the quick, regarded the event as a warning from heaven to quit the drama, and solemnly renounced it for ever. The men of taste doubtless grieved, but the cabals loudly rejoiced, and only wished to substitute on the stage some person in the room of *Racine*, in order to render the public, which so readily forgets the past and accommodates itself to the present, insensible to his loss. It may easily be conjectured with what cordiality this party would espouse the nephew of the great *Corneille*; a young man whose rising reputation had already travelled from Rouen to Paris by means of the journals, in which his first poetical essays had received much praise. *Fontenelle*, with his *Aspar* (a tragedy) in his hand, was for a moment the hope and the hero of the cabal, who emphatically announced him as the successor of his uncle: but this flattery, which he did not properly repel, was soon converted into humiliation by the total failure of Aspar. *Racine*, who had been threatened with a rival, could not deny himself the gratification of throwing off an epigram and a song, which had more success than the drama. *Fontenelle*, in spite of the philosophical moderation on which he piqued himself throughout life, but which at this time was not sufficiently fortified against the inroads of self love, avenged himself with the same arms, and aimed epigrams at *Esther and Athaliah* which did not succeed better than *Aspar*. This was not all. Soon after this time, the controversy concerning the antients and moderns took place, and divided literature and the academy; *Fontenelle* appeared against the antients; and hence arose an animosity which never subsided. *Racine* and *Despreaux* never ceased to oppose the admission of *Fontenelle* into the academy, where he was not received till he had been four times rejected; and *Fontenelle*, whose words were recollected, was constantly saying that *Boileau* was a devotee and a knave, and that *Racine* was more a devotee and more a knave than *Boileau*. All these ill turns arose from malice and pique: but literary hatred, from the epoch of the couplets of *Rousseau* to the pamphlets of *Voltaire*, has risen to such a height as to make us almost regret the contests of the last age.

'After the death of *Racine* and his friend, the successful labours of *Fontenelle*, as secretary to the Academy of Sciences,—his judgment in confining himself solely to that province,—the celebrity which he gained for it by his pleasing memoirs, and his still more charming eulogiums,—the consideration which his places and his years attracted towards him,—the protection of the Regent, who lodged him in the Palais-Royal,—the friendship of powerful men, and the homage of society, where he knew how to please as well as in his writings,—all concurred to make him a different man, and to raise him in public estimation; and he who formerly had been only an agreeable writer, not exceeding mediocrity, became, as Voltaire observed in 1752, the *first among the learned who were not blessed with the gift of invention*, by the instructive and attractive manner in which he related the labours of others.'

It is well known that this high and neat compliment gave great offence to the literary veteran, and was never forgiven by him.

The philosophers of the second school of the last century, or the sophists, as the author denominates them, place *Fontenelle* at the head of their party. M. LA HARPE, in his refutation of the claim, is easily able to shew that he treated religion with respect, and that he had nothing of the zeal and violence of modern infidelity: but, though he is desirous to have him considered as a believer, the facts which he adduces lead to an opposite conclusion. He certainly, however, was an utter stranger to the monstrous tenet that religion is mischievous in society, and ought to be extirpated from among mankind; a tenet every where contradicted in the earlier works even of *Voltaire*, and which he did not adopt till late in life, though he afterward became most anxious to disseminate it. *Fontenelle*, says our author, loudly blamed the levity and indecency of making free with religion in conversation; and he stated, as a reason for his censure, that it is against the rules of good breeding to speak with contempt of that which may be held sacred by some of the company. This, we apprehend, is more in the manner of a cautious and polite unbeliever, or sceptic, than in thatof a decided christian; and of the same kind was another of his observations, which he often repeated, "Though I had my hand full of truths, I would not open it." He was also wont to say that "christianity was the only religion which had proofs:" but he is not recorded to have added, that they were conclusive or satisfactory. There is moreover a story of a person in a state of doubt consulting him about religion, to whom he gave for answer, *lisez la bible*[*]; and the same person coming to him again, and telling him that the perusal of the bible had made him an unbeliever, he is stated to have replied, "*Vous voyez bien que j'avois raison de vous conseiller de lire la bible*[†]." This anecdote is asserted by M. La Harpe to be untrue.

Montesquieu is introduced as the second personage in this first mentioned school of the last century. Though that philosopher has panegyrized christianity, and there can be no doubt that he regarded it as highly beneficial to society, he has thrown out hints which scarcely leave any room for uncertainty respecting the bias of his mind on the subject of its divine original. M. La Harpe is to be reckoned among the warmest admirers of the estimable President; and the observations on his writings, and on the best method of studying them, constitute some of the most valuable passages of these volumes. He regards the *Considerations sur la Grandeur & la Decadence des Romains* as forming a part of the *Esprit des Lois;* and it was, he supposes, made separate, because it would have occupied a disproportionate space in his great work. Speaking of the same treatise, he thus proceeds:

'It is without a model in our language, and will last as long as the language itself. This *chef d'œuvre* of reasoning and of style leaves far behind *Machiavelli, Gordon, St. Real, Amelot de la Houssaie,* and all the other political writers who have treated of the same objects. Never was comprized within so small a compass such a mass of profound thoughts and of enlightened views. The conciseness introduced into our language by *La Rochefoucalt* and *la Bruyere* ought to yield to that of *Montesquieu,*, on account of the superior difficulty of his subject; they only clothed in pointed language ideas that existed in every mind; *Montesquieu* conferred precision on great discussions, which are beyond the capacity of most men, and on which, at the same time, he diffused a new light. He discovered, in the history of a people who had fixed the attention of the whole world, what had never been seen in it before; and he gave us views of the policy and government of the Romans, which had never been perceived by any one of their historians. The Roman annalist, between whom and *Montesquieu* the most resemblance exists, and whom he seems to have made his model in his manner of writing, viz. Tacitus, and who like him was a great thinker and a great painter, has left us an exquisite treatise on the manners of the Germans: but what a difference between the portrait of tribes half savage, traced with the design of forming an eulogium on the barbarians, and a satire on corrupt civilization,—and that immense picture of twenty ages, from the foundation of Rome to the fall of Constantinople, included within a narrow frame;—in which, notwithstanding a reduced size, the objects lose nothing of their grandeur, but appear on that very account more bold and striking! What can, in this line, be compared to a small number of pages, in which are infused and concentrated the vital spirit that animated and supported the colossus of the Roman power; and at the same time those deadly poisons which, after having long sapped its strength, occasioned it to crumble under the blows of so many nations united against it! This work is an *unique;* possessing so much substance in such small dimensions, and where philosophy is so happily blended with politics: from the one, the author has taken accurate general ideas, which he has correctly applied to the other; and these are two very distinct provinces, which, when not united, have often produced either legislators who were no philosophers, or philosophers who were no legislators. Here, as in the *Esprit des Lois*, *Montesquieu* has combined elevation of views with brief expressions; he discovers, and points out to others, numerous consequences as arising out of one principle; and the reader, who is capable of properly reflecting on these matters, may derive more information from this single volume, than from all those which have proceeded from the pens of antients or moderns on the subject of the Roman history.'

---

[*] "*Read the Bible.*"

[†] "*You see that I had good reason for advising you to read the Bible.*"

This work, it is observed, in order to render it complete, only wants the connection between the events and the designs of Providence to be pointed out, as is so finely executed in the *Discours sur l' Histoire Universelle* of *Bossuet.*

We would here recommend it to young readers, frequently to peruse the *Considerations sur la Grandeur*, &c. before they enter on the *Esprit des Lois*; since they will thus become accustomed to the manner of this prince of political writers, and will be better able to follow and comprehend his design and meaning in his great inquiry. The lecturer bestows merited praise on the analysis of the *Esprit des Lois* by *D'Alembert;* which, indeed, ought ever to be bound up with that work, in order to be carefully read before the other is commenced.

M. La Harpe traces the fatal turn which the late revolution took, in the preference given to *Rousseau* over *Montesquieu.* Had the observations of the latter on the importance of intermediate powers in a monarchy been duly considered by the first assembly, France and the world, M. La H. thinks, would have been spared a host of the most dreadful calamities ever witnessed. He properly remarks that, when *Montesquieu* affirms that virtue is the principle of a republic, and honour that of a monarchy, he is speaking of the predominant general principles of governments, and does not mean to say that each principle prevails exclusively in each government.

'He recommends it as most important under a monarchy to cherish the principle of honour as a sacred fire; and those who, at this day, are eye witnesses of the calamities of France, cannot be ignorant that honour had long dwindled among us into a name. Honour had given place to money. From the epoch of the system of *Law*, wealth had attained the first place. This change is discoverable in the whole of the revolution. One party was bent only on the seizure of property, the other thought only of defending it; the public welfare was overlooked by all; no one cast an eye on it, no one lifted up a hand to protect it.'

Characterizing the *Esprit des Lois* as a composition, the critic admits that the unaccountable breaks in the work, and the strange divisions of it into chapters, argue an affectation very unworthy of the illustrious author. 'Some of these (says he) contain only one or two phrases; and the more striking the phrase, the more clear it is that the author made it into a chapter solely to engage admiration.' It would have been more respectful to this great writer, and perhaps not more remote from the truth, if M. La H. had substituted in his last sentence the word *attention* for *admiration*.

Buffon next claims the notice of the lecturer, in the survey which he takes of the philosophy of the eighteenth century. Here he thus proceeds:

'The middle of that century was marked by three grand undertakings, the *Esprit des Lois*, the *Histoire Naturelle*, and the *Encyclopédie*; three memorable works which appeared nearly at the same time, and which, though very different in character and design, all belonged to that spirit of philosophy whose progress I have engaged to trace. The second of these, which in itself considered belongs to natural science, would have been foreign to my purpose, if the author had not united to the knowlege of a naturalist the talents of a great writer, and on that account advanced a claim to that tribute of honour which is due from every Frenchman to a man like *Buffon*, whose name constitutes one of our titles to national glory. What he was in science I do not stop to inquire; that he embellished its language is admitted on all hands; and his theories, which no longer lead any body astray, do not derogate from the merit of his style, which has always charmed his readers. *Buffon* is one of the few original writers who have given to the idiom in which they wrote the character of their genius, and who at the same time have applied it to new subjects. He was the first who employed the immense sources of natural science in order to enrich the French language, and he has executed the task without doing injury to the one or the other. His work is in this view a treasure of beauties unknown before his time. A continued elevation pervades it. His phrases are measured, and his expressions are forcible. His talents wanted only a little a little more of suppleness and flexibility. The historian of nature is like herself noble, abundant, and majestic, but he possesses not her variety: like her he elevates himself without labour, or descends into little details without appearing a stranger to them: but he would charm us still more if the labour which he bestowed on his compositions had not deprived them of grace and simplicity. Though his style is not stiff like that of *Thomas*, nor *made up* like that of *Fontenelle*, still his noble diction, always studied, is deficient in that elegant ease which delicate readers expect, and of which the subject admits. On the other hand, sublime when he exhibits to our view the immensity of the animated creation, when he paints the benefits and severities of nature, the productions of the earth, and the influence of climate, he is perhaps less interesting while he describes the manners of those animals which are become our friends and benefactors, than he is energetic and terrible when he paints the savage ferocity of those between whom and ourselves an eternal warfare reigns. Just towards the antients who have preceded him in the same career, he ingenuously praises Pliny and Aristotle, while he is himself a greater writer than either.

'If *Buffon* be not free from affectation, and if he be too uniformly lofty, he does not appear to me to go out of his way in search of the sublime, nor ever to introduce it improperly, but seizes it when it offers itself to him. *Longinus*, who admits it in civil history, would not have interdicted it in that of nature. Why ought the style of *Buffon* to have been less elevated and less rich than that of his genius and his subject? What a subject! Was there ever one more adapted to exalt conception and language? The aspect of nature animates every man possessed of the least sensibility. What successive and varied views does it present! The horrors of wild solitude at the moment when night sheds darkness over it; the charms of an animated prospect as day breaks on it; the windings of groves and the depths of caverns; the freshness of meadows and the antiquity of forests; the menacing height of mountains, and the sweet simplicity of the hamlets at the feet of them; the majesty of the sea in a calm and in a tempest; all these objects impress us forcibly, and give us new sensations and new ideas. Even the ordinary traveller becomes eloquent at the sight of the Alps; and shall not he whose views embrace the whole creation, whose intelligence measures infinity, and whose contemplation is ever fixed on a spectacle the most grand, be allowed to display sublimity in his writings? The true sage ought not to be mortified at the limits assigned to his progress. Man is great by the sole use of his thinking powers, and by the extensive field of information which lies within his reach; be it that he subjects the heavens to his calculations, and be it that the organization of an insect confounds his understanding, he ought to feel his power without pride, and his weakness without discouragement.'

Though M. LA HARPE does not enumerate *Buffon* as one of the faithful, he is unwilling to abandon him to the infidels. When this philosopher heard that the Sorbonne was about to censure his book, he published an explanation of his theories,

in

in order to shew that they were not inconsistent with the Mosaic cosmogony; at the same time he professed a high veneration for the scriptures, and for the authority of the church, which he admitted had the sole right to interpret them; when the new sect had become predominant at the academy, he discontinued his attendance at its sittings; and he applied for the sacraments, at the time of his dissolution. Whatever his belief might have been, it is certain that he disliked the manner of proceeding among the unbelieving faction. We are assured that he held its members in aversion, and that he feared them as little as he loved them. His personal consideration was equal to his fame; and he was attached by gratitude and principle to the government which had heaped favours on him. The agitations of a disaffected party did not comport with the laborious and pacific life of *Buffon* in the Royal Garden of Plants, in which he was sovereign, and to which he was a benefactor for thirty years; it was to him that the garden and the cabinet owed their order and magnificence. Few men have done greater honour to letters. Though *Voltaire* made more noise, and was more feared and sought, as being more the organ of the public sentiments, yet *Buffon* obtained higher respect, because this voice had never interrupted his glory, nor separated his person from his talents.

The observations of the author on the *Encyclopédie* deserve much attention, since he ably appreciates its merits, and forcibly exposes its defects. Of this vast undertaking, he says:—

> 'It ought never to have been forgotten that method, precision, and clearness of statement were principal objects to be attempted; that in all which concerned science and philosophy, principles, facts, and proofs only were to be inserted, and theories, digressions controversies, and episodes were to be thrown aside; while in the fine arts, and in all matters of literature and taste, what was essential was solely to be stated, and all declamation was to be avoided. Every writer ought to have considered that he was not composing a complete work, but a part of a great one; a division of a grand whole, the plan and proportions of which he should carefully bear in mind. *D'Alembert* was capable of setting the example, as well as of giving precepts in this arduous task: but he confined himself to mathematics, and a few select heads of morals and literature. The contributions of *Dumarsais* prove him to have been the first of our grammarians. Those of *Voltaire* are admirable for their brevity, and make us regret that he was so capable of saying so much in such few words. He was now on his own ground; and his sense of propriety made him here call only reason to his assistance, leaving his passions behind. If we except these and a few other articles, what a mass of common place, of impertinencies, and of declamations, fill the pages of this mighty performance, and have swelled its size a full third more than was necessary. Scepticism, materialism, and atheism,

discover themselves every where without veil or disguise, and it abounds with articles that are extremely weak and superficial.'

In connection with the *Encyclopedie*, the name of *D'Alembert* necessarily presents itself.

' Three men,' says M. La H. 'have really united two things which are almost always found separate, a genius for science and the talent of writing: *Pascal*, who devined (*devina*) the mathematics, and made discoveries in them while engaged in his *Lettres Provinciales* and his *Pensées*; *Buffon*, who, while he studied nature as an observer, described it with eloquence; and the original geometrician to whom we owe the preliminary discourse to the *Encyclopédie*. If the merit of this composition has been exaggerated, it has also been unduly depreciated. This vestibule to the palace of the sciences is regular and noble, constructed by a firm and sure hand; all the proportions are good, and the ornaments are select. This discourse alone would insure to the writer the reputation of an author and a man of letters; since it displays just and extensive conceptions, genuine taste, and a pure style. It is true that it does not attain the sublime, but it is methodical without being heavy, and correct without being dull; which is no small merit. The decisions betray no bias, though a respect is occasionally shewn to living authors,—a respect which is warranted by good breeding.'

The author bestows almost unqualified praise on *Elemens de Philosophie*, the *Eloges* on *Montesquieu*, *Dumarsais*, and *Bernouilli*, the *Memoires sur Christine*, and the *Essai sur les Gens de Lettres*: but in the latter, *D'Alembert* is charged with speaking of letters with undue pride, and of the great with unbecoming jealousy. His translation of some fragments of Tacitus sufficiently preserves the brevity of the original, but not its force, its animation, nor its colouring, and sometimes not even the sense: but the purity and perspicuity of the diction will always render this essay useful to those who would employ themselves on translations. All these pieces, considered in a general way, form valuable though not superior compositions.

D'Alembert, we are told, commenced his literary career late in life. His first work did him great credit, but the ambition of ruling in this new field led him astray. The absence of *Voltaire*, his fame as a man of science, the honours conferred on him by strangers, and his influence in the two Academies and among the Encyclopedists, fanned his passion for reigning in the capital of letters. His knowlege in literature was not profound, nor extensive, nor matured by labour; and his studies of another kind were opposed to it. Literature was the attire, not the wealth, of his mind. Fond of conversation, he carried the style of it into his closet, and it predominates in his writings. His compositions became a series of petty observations, affecting finesse and point; of light common ideas ostentatiously analyzed, or sharpened into epigrams; of stale anecdotes in a novel form; and of old adages newly trimmed up. All this bespeaks an old man who lives on his former stores, and will not enable a person to be a legislator in matters of fancy and taste, which was the high province attempted by *D'Alembert*, and which the indulgence of the public suffered him long to usurp; but its patience at length wore out, applauses ceased, and mortifying receptions decided the aged secretary to remain in that silence which it would have been wise in him to have sooner prescribed to himself. Writers, adds the lecturer, cannot too forcibly impress their minds with the lesson which the present and so many other examples read to them, namely, that the infirmity of age is no title to indulgence; it is granted to youth in favour of hope: but nothing more than pity pleads for age, which appears sufficiently considerate in commanding it to repose.

This philosopher is reported to have been a sceptic in every thing except mathematics. He would no more assert that there was no religion, than he would affirm that there was a God: but he regarded theism as the more probable, and revelation as the less. He was not an enemy to any opinions, but hated the insupportable and intolerant arrogance of the Atheists. He lived in intimacy with strict christians, and spoke with raptures of the eloquent divines of the age of Louis XIV. He was struck by the harmony between their principles and their conduct, between their profession and their virtues; and he never disgraced himself, like the philosophers of the revolution, by calling them fanatics and declaimers.—The sketch of his private character here given is finely drawn. His manners appear to have been attractive, and his worth great; indeed he seems to have had no other faults than his scepticism and literary vanity. He respected religion in his writings during his lifetime: but his correspondence, which he prepared for the press, and which was published after his death, shews him to have possessed the spirit of the new school, and to have been a strenuous abettor of its measures.

Condillac next engages the attention of M. LA HARPE. This author, though justly much esteemed in France, is little interesting to us on this side of the water; since he is rich only from the plunder of our writers, and we can consult him merely on account of the admirable method with which he exhibits the principles and doctrines that he has borrowed from foreign sources. Besides the obligations which he owes to Locke, and which he confesses, we apprehend that he dived into Hartley and Hume; though he shews his judgment in not encumbering his pages with the intricate theory of the one, and the singular paradoxes of the other. Our own writers are the great masters in this line; and in no branch of knowlege do we so much surpass our neighbours, as in that which respects the true theory of the mind. No other nation, as far as we know, can boast of original authors on this subject. We have already hinted that a work, tracing the progress of these researches, and noting discoveries, would be a patriotic as well as a highly useful performance.

A young soldier, named *Vauvenargues*, who died prematurely from the sufferings which he underwent in the retreat from Prague, receives great commendation from M. LA HARPE as a moral writer. His collection is intitled *Réflexions et Maximes*. An introduction to the knowlege of the human mind forms a part of it, consisting of fragments which were materials for a large treatise, never completed. M. *Vauvenargues* appears to have been a hero in literature as well as in arms; for we learn that, when he perceived the certain approaches of death, he employed his remaining hours in preparing his papers for the press. The lecturer says of him:

> 'He was not less a skilful critic than a profound moralist, as is evidenced by his *Réflexions Critiques sur quelques Poëtes*.—*Corneille* and *Racine* had never before been appreciated with so much discrimination and correctness; and it is in his pages that we first meet with those ideas, which have been since unfolded more at large in *Voltaire*'s Commentary on *Corneille*. As a moralist, he has more elevation of sentiment than *La Rochefoucault*; and he as much exalts man as that author had degraded him. He is neither so pointed nor so striking as *La Bruyere*, nor has he the finished diction of *Duclos*: but he has more of imagery in his style than the latter, and speaks more to the soul than either.'

Duclos appears next on the scene; and the author's sketch of him is in his best manner: though the colouring is high, he can hardly be said to flatter him. He regards his *Considérations sur les Mœurs de ce Siècle* as one of the best existing treatises in the French language on the subject of morals. Few men, it is said, have been endowed with finer abilities than *Duclos*, not only as they appear in studied performances, but as they are honorable to men in society. This resemblance of the conversation to the writings, which is more regarded in eminent authors, because we search in vain for it in most instances, was striking in *Duclos*. His conversation resembled his style: a decided precision, frequent sallies, laboured but pointed turns, and measured phrases, distinguished him; and he appeared in society, as well as in his writings, a strongly marked character. He passed for the man of the finest parts (*le plus bel esprit*) in Paris, though *Fontenelle* was still alive, and *Voltaire* was in all his vigour.

The subsequent passage speaks volumes on the moral mischief occasioned by the revolution:

'There is not a trace, at the moment in which I write, of that empire of ridicule of which France, and Paris above all, once promised to be for ever the seat. This change is owing to the revolution. There is not to be found in all France a man to whom, at this day, ridicule can be an object;—the word is become a mere abstract term. On how many facts and sentiments must have been founded a change so unforeseen by the French! There is no ridicule where there is no honor; nor can honor reside where public opinion has ceased to be felt: for how can the latter exist where the slavery is such, that all must use the same language, or condemn themselves to absolute silence under the pain of death.'

M. La Harpe is unable to establish the title of a believer in favour of *Duclos*: but he shews that he was averse to that zeal in impiety which began openly to discover itself in his later days.

About the period in which the *Encyclopédie* was commenced, a number of learned persons formed an association of a different kind; the intention of which was to enlighten the public and the government on the following subjects:—political economy, commerce, revenue, traffic in corn, and other matters which, till that time, had been regarded as unconnected with letters, but which partook of the spirit of reform and innovation that was beginning to be predominant. The numerous abuses that prevailed made this be regarded as a necessary spirit; and self-love considered it as a proof of superiority of mind. A solicitude for the public welfare was, doubtless, the spring which set in motion the first founders of this society. It became, at length, a sect called that of the *Economists*; of which the chief was the physician *Quesnay*, and of which the virtuous *Turgot* was the ornament and the support.

The origin of the philosophical career of *Helvetius* is here traced to a cause which well accords with the system of that philosopher, but which appears to us, for that very reason, to be suspicious. M. La Harpe, as little a friend as ourselves to the paradoxes of *Helvetius*, and to his effeminate philosophy, states the fact without intimating the least doubt of its authenticity:

'The author of the *Esprit*, while yet young, and coveting every species of enjoyment within the reach of his age, his accomplishments, and his wealth, beheld in a public garden a man who had none of these advantages, and to whom a circle of women were doing honor. It was *Maupertuis*, just returned from his voyage towards the pole, and who had acquired a temporary reputation in the sciences. *Helvetius* was struck with the consideration which the reputation of a man of letters was able to ensure. He had hitherto succeeded easily in all that he had attempted. He had danced to admiration at the opera, under the mask of *Juvilliers*, one of the first dancers of the time. He had already made attempts in poetry; he had submitted his verses to *Voltaire*, and the lettered veteran had politely intimated that this was not his proper line. He then directed his attention to philosophy, and connected himself with its chiefs, particularly with *Diderot*.'

The lecturer satisfactorily repels the charge made against our philosophical fine gentleman, that his *de l'Esprit* was chiefly drawn up by *Diderot*: but he does not regard it as improbable that *Helvetius* borrowed his leading ideas from conversations with that friend. As his hypothesis, he observes, every where terminates in materialism, it is probable that the basis of it was furnished to a man of the world, of course little conversant with these matters, by a man of letters by profession, an apostle of atheism, who loved nothing better than to make disciples. The system of *Helvetius* proves it to be the work of one individual. His style is in general correct and pure, but boasts little of character. He sometimes displays brilliancy, but never either warmth or force; and in that respect, his diction coincides with his doctrine, which reduces sensibility to pure materiality. His imagination is heated only by shewy or voluptuous pictures, which indicates a spirit little adapted for philosophy.

It will be more easy to complain of the severity than to arraign the justice of the following passage:

'The paradoxes of this author were the more readily adopted by numbers, because they were discovered to flatter the passions, to lower the standard of virtue, and to furnish excuses for vice. An examination of the lucubrations of philosophers, down from the date of the works of *Helvetius*, warrants me in saying, that the principal and most successful cause of their gaining readers and followers arose from their enlisting the passions on their side. Such is the basis of their systems, the general spirit of their sect, and the principle of their success. The method is not very honorable: but with a little address it is almost sure to succeed, at least for a time, for nothing is more easy than to pass off as a theory a corruption which already exists as a fashion.'

The letter of *Diderot* to Sir William Jones, given in the life of that remarkable man by Lord Teignmouth, is confirmatory of this heavy charge. Every good mind will be charmed by the reflections of our countryman, whose morals were as pure as his talents were great, on that infamous epistle.

M. La Harpe blends detailed accounts of the private life and literary history of *Diderot*, with a laboured refutation of his principles. If this part of the lectures will weary the reader, it must be owned that it abounds with information respecting the French school of philosophy, which is not elsewhere to be collected.

The remainder of the volume consists of sketches left imperfect by the author, and which present no great interest. The scattered thoughts committed by him to paper, and which were intended to have constituted part of his Apology for Christianity, prove that he regarded his conversion more as the effect of a miraculous interference of Heaven, than as the result of a full investigation of the subject; that he did not assume religion as an affair of conviction, but fly to it as a stay to a broken spirit, sinking under calamity. We are concerned to state that he appears to us to have become not a liberal and enlightened Christian, but a bigotted devotee, a blind partisan of the Romish church.

Near the close of the sixteenth volume, we meet with a short account of the life and works of this celebrated writer. The editors inform us that a very eminent literary man had promised to pay this tribute to the memory of the deceased: but that an appointment to a high situation had rendered it impossible for him to fulfil his engagement. In the regret which they testify on the occasion, the reader will doubtless join; since their effort is little calculated to palliate the disappointment.—M. *Petitot* is quoted as arguing that M. La Harpe's conversion must have been sincere, inasmuch as it gave new vigour to his talents; an effect which, he tells us, never can be produced by hypocrisy. 'Besides,' he observes, 'hypocrisy has always some motive which induces it to practise a deception on the world; and without some consideration of that sort actuating a man, it is absurd to ascribe this vice to him. How could it be the interest of M. La Harpe to affect piety in the midst of the enemies of religion? What enjoyment could he anticipate from the persecutions which he was sure of drawing on himself, when, by retaining his antient errors, he might have acquired honours and emoluments? It is absurd to compliment hypocrisy with a spirit of martyrdom.'—We entertain no suspicions of the sincerity of the lecturer's conversion: but we doubt whether it deserves to be regarded as that triumph in favour of religion which it has been considered by some persons. The Romish fanaticism, with which his piety was tinctured, derogates very much from its value in our estimation: but we ought, in justice to his memory, to add that his piety was not allied to intolerance, and that, however zealous he shewed himself for his late-adopted principles, he always protested against calling persecution to their support.

The greater portion of Vol. xvi. Part II. is occupied with a most useful and copious analytical index to the whole work.

Imperfect setts of these Lectures may be completed at M. *de Boffe*'s, in Gerrard Street.

Art. VIII. *Description des Alpes Grecques et Cottiennes, &c.* i. e. A Description of the Grecian and Cottian Alps, or an Historical and Statistical View of Savoy, under the Heads of its Antiquity, Extent, Population, Ruins, and Mineralogical Productions. Also an Abridged History of the Military and Political Events which have occurred in this Province from the Period of its being united to France in 1792, to the Peace of Amiens, in 1802. By J. F. Albanis Beaumont. Part I. in 2 Vols. 4to. with a Folio Atlas of Plates. Paris. Imported by De Boffe, London. Price 5l. 5s. sewed.

Frequent opportunities have been afforded to us, for mentioning with respect the labours of this diligent and ingenious foreigner. In our account of the last work which he published in this country, intitled *Travels from France to Italy through the Lepontine Alps* *, we mentioned that he had quitted the establishment of the Duke of Gloucester, to which he had been attached for the purpose of superintending the military education of Prince William, in order to return to his own country; animated with a desire of putting the finishing stroke to his Picture of the Alps, by describing that stupendous chain of mountains at the foot of which he was born, and of thus paying his last respects to his native soil. Possessed of an enterprising soul, and warm in his patriotic feelings, he could not satisfy himself with the execution of this part of his undertaking from the memorandums, notices, and sketches which he had made in his youth; and he resolved, therefore, to re-explore and re-consider the subject, before he gave to the public his account of Savoy, which includes the most interesting department of the Alps, and near the capital of which (Chamberry) he first drew his breath.

M. Beaumont's views of the *Pennine*, *Rhætian*, *Maritime*, and *Lepontine* Alps are in the cursory form of travels: but his description of the *Grecian* and *Cottian* Alps, the only part of the chain which remained unnoticed, is more laboured; and the zeal of the Allobroge is manifest in every part. It was in the year 1796 that he left England to repair to his native province at the base of the Cottian Alps, and it is manifest, from the present work, that he has not been idle. He appears before us in the several characters of philosopher, antiquary, artist, and philologist; and if his inquiries respecting etymology and antient geography be not generally interesting, they will prove his diligence and assiduity, and be at least acceptable to his own countrymen. Like most French writers, when he copies from Strabo, Arrian, Diodorus Siculus, &c. he employs only Latin translations, and his references are not always made with sufficient precision. We have also observed some inaccuracies in the quotations, which probably arose from the author's distance from Paris, where the work was printed.

---

* See M. R. Vol. xxxv. N.S. p. 166, where also references are made to his preceding Alpine excursions.

A great part of this publication is occupied on the subject of Antiquities. It is curious to observe in this research how time, and the revolutions of ages, obliterate the proudest trophies of human vanity; how ineffectual are often the attempts of individuals to perpetuate their fame; how whimsically the fragments of antient grandeur and superstitions are distributed in the lapse of ages; and how altars, sarcophagi, votive tablets, or the sculptured embellishments of temples, amphitheatres, and triumphal arches, are worked up among common materials in the erection of cemeteries, stables, drains, ovens, and belfries*! It is also worthy of remark, how little is comparatively learnt from these scattered remains, and how much conjecture is employed in illustrating the history connected with them! We are persuaded that it has been M. BEAUMONT's object to discover and report the truth, and that he is intitled to the motto which he has taken,

> "*Nec mihi Socratico decreto*
> *Fas esse arbitror,*
> *Vel occuluisse veritatem,*
> *Vel concessisse mendacium....*"
>
> BOETH. *de Consol.* lib. 2.

but we are inclined to suspect that, in some instances, he has been deceived, and that in others he has been too precipitate in his conclusions.

Indignant at the representations of Savoy, which have been given by some writers and travellers, as being the poorest country in Europe, as the least worthy of being known, and as only celebrated for the fidelity, bravery, and Celtic sobriety of its inhabitants, the author warmly espouses her cause: endeavouring to refute these unfounded calumnies; and, by tracing the history of *Allobrogia* from its source, by displaying its importance in the times of the Romans, by statistical accounts of its present condition, and by historical details, to render her that 'justice which others seem to have denied.' His undertaking, when completed, will consist of two parts, making four volumes, with a distinct atlas to each part. Of these we have

---

[*] In one of his excursions, M. B found a poor Savoyard using a broken cinerary urn as a vessel to hold salt.

two only now before us. The first volume of the first part is devoted to an ample discussion of the origin of the *Allobroges*, and the people of the Alps; of their establishment in Gaul; of the districts which they occupied; and of the most remarkable events which accompanied the reduction of their country to the state of a Roman province.

This discussion is introduced by some remarks on the Alps in general, including a notice of the etymology of the word, which the author derives neither from the Greek Αλπεις, nor the Latin *Alba*, but from the Celtic monosyllables AL, signifying *other*, and PEN, *top*. We, however, are rather inclined to concur with those who consider the first part of the name, *Alp*, as a corruption of *Alb*, referring to the whiteness occasioned by the eternal snow which covers their summits. This lofty chain of mountains, which stretches, in an irregular direction, from Genoa to Istria, occupying an extent of 350 leagues, was inhabited, when invaded by the Romans, by different nations; all of which, however, seem to have proceeded from one common Celtic or Scythian origin. M. BEAUMONT has taken great pains to ascertain the topography of these antient inhabitants of the Alps: he has not only endeavoured to fix the situation of the *Lepontii*, the *Rhœti*, and the *Liguri*, but of the *Nantuates*, *Veragri*, *Acitavones*, *Centrones*, *Garoceli*, *Bramovices*, &c.; and in the *Carte* of antient Savoy, which is given in the atlas of Plates, we perceive the result of his persevering researches; since here he has laid down, with as much precision as the case would admit, the sites of towns and Roman stations mentioned in antient history, and has endeavoured to trace the directions of the several *viæ consulares* which intersected this province. He thus describes the boundaries of the country of the *Allobroges*:

‘ The lake Leman, or *lacus Lemanus*, together with that part of the Rhône which reaches from Geneva to the defile of *Clusus*, or Fort Ecluse, separates the territory of the Allobroges from that of the *Latobriges* and *Helvetii*, now the *Pays de Vaud* and Swisserland; while, on the west, the same river, which beyond Fort Ecluse takes a southern direction to *Augusta Colonia* (Aost), served as a barrier against the *Secusiani* or *Sebusiani* and the *Sequani*, a people who then inhabited Bresse, Bugey, and the ci devant *Franche-Comté*. Pliny gives to these last, the title of Liberi (lib. iii. cap. 20.): but Cæsar, in his Commentaries, calls them *Secusiani clientes Æduorum*; because, according to this writer, their country was one of those which were included *pagis Æduorum*. As it appears that Allobrogia formerly extended to Lyons, the course of the Rhône continued to serve it as a boundary to the vicinity of that city.

‘ From the south, stretching towards the east, the course of the Isere or Isara, from *Oblimum* (Conflant) to its discharge into the

Rhône, separated this province from that of the *Segalauni*, *Vocontii*, *Bramovices*, and *Centrones*. The first inhabited the ci-devant Lower Dauphiny, the second the Upper, towards the Alps. To the north-east of Allobrogia, were the *Acitavones*, and the country of the *Nantuates* (Chablais) served as its boundary on the north.'

Though antient geographers are not agreed respecting the situation of the country of the *Nantuates*, M. BEAUMONT observes that there appears to him little difficulty in settling this point. He thinks that it is clearly indicated in Cæsar's Commentaries; and if any doubt remains it must be removed by the inscription *Nantuates patroni*, &c. found at St. Maurice, a little town on the Rhône, formerly included in the territory of this people.

Speaking of *Allobrogia* itself, he observes that 'it contained many very considerable cities, as Vienne, or *Civitas Allobrogum*, which, in course of time, became the capital of the province; Geneva, or *Colonia Allobrogum*; Annecy, or *Binia*; and, according to some writers, *Civitas Bovis*, Chamberry, or rather *Lemens*, a very antient city, of which the ruins only exist; *Cularo*, Grenoble, and many others, without mentioning towns and villages.'

This descendant of the Allobroges, while he depicts the former importance of his country, does not omit to celebrate the bravery displayed by these mountaineers in their frequent and sanguinary battles with the Romans; and he records with pride the long resistance which they opposed against the conquerors of the world. He then subjoins an abridged account of the little Alpine nations who were allies of the Allobroges, with attempts to explain the derivation of some modern appellations; though he confesses the difficulty of ascertaining the true etymology of the greatest part of the names now given to the different provinces of Gaul.

In the chapter intitled *Observations on the Population of the Grecian and Cottian Alps, or the Manners, Customs, and Usages of the Inhabitants*, &c. we find many particulars meriting notice. We are here informed that

> 'The mean population of the Alps, calculated on a square league of ground, taken at random along the whole chain of mountains, (*i. e.* those which are adapted to cultivation,) surpass by a sixteenth, the mean population of the plains of Italy, taken on an equal surface, the cities only excepted.'

M. BEAUMONT adverts, with peculiar pleasure, to the family likeness which prevails among all the Alpine inhabitants; —to that marked character which time and revolutions seem to have respected, and which different forms of government have been unable to obliterate.

'Some shades, and certain variations exist in their manners, usages, and perhaps some in their natural constitution: but these are so slight, that they often escape the notice of the most attentive observer, who recognizes in them a distinct class of men, easily distinguished, when they are found mixed with the inhabitants of the plains. Their figure, which is commonly of the middle size, their square shoulders, their broad forehead, their high cheek-bones, their long waists, and their well formed legs, are so many characteristic traits of these mountaineers, which can scarcely be mistaken. In spite, however, of this general similitude, how different are the people which are scattered over this long zone of mountains! What an astonishing variety in their idioms, their habits, their dress, and even in their forms of government! Here an absolute monarchy, there a theocracy; here a democracy, and there a republican aristocracy.

'Notwithstanding that these people live under governments so opposite to each other, and speak languages so different,—one using the *lingua Franca*, another German, another Italian, another French, and another a jargon composed of all these tongues, of which the basis is the Celtic,—yet they preserve an indelible character, which displays the influence of climate on the moral and physical constitution of man.'

One of the author's arguments, in proof of the descent of the Savoyards from the Celts and Scythians, is not very satisfactory, viz. that both were addicted to witchcraft and necromancy, and believed in fairies and nocturnal assemblies of evil spirits. Such faith and superstition might rather be adduced as an evidence of the general absence of science, than as a demonstration of a particular line of ancestors. The uncultivated imagination is usually filled with spectres and preternatural images. We leave this subject, however, to attend to his farther delineations of national character.

'The Savoyards are in general robust, and the women are rather pretty than otherwise, being tall, plump, and fresh-coloured. I must here make one observation, which I think has escaped the naturalists who have explored the Alps; viz. that the tall mountaineers are found mostly to inhabit the vallies which, as well on this as on the other side of the high Alps, bound that portion of the chain which extends from Mount Iseran to Brenner in the Tyrol. It is also in the same vallies that the inhabitants are most cheerful, hospitable, and comfortable. We perceive in their countenances a look of contentment and happiness which we do not find among those who occupy the other vallies of the Alps. I believe, however, that I ought to attribute these advantages, in some respect, to their distance from large cities, to their simple way of life, and to the independence which they enjoy under their mode of government. In an uniform and tranquil course of life, they generally attain a great age.

'As to the morals of these mountaineers, and in particular of the inhabitants of the Grecian and Cottian Alps, *i.e.* of those of Upper Savoy, it may be said with truth that, in spite of the effects of the

> revolution, and especially of the war of which the Alps have been the theatre, from Genoa to Carinthia, the national character has not generally suffered any stain. Openness, probity, fidelity, and courage, are the qualities which distinguish the Savoyards from their neighbours. The idea of theft, and a want of confidence, are viewed in such abhorrence, and these vices are so little known among them, that frequently in traversing these mountains I have entered houses without finding a single person in them. The individuals to whom they belonged were at their ordinary work in the fields, while the doors of their habitations were open, with an entire confidence in the honesty of their neighbours and of travellers. Truth, however, obliges me to confess that, since the union of Savoy with France, some individuals belonging to the *ci-devant* duchy, forgetting the virtue of their ancestors, have committed many depredations on the highways, and in the dwellings of their fellow citizens. I record with pain that many have suffered, or are about to suffer the punishment due to their crimes; and it is melancholy to reflect that most of these are young persons, who have been instigated by unhappy circumstances to transgress the law, and to commence robbers in order to obtain subsistence. Many, at the period of the invasion of Savoy by the French, served in the national militia attached to the king of Sardinia, and accompanied their respective regiments into Piedmont when the royal army retreated in 1793. These bodies having been dissolved at the peace, numbers of those who composed them sought to return to their own homes: but, finding themselves inscribed in the list of emigrants, or fearing to be put in requisition, they concealed themselves for a long time in the mountains, and became plunderers from necessity.’

It appears from this statement that the revolution has not been propitious to the morality of Savoy; for it seems to have added to the vices, without curing the ignorance of the people. The author, indeed, prescribes the means of promoting their civilization: but we are not informed that effectual measures are taken to attain this object.

The moral features of the different Alpine nations are sketched with conciseness:

> ‘ The inhabitants of the Maritime and of part of the Cottian Alps are to a certain degree hospitable: but, in spite of their courtesy and compliments, they suffer it to be seen that they expect to be paid for the services which they render: they are more humble and submissive than other mountaineers towards those who approach them with something distinguishing in their exterior, but haughty and assuming towards those whom they regard as their inferiors or equals. Their land is indifferently cultivated, and their cottages (*chaumieres*) want that neatness which distinguishes those of the people belonging to Upper Tarantaise, Swisserland, and the Tyrol. Those who inhabit the Grecian and Pennine Alps are more honest, frank, hospitable, and better informed: but they are ceremonious, obstinate, and warmly attached to their interest. It is a singular trait in their

character, that, though strongly addicted to avarice, if they perceive a traveller in want, they press their hospitality on him without any mercenary view. Naturally cunning, and having some instruction, they evince a decided taste for commerce and speculation; and many of them are connected with the banks in Holland.—The inhabitants of the Lepontine Alps are honest without being courteous, good, but blunt, having a high opinion of themselves, their country, and their independence, of which they are extremely jealous. They love wine, and of all the people of the Alps are the most warlike and robust.—They who inhabit the Rhætian and Carinthian Alps partake in a great measure of the character of the Lepontines, to which they bear a physical resemblance: but they are more affable, hospitable, gentle, adroit, and lively. They have a passion for music, and particularly delight in wind instruments. They are very religious and ceremonious; and they have preserved, more than any others, the usages and manners of their Celto-Scythian ancestors.'

To this picture of the people is added a general landscape of the country; if words can be said to delineate regions which, by the grandeur and sublimity of their features, seem to defy all description.

'If, (says M. B.) a traveller, instigated by a curiosity which despises fatigue and danger, should place himself at sun-rising on one of the high peaks of the Alps, how would he be recompensed by agreeable surprise and admiration, when he saw the most sublime picture of nature gradually developing before him! His eyes would first be directed, with a kind of terror, to a series of stupendous precipices, and to deep and narrow vallies, where impetuous and noisy torrents are engulphed; whose waters, covered with foam, pleasingly contrast themselves with the dark colour of the firs and larches which clothe the abrupt sides of the mountains: while his view, extended a little farther, delightfully ranges over a succession of smiling hills, and charming vales, which, sheltered from the north winds, present an appearance of the most lively vegetation. He perceives also a number of small hamlets, scattered here and there, surrounded with rich vineyards and orchards. The object, however, which most captivates his attention, is the transition from vegetation the most luxuriant to extinguished nature, if I may use the expression; or to immense *glaciers*, stretching beyond the horizon. This transition from animated to frozen nature is in many places so sudden, that scarcely has the cheering and delicious image of the former been impressed on the mind, when it is effaced by the new image presented by the latter; which exhibits, in colours not less strong nor less correct, the frozen ice of Greenland, and the savage deserts of Siberia.'

M. Beaumont proceeds to describe the phænomena of thunder-storms, observed from the elevated ridges of the Alps, and the devastations often produced by lightning in the vales below: but we must quit the province of the picturesque, and attend to the author's antiquarian excursions.

Having inserted, in his valuable *Carte*, the six provinces which constituted the Duchy of Savoy, the author labours to find the direction of the different consular ways from Italy into Gaul through Allobrogia, and the Grecian and Cottian Alps; and to ascertain, with some exactness, the names of the Roman cities situated on these ways, as well as of those of the antient inhabitants which have, to the present day, retained their Celtic etymology. This is a part of the work on which considerable patience and attention have been bestowed. Not only has the itinerary of Antoninus been consulted and compared with the accounts of Peutinger and Jerusalem, respecting the Roman *viæ* which crossed the Alps, but recourse has been had to actual admeasurements, and to the evidence of remains found in the particular spots. M. BEAUMONT ascertains the site of the different stations mentioned by Antoninus, and establishes facts which were either mutilated or omitted by his editors. In his researches for this purpose, he employed a milometer, graduated after the Roman measurement; and those who inhabit this region, or who are solicitous to trace its history, will be grateful for the pains which have been taken to satisfy their curiosity. Aware of the difficulties and mistakes inseparable from such an attempt, the author modestly hopes that, if he has not intirely accomplished the object which he proposed to himself, his inquiries will at least animate others to engage in the same pursuit; which cannot fail of throwing light on the history of his country, and of augmenting our acquaintance with antient geography.

The remainder of the first volume is occupied by an explanation of the several inscriptions, monuments of antiquity, &c. found in the *ci-devant* Duchy of Savoy; and of which, representations are given in more than twenty plates.

> 'These precious remains of Roman grandeur appear to have triumphed over the destructive efforts of so many ages, for the purpose of testifying, by their elegance, beauty, and perfection, the magnificence and good taste of these conquerors of the world; and of proving that, in spite of the ice and eternal snow which cover the tops of the mountains bordering this province, they did not look on Allobrogia as unworthy of their regard, admiration, and residence: since it is evident from these testimonies, that not only many Roman colonies established themselves there, but that Patrician families chose it for their country seats, and that temples, baths, triumphal arches, &c. were erected in it.'

A great portion of these remains of antiquity are mere fragments, which do not merit individual notice, but of which the abundance establishes the author's position respecting the consequence of his country in the times of the Romans. M.

Beaumont laments that so many testimonies of this kind should have been demolished; and he recommends it to the French government to establish a museum in each department, for the preservation of the curious monuments of the taste and grandeur of past ages. We cannot undertake to decide how far he has accurately copied these antiquities, and we shall not examine his illustrations. In some cases, we meet with what appear to us trivial errors, but they scarcely merit specification.

While this author resided at Aix (Mont Blanc) for the benefit of its waters in a rheumatic complaint, he made some interesting discoveries relative to the baths formerly erected there by the Romans; and he has endeavoured, from existing vestiges, to sketch their original plan and elevation. He conjectures that the arch at Aix, which has been considered by some to be sepulchral, constituted the entrance to these splendid erections: but this conjecture does not yet appear to be sufficiently established. As the antient level of the streets is ten feet below the present surface, which has been raised by the rubbish of destroyed edifices, it is probable that, by digging, many antiquities would be discovered; and that something would be found to ascertain when and by whom these magnificent baths were constructed.

The second volume contains a concise history of the most remarkable events which have taken place in Gaul and Allobrogia, from the first irruption of the Franks, Goths, &c. to the tenth century, when Savoy began to have a distinct government. To these historical details are added an account of her population, agriculture, commerce, mines, revenue, &c.; an analysis of her mineral waters; and a description of the valley and sulphureous baths of Lauben, situated at the extremity of the department of Leman, five leagues from Geneva. These statistical particulars will be more interesting to the inhabitants and to the French government, than to the foreign reader; and, at present at least, we cannot enter into a minute report of them. M. B. finishes this first part with biographical sketches of the men of letters and artists who have been born in Savoy; reflecting with great satisfaction on the rich harvest of genius which this province has yielded.

We shall receive with pleasure the continuation of this work;—which is introduced by a *flaming* dedication to Bonaparte, under whose dominion the author now writes.

Art. IX. *Voyage dans l'Empire Othoman*, &c. *i. e.* Travels in the Ottoman Empire, Egypt, and Persia; undertaken by order of the Government, during the first six years of the Republic, by G. A. Olivier, M. D. Member of the National Institute, of the Society of Agriculture of the Department of the Seine, and of various other learned Societies. Vols. III. and IV. 8vo. With a 4to. Atlas. Paris, 1804. Imported by de Boffe. Price 1*l.* 8*s.* sewed.

As the remarks which we hazarded on the first two volumes of this work, in their English garb *, appear to be equally applicable to the present continuation of the original, we purposely avoid repeating them; and without farther preface or apology, we shall attend the author on his progress through Egypt, Syria, and Mesopotamia. In the company of such a judicious and accurate traveller, we could gladly linger on the banks of the Nile, or explore the catacombs and pyramids: but recent accounts of these interesting objects have so much multiplied, and have so much solicited our attention, that we are desirous of limiting our notices to those particulars which have been omitted or slightly treated by preceding writers.

Of this description, are the statements of the offices civil and military attached to Alexandria, and of the population, manufactures, and agriculture of Rosetta. The sketch of the political history of Egypt, though rapid and cursory, will likewise be found to be deserving of consideration. It is terminated by these striking remarks:

> 'When we reflect that from seven to eight thousand foreign slaves, bred in the most shameful vices, and in the most profound ignorance, rising to influence by the most odious means, and by a series of unparalleled crimes, now govern at pleasure two or three millions of people in the most antient and memorable abode of man, most arrogantly sport with the public misery in the richest country in the world,—and dispose, in the most arbitrary manner, of the lives and fortunes of all the inhabitants of Egypt,—we are astonished at so much audacity on the one hand, and so much baseness on the other: but, after so many revolutions, which necessarily implied tyranny, and a tyranny always increasing, as their cause and end, the Egyptian people have become so moulded to servitude, that they do not even think of availing themselves of those dissensions which constantly prevail among the Mamelukes, in order to rescue themselves from their dominion.
>
> 'To prove the extent of their abject degradation, we need only quote their sufferings in 1793, during a famine, which they knew to be caused by a monopoly on the part of the chiefs of the government. While corn abounded, while the granaries of Mourad and of Ibrahim were filled, while the dealers exposed to sale, as usual, the necessaries of life, hunger every where preyed on the unfortunate, who could not afford the excessive price demanded for the articles of subsistence;

---

* See Rev. N. S. Vol. xli. p. 113.

and none were seen in the streets but cadaverous wretches, who fed on the most disgusting refuse, and disputed the vilest garbage with the dogs. More than three hundred corpses were daily found at the doors of the rich and of the bakers: yet the people uttered not the slightest murmur, nor made the most trivial effort to break into the granaries of Mourad and Ibrahim, or to perish at once by the sword of their satellites rather than by the slow and dreadful torments of hunger.'

A very full and instructive account of the present state of Egypt might now be compiled from the various publications, foreign and domestic, to which the political events of later times have given birth. If any person, indued with the requisite talents, should undertake this useful task, we would venture to recommend the present work to his particular notice, as containing much accurate and temperate information. Even the chapter in which the author vindicates, or rather in which he attempts to vindicate, the motives that prompted the Egyptian expedition, is free from declamation; and it presents us with very *plausible* arguments, founded chiefly on the despotism exercised by the Mamelukes, and the vexations to which the French traders were constantly subjected. Various important and striking facts may also be collected from M. Olivier's observations on the temperature and salubrity of the climate, on the nature of the prevailing winds, on the amount of natural products, and of the exports and imports in particular districts.

Of the minor details, a few only will be found novel or entertaining. To this latter class, belongs the picture of the Alexandrine Arabs, which is drawn with happy powers of discrimination. Among these Arabs are expert divers, who sometimes perforate the bottoms of European vessels, that they may be employed to stop the leak; and their usual practice is to attack vessels that are loaded, and ready to put to sea, because the captain will rather hire a diver than unship the cargo. The man who has done the mischief then never fails to appear, and offers to perform the service for fifty or sixty dollars.

'We were told that an Italian captain, who expected this trick to be played on him, caused the bottom of his ship, some days before his departure, to be covered with nets, in which a diver was intangled. As he was taken up dead, the affair was attended with serious consequences both to the captain and the country to which he belonged; because in Egypt, as in all the Ottoman Empire, nothing excuses the *Infidel* who is the cause of the death of a *Mussulman*.'

From some fragments of antique porcelain, M. Olivier infers that the manufacture of that article had attained to a less perfect state than it has done in modern Europe; the paste being of unequal thickness, scaly, and of a greenish tint.

Some non-descript shells, as *Ampulla Ovata*, *A. carinata*, *Cyclostoma unicolor*, &c. are noticed in the fourth chapter of the third volume: but most of the details relative to Natural History are reserved for a separate work, which, we are given to understand, is in a state of forwardness.

The author's remarks on the *Jerboa* are satisfactory, in so far as they refute the erroneous assertion of several naturalists, that this singular animal walks only on its hind feet. Its precipitate and oblique march is here well described by an eye-witness. M. Olivier, moreover, observes that this quadruped is not properly a nocturnal animal; for in winter, it issues from its haunt at all hours of the day, and in summer remains in confinement merely to avoid the heat. In the south of Siberia, it becomes torpid during the cold season: but in Syria, Arabia, and Egypt, it continues to move about, and to feed, all the year round.

From the account which is given of *Cynomorium coccineum*, it appears to merit the attention of those persons who are interested in the art of dyeing. It is a parasitical plant, which is found adhering to the roots of glassworts, sodas, and other shrubs; and it is indigenous not only to Egypt, but to Sicily, Malta, the neighbourhood of Leghorn, and the whole Barbary coast. Both the plant and its expressed juice are of a beautiful scarlet hue; and the nankeen and deep-rose shades, which they impart to woollen, silken, cotton, and linen stuffs, resist soap, vinegar, and the action of the sun's rays.

M. Olivier's remarks on the black and white *Ibis* are ingenious, and tend, in some measure, to remove the obscurity in which the subject has been involved by preceding naturalists. According to the antients, the black species inhabited only the environs of Pelusium, whereas the white was found all over Egypt. These birds are, by some, described as storks, and by others as herons. Some writers pretend to assign their genus, but leave the species undetermined. M. *Cuvier*, in a Memoir read before the National Institute, and published in the *Journal de Physique* (year 8. p. 184.) has described the white Ibis, from a specimen which belonged to the collection of the late Stadtholder; and which, with another, received from Egypt, is now deposited in the national Museum of Natural History. His description perfectly accords with that of Herodotus: but the *abouhannès* of Bruce, both from the disposition of its colours, and the size of its bill, appears to be a different bird. The black Ibis has not yet been found; or, at least, the bird so denominated by some modern naturalists in no degree corresponds with that described by Herodotus. It is worthy of remark, that the Italian or green curlew of *Buffon*, whose general aspect approaches to black, has been found in an embalmed state. 'I have a mummy, whose plumage is in sufficient preservation to remove all doubt on the subject. Besides, the bill and the legs of this bird, which are found in almost all the mummies, suit it exactly. We have likewise found several preserved bills, which evidently belong to other species; and from this circumstance we are inclined to suspect that the Egyptians did not limit their homage to the two sorts of Ibis mentioned by Herodotus.' In fact, if the diminution of noisome reptiles and insects was the source of the superstitious gratitude of this people, we see no reason for the exclusion of any of the species from the honours of embalming. It is also stated that, on opening a mummy, in all respects resembling others, the author was 'surprized to find, instead of an Ibis, the bones of a small quadruped. It was manifest, from their number, that several individuals had been embalmed together; for we took out six entire heads, besides others which were broken. As to the different parts of the body, scarcely could we save some feet, and fragments of the tail: but we procured nearly all the parts of the skeleton. The animal proves to have been a shrew mouse, of a much larger size than the European, and still unknown to naturalists.' For a particular description and figure of this singular quadruped, we refer to the text and plates, and shall now pass to our traveller's account of the deserts; which somewhat differs from those of other writers:

'The idea which we commonly entertain of the uninhabitable countries of the earth, of the sandy and desert places of Africa and Asia,—the idea which I myself entertained, before my arrival in Egypt, and to which the most celebrated writers have given credit and circulation,—is certainly much exaggerated, and even false. The mention of a desert immediately suggests a sea of sand, nearly as moveable as the waters of the ocean, a parched and shifting soil, incapable of vegetation, or of affording existence to any living creature. This portion of the globe, fired by the rays of a scorching sun, destitute of rain and every particle of moisture, we consider as condemned by the Almighty to eternal sterility. The Arab and his camel tread with reluctance this inhospitable land, and cannot traverse it without the risk of perishing by hunger or thirst, or of being buried under mountains of sand, which the wind forms, displaces, and moves about at pleasure.

'It is certainly true that the wind gradually conveys, from the interior of Africa into Egypt, a fine and subtle sand; and that this sand, scattered over the whole of Lybia, is displaced by the slightest agitation of the air, and accumulated at every opposition to its passage. Yet, as nature proceeds with deliberation, the most violent wind cannot, in the space of a few hours, heap such a quantity of sand on the feet of a man, as to cover one half of them; and, in the course of his march, the same wind which brings the sand to him impels it farther, until it is arrested by some other obstacle.

'A caravan which has perished by hunger, thirst, or a burning wind, may, we allow, be quite buried; because the bodies of many individuals presenting a permanent resistance, the sand may gradually accumulate, and, in a few days, may cover the motionless bodies: but, surely, no living animal was ever interred in the sands of Lybia; and even if such an occurrence were possible, it could easily be disengaged by the most trifling movement.

'This land, regarded as parched and desert, produces many vegetables. The poorest sand is compatible with the growth and nourishment of an infinite number of plants: even the most succulent occur in the dryest soil, and in the hottest atmosphere. Hence the different species of antelope, the porcupine, the hedge hog, the hare, the jerboa, a multitude of rats, and a great number of other animals, are here supplied with an ample and certain subsistence. Insects, too, abound in these districts; since, in all probability, not a plant exists, which is not gnawed by one or more species of these diminutive creatures. Granivorous birds, as quails and partridges, and those which feed on insects, as the whoops, swallows, midwalls, and speckled mag pies, resort thither from all quarters. The bird of prey follows them. The jackal, the hyæna, and the different species of cats and tigers, are here sufficiently multiplied. The serpent and the lizard have here also their abode; and they, as we may well suppose, have for enemies, the stork, the heron, and the curlew.

'Man, we admit, could not exist by himself in a situation so little suited to his necessities: for how could he be supported? The ground is unfit for culture; and the chace would never supply him with a sufficient quantity of food. Besides, how could he seize, in hunting, the hare and the antelope, which range over uncovered regions, and on sand that is in almost constant motion. Would he succeed better by having recourse to fire arms, and inventing snares?—No.—But he has wisely procured the ram and the ewe. To them he has added the camel, the horse, and the ass, and has thus secured his subsistence. Hence he may roam without dread over these boundless deserts; especially when he has been enabled to dig, even at very considerable intervals, those wells, whose water is essential to his existence; though he may, by means of milk, dispense with it for many days.'

M. Olivier imputes the ophthalmia, which may be said to be endemial to Egypt, to the natron with which the atmosphere is so liberally impregnated. This salt, acting on the delicate organ of vision, first produces itching, then a sensation of pain, and, lastly, an obstinate inflammation, which terminates in the loss of sight. It is remarkable, however, that the saline particles do not materially affect the lungs; since phthisis pulmonalis, so common in Greece and the islands of the Archipelago, is almost unknown in Egypt.

The remaining part of the present publication will not long detain us. In consequence of accidental delays in forwarding the official dispatches, the author and his associate were not relieved from their doubts respecting the future prosecution of their mission, for nearly the space of two years. When they had returned from the plain of the Mummies, and were on the eve of proceeding to the borders of the Red Sea, they were recalled to Constantinople by the Envoy extraordinary of the Republic, resident at the Porte. The Minister of the Foreign Department at the same time intimated that they were to be allowed an interpreter, and the necessary funds for continuing their journey into Persia. Accordingly, they returned to Alexandria, and, on their passage to Constantinople, touched at Rhodes, Lero, and Nagara.

As they were preparing to move with the first caravan for Diarbekir, they were urged by the Turkish government to repair to Santorino, and to point out the puzzolana which they had discovered there, and which was wanted for the construction of a dock at Constantinople. This service they seem to have performed with diligence; though the promises of munificent reward, held out by their employers, were never realized. At length, they set sail for the coast of Syria, and landed at Barut.

The situation and the political fate of Tyre give rise to moral reflexions, which are followed by some interesting and curious remarks on the Tyrian purple.

The fortunes of Achmet Dgezar, pacha of Acre, are also related with singular effect: but the instances of his deliberate ferocity are too shocking and horrible to find a place among our extracts. After having patiently recounted enormities at which nature shudders, the author thus proceeds:

> ' But, as in this world, a little good always accompanies a great evil, Dgezar,—like a torrent which deposits in one country a small portion of the earth, which it has dragged from another,—or like a volcano, which, after it has desolated a whole province, leaves on its surface some fertilizing lavas,—Dgezar, I say, either from instinct, or pride, or even perhaps from views of interest, sometimes pours a little balm into the wounds which he has inflicted; he sends a morsel of bread to the man whom he has reduced to beggary, and offers a new husband to the woman whose favourite spouse he has just butchered.
>
> ' Dgezar's stature is tall, his muscles are strongly marked, his figure is regular and rather handsome, his complexion is pale yet animated, his air is wild, and his eye is sparkling. He is brave, daring, indefatigable, temperate, irascible, vindictive, impetuous, and sometimes a dissembler. Expert in all bodily exercises, he remains invariably attached to the education which he received among the Mamelukes. He is equally dexterous in the use of the sabre and of the

musket. He mounts a dromedary and breaks a fiery horse with as much address as agility. Prompt to decide in the most difficult and the most perilous moments, he has almost always owed his success to his courage, to his audacity, and above all, to the rapidity with which he executes his plans of attack and defence. To the most extensive views, he unites a spirit of detail which surprizes the most crafty. He is fond of speaking; and, in a protracted conversation, he has been known to pass from the most interesting topics to the most trifling minutiæ, from the most serious subjects to the most refined pleasantry, and to shade the gradations of his discourse with a distinctness, a precision, and a neatness, which prove that every thing is arranged in his head with admirable order.

'At nearly the same instant, he will issue his directions relative to the administration of his province, superintend the construction of a fortress, or of public edifices, watch the building of a vessel, sketch the plan of a campaign, cultivate flowers, prescribe the dress of his females, or design a pattern of embroidery.

'Simple in his manners, he is sometimes affable and familiar with the inhabitants of Acre. Apparently charitable and compassionate, he ministers in person to the poor, the medicines which he believes to be suited to their distempers. He bids the afflicted man, who presents himself to him with confidence, sit down beside him, comforts him with soothing discourse, and feeds him with his own hand. He keeps always in his palace enormous kettles full of rice, for the aged and the indigent. He likewise causes money to be distributed among them every week, with the greatest regularity. Yet Dgezar is enamoured of gold. Ingenious in detecting those who possess it, nobody has practised more unlawful means to procure it. Like all powerful men, he loves flattery; and, like all who are destitute of instruction, he cannot discriminate abject adulation from merited praise. Whatever be the incense which is offered to him, he always receives it with complacency. This weakness in his character is so well known, and so uniform, that it is invariably kept in view by those who are solicitous of his good graces.

'Dgezar, who sports with every thing that is sacred on earth, who recognizes no law but his caprice, no guide but his passions, no restraint but impotence of action, is nevertheless subject to every religious prejudice, and to every popular error. He obeys alike most of the precepts of the catholic religion and those of islamism; he evokes the dead, practices magic, and consults the stars. Monks and dervises, priests and imans, astrologers and sorcerers, physicians and quacks, are received by him with marked distinction, and alternately consulted in the most simple operations, as in the most difficult circumstances: but it is probable that this cunning man thus means to impose on a vile, ignorant, and superstitious populace. He even caused it to be reported that he was a sorcerer; and that he could, by means of the good and bad genii with whom he corresponds, discover every plot that was hatched against him, destroy all his enemies, and easily accomplish all his enterprizes. It is not only in Syria and on Mount Lebanon that Dgezar is believed to be a sorcerer. There are not, perhaps, ten individuals at Damascus, Aleppo, or Bagdad, who have information enough to presume to doubt it.

'Such is the pacha who now governs the southern and western part of Syria. It is obvious that nature has cast him in an extraordinary mould. A regular education, and the counsels of a wise instructor, would perhaps have formed him into a great man: but unfortunate circumstances have made him a villain, a tyrant, a new Phalaris.'

It may perhaps gratify the curiosity of our readers to be informed, that this striking compound of wickedness and talent has breathed his last since M. OLIVIER's pages issued from the press.

From the site of Tyre, the travellers returned to Barut, and prosecuted their route along the coast of Syria to Aleppo, whence they proceeded through Mesopotamia, by Orfa, Merdin, Nisibis, Mossul, &c. to Bagdad. This is by far the least attractive part of the present performance; the line of journey being in itself unpromising, and deriving little additional embellishment from either the philosophy or the fancy of the writer. We except, however, from this criticism, the portrait of the Chinganese Arabs, and the circumstantial account of Bagdad and its environs.

The Chinganese form a peculiar Syrian tribe, whose religious rites differ from those of the other Arabs. Like the Mussulmans, they submit to circumcision, and attend on the service of the mosque: but they have no light in their houses after sun-set. They are artful, thievish, and erratic; sometimes addicted to the labours of agriculture, but more frequently to offices of foul drudgery, to killing jackals and hyænas, to magic and divination. In their language and manners, they seem not to differ from the European *gypsies*.

For a great variety of particulars relative to Bagdad, the adjacent country, and Mesopotamia in general, we would advise the curious to have recourse to the original.

The Atlas belonging to this *Livraison* contains (besides the Turkish burying ground mentioned in the preceding volume) 1. A map of Lower Egypt, from the sea to Fayum, constructed according to the author's observations, and those published by the Generals *Reynier* and *Andréossy*. 2. A chart of the coast of Egypt, from Marabou to the Road of Aboukir. 3. A view of the Port of Lero, an island of the Egean Sea, with the town and castle. 4. A view of the Port of Partheni, and of a part of the island of Archangel. 5. A map of Syria, Mesopotamia, and part of Persia, constructed according to the author's observations, and those published by *Niebuhr* and *Beauchamp*. 6. A plan of Sidon, exhibiting the vestiges of the antient Port. 7. A view of Sour, formerly Tyre. 8. An Egyptian dance on the western bank of the Nile. 9. Women of Cairo and Aleppo, in full dress. 10. Women of Bagdad *en négligé*, and also in full dress;—and six plates illustrative of various objects of natural history.

From the artless tenor of M. OLIVIER's narratives, and the quantity of accurate and specific information which they usually exhibit, we feel some degree of impatience for the third and last part of his work; which will include his observations on Persia, and on the manners and customs of the Arabs.

ART. X. M. DEGERANDO's *Comparative History of the Systems of Philosophy, relative to the Principles of Human Knowlege*.

[*Article concluded from the Appendix to Vol.* xliv. *p.* 525.]

THE second volume of this publication introduces to our notice the metaphysicians of modern days; and in the 13th chapter is given an exposition of the Cartesian system, of its history, of its defects, and of the reformation which it introduced into the prevailing philosophy of the times. During the last century, when a particular hypothesis of *Descartes* was controverted and overturned, the errors of that philosopher were too harshly treated; and as with discussions, even purely abstract, the passions of men cannot be prevented from mingling and interfering, he was unjustly degraded from that rank which he ought to hold, and to which time and reflection must inevitably restore him. Yet it is not to be denied that philosophy received more benefit from the spirit, style, and peculiar cast of his opinions, than from their truth and solidity. Bacon was too calm, too sedate, too just and dispassionate a thinker to found a sect. *Descartes* had not only disciples, but his disciples were enthusiasts; they were intrepid thinkers; and no consequence, were it but a real consequence of their system, however remote from common apprehension, or revolting to common sense, arrested them in the march of their opinions and deductions. These *intrepid thinkers* are enumerated by M. DEGERANDO; and he adds a summary and critical view of their peculiar opinions. He gives the character of *Malebranche*, *Pascal*, *Arnaud*, and *Spinosa*. *Malebranche*, he observes, first pointed out the error of the schoolmen, in giving to terms merely logical, and designed only for classification, an absolute and metaphysical value. Of *Spinosa*, whose name is now scarcely heard among us, except for the purpose of pointing an invective or of deterring from speculation, he says:

‘ Spinosa made some conquests among the most intrepid thinkers: but he could never form a sect. In vain *Geulim* attempted to attach his destinies to those of the Cartesian Philosophy; and in vain *Boulainvilliers*, under favour of a disguise, essayed to give a popular form to his doctrine. Sagacious minds inquired, what could be the use of such a mass of speculations; and prudent men, in viewing consequences directly revolting from common sense, found a sufficient refutation of his system. The friends of morality shuddered at the dreadful results to which it seemed to lead; and the Cartesians refused to acknowlege a doctrine, of which the parentage was so unfavourable to them. They eagerly refuted *Spinosa*, when he was dead; and they neglected his book as coin that had no currency: but the greater number rejected him from the impossibility of understanding him.'

The fourteenth chapter treats of *Leibnitz* and *Wolf*; of spiritual automatism; of the principles of *contradiction*; and of the *sufficient reason*.

Leibnitz appears to stand deservedly high in M. DEGERANDO's estimation, and he pronounces his eulogy; which, however ably performed, can be agreeable only to those who are acquainted with *Leibnitz*'s character, and in no degree useful to others who have still to learn what that philosopher did and thought. The author's statement, however, of *Leibnitz*'s opinions concerning mind, its operations, &c. and concerning innate ideas, language, &c. is more acceptable. With respect to language, a passage highly interesting is given from the second volume of his works. In explaining *Leibnitz*'s sentiments respecting the foundation and reality of experimental truths, M. DEGERANDO is properly aware of an inference that may be drawn from such opinions. 'What then,' he says, 'are the consequences to which *Leibnitz* ought to have been conducted, relatively to the grand question of the reality of human knowlege? Perceiving without only a connection of phænomena, discovering there no primitive truths, and accustomed to search in internal activity for the germ of all notions, could he avoid being inclosed within a sort of idealism?' The author then enters more particularly into the discussion of the question, and shews how the idealism of this philosopher is restrained and limited. He next enters into the consideration of his *pre-established harmony*, and ingeniously accounts for many of his singular doctrines, from his geometrical taste and acquirements.

'If he places in the bosom of each monad the principle of these different developements, is it not by assigning to them the property of number, which includes within itself the principle of its own transformations? If he bestows on each monad the privilege of representing the universe, by the sole effect of the relations operating within itself, and without the concurrence of any reciprocal influence, is it not by lending them that property of any quantity whatever, by virtue of which it entertains a necessary correlation with all possible quantities,—correlation, which is sufficient to make the latter known by the former? Does not his pre-established harmony nearly answer to that assemblage of formulas which geometers previously prepare for hypotheses yet unknown? In fine, is not the entire system a sensible image of mathematical theories, which found all the modifications of quantity, on the primitive unity?'

Next succeeds the consideration of *Wolf*'s opinions and system; and here are presented to us, neatly, and in a small compass, the plan of his philosophy, and its errors. Few philosophers have been so laborious as *Wolf*: his exertions are truly German: yet with great accuracy he examined the writings of the antient scholastics, and judiciously brought forwards many excellent notions which they involved. The present author acutely observes that *Wolf* was occupied rather in supplying the deficiencies of *Leibnitz*'s system, than in adding what was necessary in order to be faithful to nature and truth.

Chapter 15. relates to the school formed by *Leibnitz* and *Wolf*; in which the author discusses the benefit conferred on science by these two philosophers, and points out the connection of their systems with that of *Kant*. Here we meet a passage in which the cast and fashion of French minds is happily depicted:

> 'The doctrine of *Leibnitz* and *Wolf* had too little relation with the dispositions and habits of our nation, and with the circumstances in which it was placed, to obtain among us any credit and distinction. The apparatus with which it was surrounded, the concatenation which it presented, the long and fatiguing study which it exacted, and the extreme distance which it placed between principles and their results, little suited minds which are hasty, impatient to enjoy, fond of simple forms and rapid views, and, above all, accustomed to variety. The system of *Descartes* prevailed in our schools: it satisfied the wants of positive minds; and those, whom a severe analogy had led to perceive the void, found themselves enslaved to a negative aud distrustful disposition, directly contrary to that which systematic combinations exacted. Besides, the progress of literature had with us preceded philosophical analysis; while in Germany, it had followed it: thence arose a sort of disgust for abstract speculations; thence an inclination towards the *bel esprit* which estranged us from grave and serious meditations; and national prejudices, with the diversity of idioms and of religious opinions, completed the erection of a barrier which there was too little inducement to transgress.'

The 16th. chapter introduces the reader to matter most difficult and intricate; to *Kant*, and his school; to his *criticism*, or proof of the legitimacy of knowlege: to the forms and laws of the intellectual faculties. It is here that we are principally indebted to the industry, the patience, and the discernment of M. DEGERANDO; for the philosophy of *Kant* is not easily comprehended, being studiously complex and intricate; yet has our author tolerably succeeded in making us acquainted with it, though without exciting any sentiments of admiration for the system, or conveying much instruction to our minds. Frequently were we compelled to exclaim with M. DEGERANDO: '*Mais ce n'est pas tout de dresser des tables, d'imposer des noms, de distinguer, de classer des idées.*'

The succeeding passage contains the character of *Kant*'s mind, and shrewdly assigns the cause of the progress of his philosophy:

'The professor of Konigsberg united in himself most of the qualities necessary to the authors of grand philosophical revolutions: that comprehensive view which empowers us to assemble and to arrange a great number of truths; the art of creating new points of view in the midst even of common ideas; that talent of analysis, which conducts to the most subtile distinctions; that force of combination which founds systems; that boldness which proposes unexpected questions; that address which avoids great difficulties; that regularity which delights in classifications; that severity which commands the respect and the confidence of men; the habits of a mind familiarized with the depths of every kind of knowlege; and that genius, as it were, *Encyclopedean*, which, in an enlightened age, is necessary to give laws to the parent science, whence all others are to be derived.

'There was, moreover, either in the doctrine of *Kant* or in the forms that enveloped it, a crowd of circumstances adapted to satisfy the wants of the human mind, or to flatter its weaknesses; which were particularly in harmony with the spirit of the times, and the dispositions of his countrymen. It *satisfied the wants of the human mind*, by inviting reason to examine itself with new care, to observe nature more accurately, and to measure the extent of its real force; by making plain the necessity of giving to our knowlege a more sure foundation, and to experience more definite laws; by revealing the secret of several antient illusions; by presenting the example of methodical analyses, and of connected classifications: in a word, by exciting the hope of the approach of a golden age of philosophy, and of an epoch of peace among all sects. It also *flattered*, still more, *the weaknesses of the human mind:* curiosity was excited, believing that routes hitherto untraversed were opened to its view: the love of mystery found a secret charm in the very obscurity with which the doctrine was surrounded: those difficult proofs, that long and sensible initiation, had secret and stimulating charms for the intrepid thinkers; contemplative minds stopped delighted before the ideal types of pure reason; enthusiasm was nourished by a morality in its essence Platonic, which gave laws to itself: the love of singularity applauded the neology; vanity was gratified with the idea of being transported by *criticism* into a sect privileged among human minds; and of being invested by it with legislative power, or with supreme censorship in philosophy: while the more ordinary minds, perceiving themselves called to such high functions, were snatched from the have been more instructive and entertaining, had he been less learned, or less fond of displaying his learning. He has composed with too much haste, is too diffuse, too desultory, too *French* in short, for our taste.

In chapter vii. Vol. III. the author treats of the *Desiderata* in philosophy, with regard to the principles of human knowlege. Here questions the most important present themselves; questions that have bewildered the sage, and given arms to the sceptic. What is the connection between objects and our ideas? When we speak of the laws of the material world, do we only speak of the laws of our own thoughts? What is the foundation of our belief of a material world? Are there primitive truths? These inquiries M. DEGERANDO throws very properly into the form of problems, which contain, in fact, all that the sceptical and distrustful philosophy has urged. From this division of the work, we shall give a specimen of the author's powers of argumentation:

> ' Some philosophers, imagining that the art of thoroughly sifting a science consists only in that of multiplying interrogations, have demanded whether, previously to the establishment of any other problem on the generation of knowlege, it be not necessary to examine a primary question, which is in their opinion fundamental; viz. *What is the nature of knowlege itself? How is it possible? What is the relation of the subject which knows with the object known?* In offering such a question, they do not suppose that our knowlege may be the term of an immediate intuition. In rendering this question anterior to all the facts of which the system of our knowlege is composed, they do not suppose that it can be resolved *à posteriori*, that is to say, by that method which ascends from effects to their causes. They demand, then, a demonstration; and, what is more, a demonstration *à priori.*
>
> ' The more the statement of such a problem is considered, the more clearly it appears that, implying a contradiction, it can only occupy the mind in a vicious circle.
>
> ' If, in fact, it be required to demonstrate *à priori* the possibility of any knowlege, whence shall be derived the data and the premises of this demonstration? What is there for the human mind beyond knowlege itself? Ignorance sole, entire, and absolute. To demonstrate, then, the possibility of knowlege, it is necessary at least to suppose that we have the knowlege of that which is possible. *To know* is a mental operation: if this operation can become the object of a synthetical demonstration, it must be to us a compound operation; but how shall we establish the operations which are mutually to combine if we do not know them? Already, then, we shall admit a first consequence; and thus we *suppose* the very question which it is necessary to resolve.
>
> ' The elements of knowlege can only be ideas or facts: but shall we admit a fact, as given, if we have observed it; and shall we take the ideas as a point of departure, if the mind does not already possess the knowlege of its ideas?

'It is demanded of us, What is the relation of an object known with the subject that knows? But a relation between two things can only be the consequence and the effect of the properties of each of them. It is in these properties, then, that it is necessary to search for the principle of these relations, if we wish to demonstrate them *à priori.*—But how shall be established the properties of a known object, if we have not the knowlege of the properties of that object; and if we do not, in consequence, establish some relation between that object and the mind? Farther, the properties even of a *subject that knows* cannot be admitted, if it becomes not for itself an object which it contemplates and observes. Thus, in proportion as we advance, the difficulty is renewed, and incessantly re-produced, by the very nature of things.

'In a word, we may properly demonstrate one particular kind of knowlege by knowlege of another kind. But to demand a primary and general demonstration for every kind of knowlege is to demand a point of support, a fulcrum, in the very bosom of an absolute vacuum. To demonstrate the possibility of knowlege, it will be sufficient to see that it implies no contradiction: for there can be only two kinds of possibility:—that which is called metaphysical, and which consists only in the mutual compatibility of ideas: that which is called physical, and which consists in the compatibility of one thing with another existing thing, after the general laws of nature. This latter kind of possibility can have no relation to the question proposed, since its examination supposes the knowlege of a real thing, and of the laws of nature.

'Even, then, should we not be able to conceive by what means, or by virtue of what laws, knowlege can really be produced, it would not follow that knowlege cannot really be produced, and that we have the right to deny such a possibility. Why may it not be the effect of certain means, and of certain laws, placed beyond the limits of our conceptions?

'This problem, then, is absurd and contradictory in its nature.'

The author next shews that the inquiry is also useless.

To this discussion, succeed two chapters on speculative philosophy and dogmatism: the former of which contains many excellent observations and just inferences. It is shewn that this philosophy, which rejects all evidence, is itself without evidence; that it has a baneful influence on physics, by impeding its progress, and turning the attention of the mind to the discussion of frivolous questions; and that it has equally a baneful influence on morality, by tainting its purity, and by generating practical unconcern and indifference towards those of its rules and precepts, on which the happiness of society has been found experimentally to depend.—The character of dogmatism also is well given, together with its effects: but, as usual, with too much dilatation, and too much *French eloquence.* It is properly remarked that the extravagance of dogmatism, like all other excentricities of opinion, creates extravagance of a nature directly opposite, and engenders pyrhonism and the wildest scepticism.

M. DEGERANDO directs his attacks against scepticism with zeal and ability yet he acknowleges that this disposition has done much good, that it has repressed and chided headstrong tendencies towards the formation of hypotheses, and the rashness of drawing precipitate inferences. It has, indeed, had a salutary influence in rearing true philosophy; and every doubt of *Montaigne*, as the present writer admits, contained a germ of science. The art of doubting with propriety was one of the most efficacious causes that insured the progress of knowlege.

Chapter XIII relates to a philosophical system with which, we believe, English readers are but little acquainted: we mean the *Criticism* of Kant. Of this hypothesis, M. DEGERANGO is no favourer: yet he acknowleges the merit of its author, his just distinctions, and his important observations, holding almost the rank of discoveries. The system and its defects are summarily stated. Notwithstanding all the abhorrence expressed by the Kantians against empiricism, is not the *Criticism* of *Kant* pure empiricism disguised under another name?

The last chapter treats on Experimental Philosophy, which the author considers (and, in our judgment, rightly), as the true philosophy: that, in fact, which establishes an equilibrium between our active and our passive faculties, and causes a continual intercourse to be kept up between the mind and the objects that surround it: which puts sense on an equipoise with reflection; delegating to the first the charge and duty of informing us of external phænomena, and to the last that of imparting to us what passes within us; thus preventing every forced assimilation that tends to intellectualize nature, or to materialize intelligence.

'It permits not,' says M. DEGERANDO, 'the reflection of the mind to exhaust itself by continued solitary exertions; it permits not sense to make study a series of distracted effort, and to force thought from its sanctuary: it establishes an equilibrium between the faculties of perception and of deduction, between common sense and the reasoning faculty; it assigns to each of these principles of knowlege the territory that belongs to it, and forbids that territory to be transgressed. Thus, it allows not the reasoning faculty to question the existence of primitive, immediate truths, and to arrogate such a pre-eminence as to pretend to prove the foundation of all proofs; it forbids a blind, arbitrary belief, under the name of common sense, to present to us deduced notions, to be received without examination, and, by thus forcing opinions on us, to be exonerated from the duty of proving them.'

This mixed strain of declamation and metaphysics is continued much farther: but we already touch our term and limits. Of the work we have previously stated our general opinion; and little remains for the formalities and rigour of criticism. The author has undoubtedly read much, and thought much: yet it is probable that the measure of praise for originality of reflection will in general be scantily awarded to him, on account of his desultory disquisition and declamatory diffuseness:—symptoms not usually proclaiming great mental vigour and endowment.

ART. XI. *Augusteum, ou Description*, &c.; *i. e.* The Augusteum, or a Description of antique Monuments collected at Dresden. By GUILLAUME GOTTLIEB BECKER. Vol. I No. I. Folio. Leipzig. 1804. Imported by De Boffe. Price 2l. 10s. per Number. Proofs, 3l. Large Paper Proofs, 3l. 10s.

THE Museum at Dresden, belonging to the Elector of Saxony, contains a rich collection of antiquities, which highly merit the attention of antiquaries and artists. It is the object of M. BECKER to diffuse the knowlege of these classical treasures, by publishing a series of copper-plates containing exact representations of the most curious objects; subjoining, in letter-press of corresponding elegance, minute descriptions and explanations. In this commencement of so superb and commendable an undertaking, we are presented with 10 well executed engravings and beautiful typography. Plates 1 and 2 represent two Mummies, one of a man and the other of a woman, (these plates are finely coloured.) 3. The Sarcophagus of a Mummy, and the image of Isis with the Egyptian Tau. 4. The head of a Sphinx, and the antique figure of a lion. Plates 5, 6, and 7, the three sides of a pedestal exhibiting the seizure of the sacred tripod by Hercules, its *replacement*, and the restoration of Apollo's quiver. 8. The figure of an antient Priest. 9. A statue of Minerva. 10. Basso-relievos, in compartments; in some of which, Minerva is characterized as triumphing over the Giants.

These antiquities are so many classical texts, which M. BECKER illustrates by an ample commentary, displaying both learning and taste; and when occasionally he indulges in conjecture, it should be recollected that this is one of the prescriptive privileges of the antiquary, who must be allowed to supply the deficiency of clear evidence in the best way that his abilities admit. The account of the Mummies, which enrich the Electoral Museum, is preceded by an explanation of the several modes of embalming prevalent among the antient Egypians; and M. BECKER gives it as his decided opinion that examples are now to be found of each of the methods related by Herodotus and Diodorus Siculus, and even of the expensive process adopted in the preservation of the bodies of persons of the first quality. Though he ranks the Dresden Mummies obtained by Pietra della Valle, when in Egypt, in the second class mentioned by Herodotus, he adduces sufficient reasons for not considering them as including the remains of Egyptians. 'The traits of the (man's) countenance, the hair, the beard, the Greek inscription, the shape of the vases, the shape of the ornaments, and above all the elegance of the dress, particularly of the woman, characterize an age not very remote, and perhaps indicate them to be mummies of Greeks in the times of the Ptolemies: for the Greeks conformed themselves, as we know, to the religion and usages of the country.' The countenance of the woman displays nothing Egyptian.—The length of the Mummy of the man is 5 feet 3 inches French measure, that of the woman 3½ feet, and the inscription on the first is conjectured to be ευψυχι, signifying "*be happy*," or "*fear not.*"

Much resemblance is observed in the symbols exhibited on the two mummies. That which is denoted by the hawk on the male figure is represented more clearly by the image of Orus, or the sun, in the female. Both hold a sacrifical vase in the right hand, and some kind of fruit in the left. The several figures are supposed not only to have a religious, but even a philosophical allusion: but as these allusions were known only to the priests, and as the priests concealed the secret, we must necessarily wander in uncertainty when we hazard an explanation.

Learned men are divided respecting that which has been denominated the Egyptian *Tau*, seen in each hand of the statue of Isis. Some suppose it to be an emblem of the force by which Typhon is enchained; others, of the activity of the sun; some, as a mere dibble or planting stick; others, as a Nilometer; some, as a key; and others, as a *Phallus*. M. BECKER adopts the opinion of Zoëga, that it represents the key of the Nile, denoting, in the first instance, the complete dominion of Isis over that river, and generally his omnipotence.

The beautiful head of the Sphinx, in plate 4, introduces some remarks on the origin of this compound figure, which is supposed to be symbolical, and not allegoric. The lion is said to be the symbol both of the Nile and of Osiris; and the union of Osiris and Isis, in one combined symbol, afforded the idea of perfection.

Plates 5, 6, 7, excite a warm eulogium on the superior beauty by which the works of the Grecian artists are distinguished;

and the execution of the basso-relievos on the three sides of this pedestal, probably intended originally for a place in a temple dedicated to Apollo, justify the apostrophe. The style of the sculpture is thought to be more antient than the æra of Phidias, and the effect is certainly beautiful. M. **Becker** introduces a dissertation on the tripod, which concludes rather ludicrously by informing us that 'some tripods have *four* feet.'

The plate representing the statue of Pallas may be recommended as a study to our fashionable fair; for though the Goddess displays transparent drapery, she contrives to be perfectly decent: an art which some of our ladies have to learn.

M. **Becker** and his coadjutors, the engravers, have exerted themselves to do justice to the Electoral Collection, and to extend its celebrity; and such a work as that before us cannot fail of contributing to both these ends.

Art. XII. *Le Divorce*, &c.; *i.e.* The Divorce, the False Revolutionist, and the Heroism of Women; Three Novels. By M. Fie've'e. 12mo. 3s. Dulau and Co. London.

Of all the absurd and capricious institutions which France, under either her old or her new *Régime*, has dignified by the name of *Law*, the modern divorce claims the pre-eminence for cruelty and injustice;—at least, if Madame *Dormeuil*'s relation is to be accredited.—Mme. *Dormeuil* was a beautiful and accomplished young woman, and married to a handsome and well-informed young man. Six years of perfect happiness they enjoyed together, and perhaps Hymen thought this was as large a portion of felicity as he commonly allows; for after this period, a degree of languor and insipidity is too often found consequent on a state of uninterrupted tranquillity. Mons. *Dormeuil* required variety, and sought it in the scenes of dissipation; and hence proceeded those vicious and libertine pursuits which never fail to undermine the conjugal affection. Among other depravities, this *French Husband* had a mistress whom he wished to marry; and, as the Legislature had so easily and so conveniently devised the means of breaking old chains, and forging new, he resolved on availing himself of so desirable a privilege, and being divorced from his amiable and most affectionate wife. Madame *Dormeuil* protests against the divorce, with an obstinacy as inflexible as was that of Catherine of Arragon:—she protested against all the formalities necessary to ascertain the separation, and she insisted on keeping the name and arms of *Dormeuil*, and on being the true and lawful wife of the old Régime:—she was, however, divorced against her consent, and Monsieur married his new Love.

Of this connection, also, the inconstant husband grew tired; and he felt the same inclination to be emancipated from the second captivity, which had induced him to break the first. The matter being so easily adjusted, and the remedy for matrimonial ennui so immediately at hand, *Dormeuil* is a second time *divorced;* and with his first wife he became once more desperately in love. Her affections were never alienated from him, but stood the brunt of all his cruelties with the most persevering affection:—but the same firmness, which had directed her conduct in opposing the divorce, now supported her in refusing to renew the *ci-devant* nuptial vow; since that act would have been acknowleging *the legality of the divorce,* which she had with so much pertinacity refused to sanction. The situation of Monsieur and Madame now becomes whimsically laughable; they love each other to distraction: but they must not live together, and renew the conjugal endearments, because she *is not his wife,* and would be liable to be considered as his mistress; and it would be a breach of good morality, which would necessarily implicate her reputation on the ground of decorum, were they again to inhabit the same house. We leave the reader to Mme. *Dormeuil's* own description of the caprices of her destiny; which she details with refined and romantic sentiments of prudery, truly *French, and extremely artificial and unnatural.*

The author informs us that he suppressed the publication of the second of these novels for some time, because he dared not to print it, lest a resemblance might be discovered between the characters which he describes, and those which personally existed when it was written. We have only to observe on this *head,* that we give him credit for his prudence in taking care of his *own.* In this novel, as in most others, Love is the burden of the song; and the cabals of politics, the union of party, and the enthusiasm of patriotism, are all superseded by the irresistible control of the little deity. The lovely and innocent Adéle exchanged the horrors of a prison for the arms of an affectionate husband, and was without doubt very well pleased with the bargain: at the same time, the *revolutionist* most probably preserved himself from the guillotine by his amorous apostacy. Love was therefore the protector of both.

The third story exhibits those romantic and self-denying practices, which the writers of novels dignify with the name of heroism. Our days of romance, however, have been so long past, that we are utterly incapable of deciding on the merits or demerits of these sentimental heroines; who inflict so much misery on themselves, by erecting the standard of virtue on false principles.

M. Fiévée's novels are agreeably written, in correct and elegant French; and, altogether, they are interesting and affecting.

Art. XIII. *Recueil pratique*, &c.; *i.e.* A practical Manual of Rural and Domestic Economy. By Mme. Gacon-Dufour, a Member of several Agricultural and Literary Societies. 12mo. pp. 250. Paris. 1804. Imported by De Boffe. Price 3s. 6d. sewed.

This lady may not be able to say, with the countryman in the fable,

> "The little knowlege I have gain'd
> Is all from simple Nature drain'd;"

yet in the present case she disclaims having derived any assistance from books, and offers her instructions for the farmer and her receipts for the good housewife as the results of her own skill and experience. Having resided for a considerable time in Normandy, in a situation which required her to be much occupied with rural affairs, and having perhaps a taste for agricultural and domestic avocations, she devoted her mind to the improvement of every department which came under her inspection. Cows, pigs, rabbits, poultry, bees, and silk-worms, were made objects of study, as well as the manufacturing of butter, the curing of hams, and the making of conserves, pickles, dried fruits, wine, vinegar, ratafia, &c. Some of the receipts for preserves she acknowleges to have been learnt from the dames of a large convent where she was educated. The lessons and recipes here detailed may be useful in France, but many of them would not suit an Englishman's taste; for example, we should not like that onions and laurel leaves should be put into the sauce-pan whenever melted butter is prepared; nor would our workmen in the fields, at the time of harvest, be satisfied with that miserable beverage which she recommends to be prepared under the name of *Vin du Pauvre*, Wine for the Poor.

The grunting race are obliged to Madame Gacon-Dufour for endeavouring to exonerate them from an aspersion which has been repeated so often as to become proverbial. She observes: 'We commonly say *as dirty as a pig*, but this is a most erroneous expression, for nothing is so clean as these animals. You never see them dunging in more than one corner of their sty, and that is always the farthest from their trough. If you do not give them fresh litter, they will fall away in flesh, though they have the greatest abundance of food.' At the end of the paragraph, however, she recommends these cleanly creatures to be fed with the guts of oxen and other animals; by which she destroys the compliment at the beginning, and must shock the delicacy of the swinish race.

A section is employed in giving directions for making Flax out of the large Nettle. On this subject, it is remarked:

> 'Lands well managed rarely afford a crop of nettles, and a good farmer endeavours to avoid the title of *a Cultivator of Nettles and Thistles.* Nevertheless, wild spots, woods, and the banks of rivers, furnish these nettles in abundance; and rural economy calls on us to neglect none of the advantages which Nature offers. The large nettle is one of those plants on which we ought to bestow attention.'

After this exordium, the mode of gathering and of obtaining hemp from nettles is detailed; as well as its use in making aprons, towels, &c.

A paper is given on the keeping of Bees; and the advantage of honey, in curing the diseases of horses and other cattle, is stated.

Mme. G.D. seems to lament the custom which, she says, has for some time past prevailed in France, of drinking tea. She does not own that it is difficult to procure the Indian leaf since their commerce has been destroyed by the war: but she artfully recommends the *small sage* as a substitute for it, equally agreeable to the taste, and better for the health. What success she has had in preaching this doctrine in France, we know not: here, we do not expect her to make many converts.

Not having a second Mrs. Glasse in our corps, we cannot pronounce on the merit of receipts for making pickles, comfits, jellies, &c.: but, as Madame Gacon-Dufour has added to her convent education an active superintendance of her rural and domestic concerns, we take it for granted that the fruits of her experience are worth something. At any rate, we should have no objection to taste them.

Art. XIV. *Essai sur l'Ivrognerie,* &c.; *i.e.* An Essay on Drunkenness. By John Le Cœur, M.D., late Surgeon Major to the fourth Regiment of Hussars. 8vo. pp. 63. Paris. 1803. Imported by De Boffe.

In this little work, the author first makes a few observations on the various substances from which exhilirating liquors have been obtained in different parts of the world; and on the different effects which climate produces, both in the disposition to employ them, and in the proportion of those ingredients in vegetable matters from which intoxicating qualities are derived. He then details the phænomena of drunkenness, which he divides into three stages, and points out the more immediate consequences of this direful propensity; as well as those diseases to which, sooner or later, it generally gives rise. A description of the effects produced on the intellectual faculties, and a few remarks on the means of obviating the evils and conquering the habit of intoxication, conclude the essay; in which, though it gives us a just picture of the baneful consequences of drunkenness, we have discovered nothing that furnishes it with a particular claim to attention.

Art. XV. *Code Civil*, &c.; *i. e.* The Civil Code, a Stereotype Edition, containing the Text of each Law, the transitory Laws, and an Analytical and Explanatory Table of Contents. 12mo. pp. 200. Paris. 1804. London, imported by De Boffe, Price 3s.

THE laws of the Medes and Persians might with propriety have been printed in Stereotype, had the invention been known in their time: but, after the series of changes and revolutions which the French have lately experienced, can they reckon on the immutability of their law? Since the publication of this little volume, the first article of the preliminary title of their first law requires alteration; and what other changes may succeed the destruction of the Republic, and the present imperialized state of France, who can venture to pronounce? The Civil Code seems now to be the Emperor's will; and as that is liable to alteration, it might, we should have thought, have been more convenient to have exhibited it by moveable types in the old way, than by moveable matrices in the new. This, however, is the concern of the French, and not our's; and on this occasion we have nothing more to do than to give the titles of these laws of the French Civil Code, here divided into two books.—The first of these treats, 1. Of the publication, effects, and application of the laws in general. 2. Of the enjoyment and privation of civil rights. 3. Of the acts of the civil state relative to Births, Marriages, Deaths, and the Military without the territory of France. 4. Relative to the Domicile. 5. Relative to Absentees. 6. Relative to Marriage. 7. Relative to Divorce. 8. On Paternity and Filiation. 9. On Adoption and Guardianship. 10. On the Parental Power. 11. On Minority, Guardianship, and Emancipation. 12. On coming of Age, the Interdiction, and the judiciary Council.

The second Book contains, 1. The law relative to the distinction of Property. 2. The right to Property. 3. Of the Usufruct, Usage, and Habitation 4. Of Servitude and territorial Service.

In the construction of these statutes, a regard seems to have been paid to the principles of natural law and equity.

Art. XVI. *Mémoire sur la Culture et les Avantages du Chou-Navet*, &c.; *i.e.* A Memoir on the Culture and Advantages of the Turnip Cabbage of Lapland, the *Ruta-Baga*, or Swedish Turnip; with some general Considerations on the Culture of Fields and Meadows, on Fodder, &c. Read at a public Meeting of the Royal Academy of Sciences and Belles Lettres of Nancy, Aug. 25, 1787. By M. Sonnini de Manoncour. A new Edition, revised, corrected, and enlarged. 12mo. Paris. 1804. Imported by De Boffe. Price 1s. 6d.

We are informed that the republication of this memoir arose from the author's having seen the *Ruta-Baga*, or Swedish Turnip, announced as a new discovery; when it is the precise plant of which he had many years ago given an account, under the title of the *Chou-Navet de Laponie*, or Lapland Turnip-Cabbage, or Cabbage-Turnip. The memoir itself commences with lamenting the neglected state of agriculture at the period of its delivery, and with recounting the disadvantages under which it laboured in France. The Turnip-Cabbage of Lapland, *Brassica oleracea*, *Napo Brassica* Lin. called *Kolrube* by the Germans, and *Kalrot* by the Swedes, is recommended as affording an abundance of food for cattle; as well as for the qualities which it is known to possess, of resisting severe cold better than the common turnip, and of vegetating under the snow. M. S. de M. enumerates instances of gross ignorance betrayed by French agriculturists respecting this root, which it may be useful for him to correct: but English farmers do not require the information which this little tract contains, and can reap no benefit from its lessons. The testimony of Mr. Arthur Young is frequently and pompously adduced.

⁂ We have received the Fifth delivery of the *Mémoires de l'Institut National*, in 3 vols. 4to., and have prepared a report of several of the papers: but the manuscript was not ready for the press in time for insertion in this Appendix.

INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

A

ACIDS, general remarks on by M. *Fourcroy*, 468.

Aged persons, establishment for their reception at Chaillot, 143.

Allobrogia. See *Savoy*.

Alps, different people of, their national character, 516. Sketch of that wonderful country, 517.

Amatory writers, antient, considerations on the history of, 187.

America, North, account of some native tribes of, 187.

Anachronisms in historical writers, observations on, 376.

Anacoana, a female cacique of Hispaniola, verses in memory of, 438.

Angling, poetical defence of, 443.

Animal, remarks on that term, by *Cuvier*, 471.

Apostles, their testimony defended, 51.

Arcadian society, laws of, 107.

Army, medical department of. See *Medicine*.

Artaveld, Jacob Von, Froissart's account of, 342.

Arteries of slow moving animals, account of, 234.

Astle, Mr. on anachronisms in historical writers, 376.

Astronomy of the Hindus, antiquity of, 386.

Athens, account of that republic, 313.

Avyar, a Tamul female philosopher, account of, 267.

B

Babylon, description of a brick brought from, 371.

Bacon, Mr. account of his iron works in Wales, 354.

Bannister, J. *bon mot* of, 220.

Bedford, Francis Duke of, inscription for a bust of, 217.

Bees, facts and remarks relative to, 467.

Beetles, large black, at the Cape of Good Hope, their ingenuity, 138.

Belles Lettres, state of, for the last three centuries, 488.

Bentley, Mr. on the Surya Siddhanta, 386.

Betty, W. H. W. *the young Roscius*, account of, 100.

Blunt, Capt. narrative of a route from Chunaghur to Yertnagoodum, 263.

Boag, Mr. on the poison of serpents, 379.

Boccaccio, some account of, 410. Specimen of his tales, 412.

Bonaparte, high-coloured portrait of, 149

Boodhoo, temple of, at Villigaam, described, 261.

Boudhou, or Bhoodda, or Boodhoo, comparative antiquity of Boudhism and Brahminism, 268.

Bougies, caustic, should never be

applied by the patients themselves, 207.
Bournon, Count de, on a triple sulphuret, 235.
Bradshaigh, Lady, her correspondence with Mr. Richardson, 41.
Brahminism and *Bhoudhism* compared, 268.
Bridekirk Font described, 374.
Brinkley, Mr. on Kepler's problem, 170. On the surface of an oblique cylinder, 173.
Bristol, remarks on its military history, 375.
Buffon, character of, as a philosopher, 502.

C

Carlisle, Mr. on the arteries of slow-moving animals, 234.
Cascades, in South Wales, described, 357.
Catholics of Ireland, advised to act independently of the Pope, and to call a national synod, 430.
Caves, in India, description of, 384.
Celtæ, remarks on their origin and character, 55—57. On their language, 60.
Ceylon, account of some antiquities at, 260. Religion and manners of the people of, 268. See *Mahoney*.
Chaillot, establishment there for the reception of aged persons, 143.
Chaldeans, descent of, remarks on, 55.
Chambers, Sir Rob. his discourse to the Asiatic Society, 389.
Charlemagne, account of his reign, and character of, 316. Manners of that period, 318.
Charles II. letter from to Col. Veel, 373.
Charter in the Tower, copy of, 376.
Chaucer, biographical account of, 113—130, 287—302. His character, 297. Summary of his literary merit, 298.
Chimney-piece, old, carving of, explained, 369.
Chivalry, view of its effects, 122.
Cibber, Colley, letter from, to Mrs. Pilkington, 38.
Clergy, in the age of Chaucer, view of their character, 120.
Coals, abundance of, at Hunter's River, New South Wales, 168.
Cochran, Mr. his meteorological journal, 175.
Coin, Phœnician, explanation of, 375.
Coins, Roman, moulds for casting, discovered, 374.
Colebrooke, Major, on the course of the Ganges, 258.
———— Mr. H. on the pillar at Dehlee, 264.
———— Mr. H. T. on the Sanscrit and Pracrit languages, 265. On the tenets of some Muhammedan sects, 266.
Combe, Mr. on the antient symbol of Macedon, 368.
Condillac, character of that philosopher, 506.
Constantia, account of the culture of that wine, 139.
Contagion, observations on the extent of its influence, and precautions against it, 84—88.
Corn, not fit for flour, is good for seed-corn, 424. See *Smut*.
Cotyledons, of raddishes, &c. converted into real leaves, 67.
Cox, Capt. on Petroleum wells, 380.
Credulity, essay on, 176.
Crimea, various particulars respecting, 2—13.
Crisp, Mr. on the inhabitants of the Poggy Islands, 377.
Cut, *to cut*, a cant academic phrase, illustrated, 219.
Cylinder, oblique, theorem for finding its surface, 173.

D

Dagoberti Scarabæorum Divisiones, 270.

D'Alembert, account of, and of his writings, 505.

Dante, critique on his writings, 127. 272. Difficulties of translating him, 273. Specimens of a new version of, 274—279. Biographical account of, 280.

Deblee, pillar at, account of an inscription on, 264.

Deity, a living and hereditary one at Poona, account of, 267.

Delphinus, description of a new species of, 264.

Descartes, the errors of that philosopher too harshly treated, 528.

Deserts of Egypt, new representation of, 523.

Dgezar, Pacha of Acre, portrait and character of, 525.

Diderot, M. account of, and of his works, 509.

Douce, Mr copy of a proclamation of Queen Elizabeth, 370.

Drama, English, remarks on the history of, 188. The morality of dramatic representations discussed, 329, 330. 332.

Dresden, account of some antiquities in the museum at, 537.

Druidism, reflections on its tendency, 58.

Dryden's "Conquest of Grenada," put into blank verse, 189.

Duclos, sketch of that philosopher, 507.

Dunne, Mr. on native tribes of North America, 187.

Dyeing, valuable qualities for, in the *Cynomorium Coccineum*, 522.

E

Edward III. sketch of his character, 122. His first naval engagement with France described by Froissart, 343.

Edwards, W. the Welsh bridge-builder, memoirs of, 351.

Egypt, remarks on the political history of, 520.

Elizabeth, Queen, proclamation of, 370.

Ely, prior's chapel at, described, 374.

Encyclopedie, strictures on that celebrated work, 504.

Englefield, Sir H. on an antient building in Southampton, 373. On sculpture in Romsey church, 376.

Euclid, book i. axiom 12. demonstration of, 270.

F

Faggot-maker, a poetic tale, specimen of, 407.

Fever, opinions on, 24. Remarks on blood-letting in that disease, 25. *Scarlet*, cases of, and deductions from them, 86.

Fire places, Count Rumford's remarks on, 415. 420.

Fontenelle, anecdotes respecting, 498.

France, state of society in, 144.

French, their fondness for soups explained, 417.

G

Ganges, course of, described, 258. Account of the formation of islands in, 259. Fair on the banks of, 382.

Geese, excellent for sea-store, to be obtained at the Falkland Islands, 169.

Gentlemen, origin of, 245.

Germany, state of prose-writing in, 489.

Gibson, Mr. his account of a burial urn, 368. On a stone-cross at Hemsby, 371.

Glaciers of Champuny, phænomenon on, account of, 227.

Grafting, skilful method of, among the Tartars and Greeks, 12.

Grasses, the knowlege of their

different sorts, necessary to the husbandman, 364. The best and worst sorts specified, 366.

H

Hacks, Hack-Preachers, an university-phrase, explained, 219.

Halley, Dr. See *Murray.*

Harford, Mr. on antiquities in Somersetshire, 373, 374.

Hardwicke, Capt. his narrative of a journey to Sirinagur, 382.

Harris, Howell, the founder of a methodistical establishment, 360.

Hatchett, Mr. his analysis of a triple sulphuret, 237.

Heat, on the nature of, 228.

Helvetius, anecdotes and character of, 508.

Hemsby, account of a stone cross at, 371.

Henry VII. emperor, is poisoned at Florence, 245.

Hepsey and Melta cascades, in South Wales, description of, 357.

Herniæ, reduced by pressure, 211.

Hill, Aaron, his ridiculous flattery of Richardson, 36. His equally absurd censure of Pope, 37.

Hinchliffe, Mr. on an antient chimney piece, 369.

Hispaniola See *St. Domingo.*

Home, Mr. on certain orifices in poisonous snakes, 238.

Hottentots, their character rescued from Dutch imputations, 135. A Hottentot regiment in British pay much praised, *ib.*

House of Fame, account of that poem of Chaucer, 289.

Howard, Mr. on Bridekirk Font, 374.

Hulme, Dr. on a brick brought from Babylon, 371.

Hunter's River, in New South Wales, excursion to, 167.

Hussars, Prussian, origin of, 157.

Hutton, Dr. his theory of the earth examined, 183.

I

Ibis, remarks on that bird, 522.

Jenkins, Sir Lhewellin, memoirs of, 349.

Jerboa, erroneous notion respecting that animal corrected, 522.

Insects, apterous class of, difficulties attending the study of, 482. Specimens of a classification of, 484.

John, Dr. on the life, &c. of Avyar, 267.

Joinville, Mr. on the religion, &c. of the people of Ceylon, 268.

Jonah's Gourd, practical lessons deduced from its growth and decay, 255.

Jones, Sir W. epitaph on, composed by himself, 335.

Ireland, discussion of its claim to superior civilization and splendor in remote times, 77—85. National advantages of, displayed, 179. Its *dis*-advantages, 180. The manufacture of linen, its primary object, 181. Unfavorable picture of an Irish trader, 182.

Iron-works in Wales, account of, 354.

Iron, practical directions for the working of, 449—454.

Islands formed in the Ganges, account of, 259, 260.

Jurisprudence, state of, from 1500 to 1800, 494.

K

Kant, account of his system of philosophy, 530—532. 536.

Karassubasar, a town in the Crimea, description of, 6.

Keels, sliding, discussion of their merits and defects, 165.

Kepler's problem, examination of various solutions of, 170.

Kiss, stolen, *righteous* judgment respecting, 478.

Kitchens, on the construction of their fire-places and utensils, 415.

Klopstock, Mrs. her letter to Mr. Richardson, 40.

Knight, Mr. on the motion of sap in trees, 225.

Kookies, account of that people, 265.

L

La Harpe, M. dies a Romish devotee, 510.

Lambton, Mr. on a geographical survey of the peninsula of India, 270. On the maximum of mechanic powers, 271.

Language, conjectures on the original formation of, 63.

Le Jay, editor of the Parisian Polyglott, his unmerited fate, 110.

Leibnitz, remarks on his philosophy, 529.

Leslie, Mr. the original author of late experiments on Heat, 228. His theory and that of Count Rumford compared, 229.

Letters, private, reflections on the posthumous publication of, 29–31.

Limrick, Mr. on the 12th axiom of Euclid's 1st book, 270.

Lindesay, Sir David, supposed to be author of the *Complaynt of Scotland*, 240.

Little, Mr. on an antient sepulchral stone, 188.

Lysons, Mr. on tombs in Tewkesbury abbey, 376.

M

Macedon, antient symbol of, observations on, 368.

Machin, his solution of Kepler's problem, observations on, 172.

M'Kenzie, Capt. on antiquities at Ceylon, 260.

Macrae, Mr. his account of the Kookies, 265.

Mahoney, Capt. on Singhala, or Ceylon, 262.

Malet, Sir C. W. his description of caves in India, 384.

Man, philosophically and religiously considered, 334.

Marbles, Arundelian, vindication of, 370.

Marhatta war, history of its origin, progress, and conclusion, 397.

Mechanic powers, on the maximum of, 271.

Medicine, practice of in the army, its advantages, and disadvantages, 20, 21. Strictures on the medical department of our army, 21, 22.

Mela, or fair, on the Ganges, account of, 382.

Merthyr Tydvil, descript. of, 355.

Methodists, establishment of, in South Wales, account of a curious one, 360.

Minerals, formation of, influenced by various modes of attraction, 236.

Miracles, possibility of, maintained, 48. Hume's attack on, repelled, 50.

Moghul Emperors, table of, 269.

Montesquieu, account of, and of his *Esprit des Loix*, 500.

Monthly Review, delayed in its publication, in March 1805, by a combination among the pressmen, for the first time in nearly threescore years, 336.

Moore, Capt. account of a living deity at Poona, 267.

Moreau, General, interesting account of his official defence, 283.

Muhammedan sects, origin and tenets of certain of them, 266.

Murderer, poetically depicted, 201.

Murray, Dr. on Halley's series for logarithms, 170.

N

Navigation laws, discussion respecting, 389.

Needle's-Eye, on the north coast of Scotland, account of, 257.
Newton, correction of an error in the *Excerpta ex epistolis Newtoni*, 175. *Note.*

O

Ophthalmia of Egypt imputed to the natron of the atmosphere, 524.
Optics, lecture on, 226.
Ovid, *Tibullus*, and *Propertius*, their comparative merits, 188.

P

Palmer, John, anecdote of, 220.
Pastimes, manly, their revival recommended, 121.
Peninsula of India, geographical survey of, account of the method of extending it, 270.
Petroleum Wells, account of, 380.
Phaon, his epistle to Sappho, 479.
Philosophy, *modern French*, of English origin, 496.
Philosophy of the 18*th century*, general connected view of, 496—510.
Philosophy, history of systems of, 528—536. Desiderata in philosophy, 534. Speculative philosophy, and dogmatism, remarks on, 535. Experimental, the true philosophy, 536.
Pigs, their character cleared from the dirt generally thrown on it, 541.
Pilkington, Mrs. letter to, from Colley Cibber, 38.
Pindar, Peter, *bon mot* of, 221.
Pitt, Mr. humorous anecdote respecting, 221.
Plague, in Scotland, in 1645, poetically described, 15.
Plane-tree, a beautiful one, in Scotland, 258.
Plants, method of taking impressions of, 65.
Plowman. See *Visions.*
Poggy Islands, account of the inhabitants of, 377.
Poison of serpents, remarks on, 379.
Polyglott, Parisian, acc. of, 109.
Pool, Mr. on Roman coins, 374.
Poona, account of a living deity at, 267.
Poor, food for, in scarce times, invented by Count Rumford, 419. Expence of maintaining them in and out of workhouses compared, 426.
Population of England and Wales, returns of, 425.
Post Office in Paris contrasted with that of London, 148.
Potatoes, eaten raw, an excellent antiscorbutic, 169.
Preston, Mr. his essay on credulity, 176. On the natural advantages of Ireland, 179. On the history of antient amatory writers, 187.
Priestley, Dr. biographical particulars of, 90.

Q

Quakers, their harsh treatment of a female preacher, 435.

R

Rashleigh, Mr. his description of two urns, 370.
Reformation, religious remarks on, 119. 294.
Religion, principles of, their importance in society, 249.
Repentance, sonnet on, 199.
Rhime, essay on its rise and progress, 185. Inquiry into its early use, 376.
Rhyncoprion Columbæ, description of, 485.
Richardson, Samuel, biographical particulars respecting, and criticisms on his character and writings, 32—35. His own explanation of his views in writing Clarissa, 44.
——— Dr. on the Whynn Dykes, 175. On the Huttonian theory of the earth, 183.

Ring, gimmal, remarks on, 368.

Roaster, Rumford, description of, 416.

Roman Military Way, in Essex, description of, 372

Romances, antient, form and structure of, 118.

Rome, its senate described, 315. The revolutions of, much influenced by the fair sex, 316.

Romsey, antient sculpture in its abbey church, 376.

Roxburgh, Dr. on a new species of Delphinus, 264.

Rumford, Count, on a phænomenon on the Glaciers of Chamouny, 227. On the nature of Heat, 228. On Fire-places, 415. 420. On a Roaster, 416.

Russel, Dr. on certain orifices in poisonous snakes, 238.

S

Sabbath, Christian, principles of that institut. discussed, 252—254.

Saint Domingo, description of, 322. Political advice to the negroes of, 323.

Sanscrit and Pracrit languages, remarks on, 265.

Sap in trees, experiments on its motion. 225.

Sappho and Phaon, epistles of, 479.

Savoy, statistical particulars respecting, 513—519.

Savoyards, general character of that people, 515.

Scarabæi, classification of, 270.

Schoolmen of the 13th century, their merits considered, 125.

Science, *Political*, *Physical*, and *Medicinal*, state of, from 1500 to 1800, 489. 491, 492.

Scots, described, as warriors, in early times, 340.

Scurvy cured by raw potatoes, 169.

Selah, attempt to explain that word, 304.

Serpents, poison of, remarks on, 379.

Sheffield, Lord, his opinions on the navigation laws, controverted, 389.

Ships, bottoms of, corroded by sea worms, remedies for, 3.

Sirinagur, narrative of a journey to, 382.

Smith, Mr. his table of Moghul Emperors, 270.

——, Mr. R. remarks on a gimmal ring, 368.

Smut, in corn, inquiries concerning, 422-3.

Snakes. See *Russell*, see *Home*.

Somersetshire, antiquities in, 373, 374.

Song of Songs, discussion respecting, 303. Specimens of a new translation, 306. 310.

Soups, fondness of the French for them explained, 417.

Southampton, antient building in described, 373.

Sparta, account of that republic, 312.

Spinosa, remarks on his system, 529.

Sport,—*to sport*,—a Cambridge cant expression defined, 220.

Steel, practical directions respecting, 454.

Stone, *sepulchral*, account of, 188.

Storm, on Ben Lomond, poetically depicted, 16.

Study, close application to, injurious to health, 47. Remedy for, 48.

Sugar, advantageously cultivated at the Cape of Good Hope, 142.

Sulphuret, triple, description of, 235. Analysis of, 237.

Suryá Siddhanta, antiquity of that Indian astronomical treatise, 386.

Swedenborgianism, curious specimens of, 432.

Swift, Mr. on the rise and progress of rhime, 185.

Swiss, poetical farewell of, to his native country, 441.

INDEX.

T

Table-Mountain, account of, 136.
Talbot, Lord Chancellor, escapes from being drowned in Wales, by being taken for a Welshman, 347.
Tarantula Spider, account of, 472.
Tartars, remarks on their manners and customs, 9.
Tau, Egyptian, explanation of, 558.
Taurida, remarks on its orography, 4.
Testament, old, remarks on the canon of, 193.
Tewkesbury, abbey, antient tombs in, 376.
Theology, state of, for the last three centuries, 494.
Thurlow, Lord, *bon mot* of, 221.
Topesfield, antiquities discovered at, 369.
Trevecca, in South Wales, methodistical establishment at, 360.
Troilus and Creseide, that production of Chaucer criticized, 128.
Troup-head, on the North Coast of Scotland, account of, 257.
Turner, Mr. on the early use of Rhime, 376.
Turnor, Mr. on the Military Hist. of Bristol, 375.

U.

Vauvenargues, a young hero in literature and in arms, some account of, 507.
Veel, Col. letter to from Charles II., 373.
Venice, miseries of that state in consequence of the French visit to it, 74.
Verona, conduct of the French towards that city, 72.
Uggholino, story of, from a new translation of Dante, 2·5.
Vine, culture of, in the Taurida, 11.
Visions of Pierce Plowman, plan of that poem, 295.
Universities, English, remonstrance on the inactivity of their members, 53.
Volcanos, and volcanic productions, in the Isle of France, account of, 458, &c.
Urn, burial, account of, 368.
Urns, two, discovered at Southfleet, described, 370.

W

Waggons, account of the mode of travelling in, at the Cape of Good Hope, 132.
Walcot, Mr. copy of a charter in the Tower, 376.
Wales, anecdotes of its national spirit, 347. Prevalence of antient architecture there, 348. Loyalty of the Welsh, *ib.*
Walford, Mr. on antiquities at Topesfield, 369. On a Roman military way in Essex, 372.
Weston, Mr. on the Arundelian marbles, 370. On a Phœnician coin, 375.
Whynn Dykes, account of, 175.
Wilkins, Mr. on the Prior's chapel at Ely, 374.
William of Wykeham, remarks on Bishop Lowth's account of, 123-4.
Wolf, M. his system of philosophy considered, 530.
Workhouses, bad policy of those institutions, 426.

Y

Young, Dr. his Bakerian lecture on Optics, 226.
Yttria, analysis of the stone which produces that substance, 93.

Z

Zieten, General, biographical particulars respecting, 151—164.

END OF VOL. XLVI. OF THE NEW SERIES.

Print Preston.
den.

Stanford University Libraries
3 6105 008 492 881

DATE DUE			

STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA 94305-6004